

*GraceLife Church Presents . . .*

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# Soteriology

The Purpose,  
Accomplishment, Plan, and  
Application of Redemption

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ Last week we began to trace the doctrine of saving grace through church history.
- ❖ The apostles and writers of the New Testament taught that God is sovereign in salvation and that he effectually works in the lives of the elect to bring them to saving faith.
- ❖ They also taught that man is responsible to repent and believe the gospel although he is incapable of doing so because of his slavery to sin.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ The earliest church fathers believed in God's sovereignty in salvation but the focus of their writings was more on man's responsibility to come to Christ.
- ❖ Augustine (354–430 AD) seems to have been the first to articulate man's total depravity (pollution and inability) and to put that together with God's work in salvation.
- ❖ When Pelagius began teaching that man did not need regenerating grace for salvation, Augustine rose up saying grace was necessary, particular and efficacious.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ Augustine realized, that if even part of salvation was up to man, (1) no man would be saved; (2) man would be able to boast; and (3) God would be robbed of his glory.
- ❖ Grace is necessary to undo the effects of original sin.
- ❖ Grace is sufficient because nothing from man needs to be added to God's work in salvation.
- ❖ Grace is efficacious because it works to actually deliver sinners from their fallen estates and bring them to Christ.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ Last week we began to look at the Scriptures that Augustine used to teach *Irresistible Grace* or *Effectual Calling*.
- ❖ John 8:34–36. Man is a slave to sin until the Son sets him free.
- ❖ Eph 2:8. By grace man is saved through faith and *that* is a gift of God, not *of* man (yourselves).
- ❖ This saving grace does not make salvation a mere possibility but actually works to effect salvation.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ Augustine taught that there are two types of calling described in Scripture; a general calling that goes to all people and an effectual calling for the elect..
- ❖ To show this he used 1 Corinthians 1:21–24 and Romans 8:29–30.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“Proceeding, as he did, from humanity’s total moral corruption as a result of Adam’s sin and of its total inability to do any spiritual good, Augustine arrived at a completely different doctrine of grace. Frequently he also described the objective benefits—the gospel, baptism, the forgiveness of sins, and so on—with the word ‘grace.’ But this grace is not enough. Still another grace is needed, an internal and spiritual kind that illumines the intellect and bends the will.”

Herman Bavinck, *Reformed Dogmatics*, 3:509.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“Citing John 6:45, Augustine explains, ‘But everyone who has learned from the Father not only has the possibility of coming, but actually comes!’”

Matthew Barrett, *Salvation by Grace*, 8.



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# The Application of Redemption

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## The Saving Grace View of Salvation

**John 6:35** Jesus said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. **36**

“But I said to you that you have seen Me, and yet do not believe. **37**

“All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. **38** “For I have come down from heaven, not to do My own will, but the will of Him who sent Me. **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. **40** “For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.” who persecute you,

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ Jesus equates coming to him with believing (John 6:35).
- ❖ Some had seen him to the signs that he did but did not believe (John 6:36).
- ❖ Jesus understands that all the Father gives him will come to him (John 6:37). In other words, you do not believe/come because the Father hasn't given you.
- ❖ All who are thus given will come and will be raised on the last day (John 6:39–40).

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# The Application of Redemption

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## The Saving Grace View of Salvation

**John 6:43** Jesus answered and said to them, “Do not grumble among yourselves. **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. **45** “It is written in the prophets, ‘AND THEY SHALL ALL BE TAUGHT OF GOD.’ Everyone who has heard and learned from the Father, comes to Me.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ They complain about this teaching so Jesus rebukes them by pointing out their inability to come unless the Father draws them (John 6:44).
- ❖ If we put 6:44 together with 6:37 we see that all those who the Father gives to Christ will come to Christ.
- ❖ Conversely, no one can come unless the Father draws them.
- ❖ These people will be raised up the last day.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ Therefore no one except those given and drawn by the Father will come to Christ.
- ❖ Those who do come will come in such a way that their eternal destiny is secure.

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# The Application of Redemption

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## The Saving Grace View of Salvation

*ἔλκω 'to draw'*

**John 12:32** “And I, if I am lifted up from the earth, will draw all men to Myself.”

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# The Application of Redemption

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## The Saving Grace View of Salvation

*ἔλκω 'to draw'*

**John 18:10** Simon Peter then, having a sword, drew it and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus.

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# The Application of Redemption

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## The Saving Grace View of Salvation

*ἔλκω 'to draw'*

**John 21:6** And He said to them, “Cast the net on the right-hand side of the boat and you will find *a catch*.” So they cast, and then they were not able to haul it in because of the great number of fish.

**John 21:11** Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.



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# The Application of Redemption

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## The Saving Grace View of Salvation

*ἔλκω 'to draw'*

**Acts 16:19** But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the market place before the authorities,

**Acts 21:30** Then all the city was provoked, and the people rushed together, and taking hold of Paul they dragged him out of the temple, and immediately the doors were shut.

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# The Application of Redemption

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## The Saving Grace View of Salvation

*ἔλκω 'to draw'*

**Jas 2:6** But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court?

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# The Application of Redemption

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## The Saving Grace View of Salvation

**John 6:63** “It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. **64** “But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. **65** And He was saying, “For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.”

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# The Application of Redemption

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## The Saving Grace View of Salvation

“As a consequence of God’s special call, the sinner’s heart of stone is replaced with a heart of flesh by the power of the Spirit (Ezek 11:19–20; 36:22–27). Only then can the sinner begin to love God. In other words, it is the sovereign act of the Spirit, not man’s free choice, that causes the sinner to experience new affections for Christ.”

Matthew Barrett, *Salvation by Grace*, 8.

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# The Application of Redemption

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## The Saving Grace View of Salvation

**Ezek 11:19** “And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, **20** that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God.

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# The Application of Redemption

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## The Saving Grace View of Salvation

**Ezek 36:22** “Therefore say to the house of Israel, ‘Thus says the Lord GOD, “It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went. **23** “I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD,” declares the Lord GOD, “when I prove Myself holy among you in their sight. **24** “For I will take you from the nations, gather you from all the lands and bring you into your own land. **25** “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. **26** “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. **27** “I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“Augustine appeals to passages like Ephesians 1:13–16; 2:8; Philippians 1:28–29; and 1 Thessalonians 2:13 to show that the *initium fidei* (beginning of faith) is all of God. Moreover, Augustine is clear that faith is not merely offered as a gift but God actually works faith within. In other words, when God calls us to faith, he does not merely make faith possible but actually makes sure we will come to faith without fail.”

Matthew Barrett, *Salvation by Grace*, 9.

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# The Application of Redemption

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## The Saving Grace View of Salvation

**1 Thess 2:13** For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted *it* not *as* the word of men, but *for* what it really is, the word of God, which also performs its work in you who believe.



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# The Application of Redemption

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## The Saving Grace View of Salvation

**Phil 1:28** in no way alarmed by *your* opponents — which is a sign of destruction for them, but of salvation for you, and that *too*, from God. **29** For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,

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# The Application of Redemption

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## The Saving Grace View of Salvation

“For that reason it is of course gratuitous. It would not be grace were it not wholly free. The Holy Spirit blows where he wills, ‘not following merits but producing them.’ Grace is anterior to all merits; it is prevenient, preparatory, antecedent, and efficacious. It ‘is prevenient to the unwilling to make him will.’ It inwardly illumines the intellect and frees it from blindness. It produces faith, which is a gift of God, and creates a good will, love for the good, and the capacity to do good and removes the weakness from it.

‘Let us acknowledge that it is by a secret, wonderful, and ineffable power operating within that God works in human hearts, not only revelations of the truth, but even good disposition of the will.’ This grace, furthermore, is irresistible; it inexorably and insuperably has its way with the human will. It is not rejected by any heart, however hard, for God by grace takes away the heart of stone and puts a heart of flesh in its place. The elect, who receive this grace, are not only enabled to come to Christ by it but actually also come to him.”

Herman Bavinck, *Reformed Dogmatics*, 3:510 (speaking and quoting Augustine).

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ In the years between the church's rejection of Pelagianism (418 AD & 431 AD) and Semi-pelagianism (529 AD) and the reformation (1517 AD), a type of Semi-pelagianism crept back in to the Catholic Church.
- ❖ The reformers returned to Scripture as their ultimate authority but they also leaned on the church fathers to prove that what they were teaching was also the teaching of the church.
- ❖ They were especially dependent on the teachings of Augustus.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ The reformation was primarily a return to the gospel and the great doctrine of justification by faith.
- ❖ Because justification is based on faith rather than humans works or merit it is granted solely by God's saving grace.
- ❖ For the reformers justification by grace alone, through faith alone meant that salvation was through Christ alone and therefore all the glory for salvation was God's.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“The doctrine of free justification by faith only, which became the storm-centre of so much controversy during the Reformation period, is often regarded as the heart of the Reformers’ theology, but this is hardly accurate. The truth is that their thinking was really centered upon the contention of Paul . . . that the sinner’s entire salvation is by free and sovereign grace only. The doctrine of justification by faith was important to them because it safeguarded the principle of sovereign grace; but it actually expressed for them only one aspect of this principle, and that not its deepest aspect. The sovereignty of grace found expression in their thinking at a profounder level still, in the doctrine of *monergistic regeneration*—the doctrine, that is, that the faith which receives Christ for justification is itself the free give of a sovereign God, bestowed by spiritual regeneration in the act of effectual calling.”

J.I. Packer, “Historical and Theological Introduction,” in Martin Luther, *The Bondage of the Will*, 58–9; quoted in Matthew Barrett, *Salvation by Grace*, 21–2.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ These truths were the foundation of the reformation.
- ❖ Scripture alone.
- ❖ Christ alone.
- ❖ Grace alone.
- ❖ Faith alone.
- ❖ To the glory of God alone.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ These truths were the foundation of the reformation.
- ❖ Scripture alone: *Sola Scriptura*.
- ❖ Christ alone: *Sola Christus*.
- ❖ Grace alone: *Sola Gratia*.
- ❖ Faith alone: *Sola Fide*.
- ❖ To the glory of God alone: *Soli Deo Glory*.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“As Childs Robinson observes, ‘On account of its rediscovery of the doctrines of grace, the Reformation has been hailed as the revival of Augustinianism . . . . Luther, Zwingli, Calvin, Knox—all echo Augustine’s conviction that grace does not find us willing; it makes us willing.’”

Childs Robinson, *The Reformation: A Rediscovery of Grace*; quoted in Matthew Barrett, *Salvation by Grace*, 12.



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# The Application of Redemption

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## The Saving Grace View of Salvation

“One must not miss the close connection between justification by grace alone (*sola gratia*) through faith alone (*sola fide*) on the basis of Christ’s work alone (*solus Christus*) and the doctrine of efficacious grace. If justification is by faith alone, then it is by grace not works, and if by grace, then it is the gift of God. Moreover, if it is the gift of God, then even faith itself must be the gift of God. And if faith itself is the gift of God, then it follows that God and God alone brings new life into the dead sinner, creating repentance and faith in Christ.”

Matthew Barrett, *Salvation by Grace*, 12–13.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“As Calvin says, faith as a work itself (‘I am justified *because I believe*’) is ruled out completely, so that in no way can it be said that it is my decision that brings about justification.”

Matthew Barrett, *Salvation by Grace*, 13.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ For Calvin and the reformers the depravity of man meant that no man could or would come to Christ apart from God first working in that person to renew their nature through regeneration.
- ❖ Only then could man believe, turn from sin, and turn to Christ.
- ❖ Only then could salvation be by grace and God retain the glory he deserves.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ Calvin understood salvation to be ‘in Christ.’ We were chosen in Christ, redemption was accomplished in Christ, and in Christ all the blessings of salvation are bestowed on the elect by the Holy Spirit.

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# The Application of Redemption

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## The Saving Grace View of Salvation

**Eph 1:13** In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were sealed in Him with the Holy Spirit of promise, **14** who is given as a pledge of our inheritance, with a view to the redemption of *God's own* possession, to the praise of His glory. **15** For this reason I too, having heard of the faith in the Lord Jesus which *exists* among you and your love for all the saints, **16** do not cease giving thanks for you, while making mention *of you* in my prayers;

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ Notice in Ephesians 1:3–14 all the blessings of salvation are said to be ‘in Christ’ including faith itself.
- ❖ Unbelievers cannot be said to be ‘in Christ’ in any sense, therefore they are unable to partake of any of the benefits of salvation, including faith itself.
- ❖ Paul thanks God for their faith because the presence of faith reveals the work of God.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“For what keeps coming back in Calvin is the idea that there is no participation in the benefits of Christ, other than by communion with his person. . . . Indeed, if it is true that the very first benefit of grace already presupposes communion with the person of Christ, then the imputation and granting of Christ to the church precedes everything else.”

Herman Bavinck, *Reformed Dogmatics*, 3:523.

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# The Application of Redemption

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## The Saving Grace View of Salvation

**1 Cor 1:30** But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, **31** so that, just as it is written, “LET HIM WHO BOASTS, BOAST IN THE LORD.”



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# The Application of Redemption

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## The Saving Grace View of Salvation

“It is evident in Calvin’s thought so far that grace is needed for the liberation of man’s will. First, such grace comes before man’s will (i.e., it is prevenient) in order to liberate him effectually from bondage rather than merely coming beside man’s will to assist him. In other words . . . grace is not prevenient in the sense that it simply makes salvation a possibility if man decides to cooperate with it. Rather, the prevenient grace Calvin speaks of is effectual, so that the conversion of the elect necessarily follows.”

Matthew Barrett, *Salvation by Grace*, 18.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“If even the least ability came from ourselves, we would also have some share of the merit.”

John Calvin, *The Institutes of the Christian Religion*, 2.3.6.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ Arminian Roger Olson would say, “all I am contributing is my non-resistance to God’s work.”
- ❖ My reply would be, “how are you doing that if you are dead?”
- ❖ He says, “Because God’s prevenient grace gave me that ability.”
- ❖ I would reply, “if everyone had the same prevenient grace (which they believe) then the ultimate difference between you and another sinner comes down to yourself.”
- ❖ In the Arminian understanding of salvation God is willing but unable to save so much as one sinner.

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# The Application of Redemption

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## The Saving Grace View of Salvation

Eph 2:4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, 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,

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# The Application of Redemption

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## The Saving Grace View of Salvation

“It is no wonder, then, that later Reformed theology condemned Arminianism as being in principle a return to Rome (because in effect it turned faith into a meritorious work) and a betrayal of the Reformation (because it denied the sovereignty of God in saving sinners, which was the deepest religious and theological principle of the Reformers’ thought). Arminianism was, indeed, in Reformed eyes a renunciation of New Testament Christianity in favour of New Testament Judaism; for to rely on oneself for faith is no different in principle from relying on oneself for works, and the one is as un-Christian and anti-Christian as the other. In the light of what Luther said to Erasmus, there is no doubt that he would have endorsed this judgment.”

J.I. Packer, “Historical and Theological Introduction,” in Martin Luther, *The Bondage of the Will*, 59; quoted in Matthew Barrett, *Salvation by Grace*, 14.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“When we, who are by nature inclined to evil with our whole heart, begin to will good, we do so out of mere grace.”

John Calvin, *The Institutes of the Christian Religion*, 2.3.8.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“For it always follows that nothing good can arise out of our will until it has been reformed; and after its reformation, in so far as it is good, it is so from God, not from ourselves.”

John Calvin, *The Institutes of the Christian Religion*, 2.3.8–9.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“Why is such a debate so crucial for Calvin? For him the glory of God is at stake in how one understands grace.”

Matthew Barrett, *Salvation by Grace*, 21.



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# The Application of Redemption

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## The Saving Grace View of Salvation

“Westminster’s understanding of grace [1647]—which was restated by John Owen and Thomas Goodwin’s Savoy Declaration (1658) and the Second London Confession (1677, 1689) of the Particular Baptists—once again demonstrates, as was the case with Augustine, Calvin, Dort, that it is God’s grace which must precede any activity (faith included) on the part of the dead sinner. Until God effectually calls and regenerates the sinner, no faith will be present.”

Matthew Barrett, *Salvation by Grace*, 35.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“I. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds, spiritually and savingly, to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.”

Westminster Confession of Faith, 10.1.

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# The Application of Redemption

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## The Saving Grace View of Salvation

“II. This effectual call is of God’s free and special grace alone, not from any thing at all foreseen in man; who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.”

Westminster Confession of Faith, 10.1.

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# The Application of Redemption

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## The Saving Grace View of Salvation

- ❖ Salvation by grace begins with the Father's eternal plan (election) before the foundation of the world, it was accomplished by Christ for those the Father gave him, and it is applied by the Holy Spirit in time beginning with the effectual call.

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Effectual Calling*

“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.”

Wayne Grudem, *Bible Doctrine*, 296.

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# The Application of Redemption

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## The Saving Grace View of Salvation

*Effectual Calling*

**1 Pet 2:9** But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

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# The Application of Redemption

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## The Saving Grace View of Salvation

*Effectual Calling*

**1 Pet 5:10** After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you.

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# The Application of Redemption

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## The Saving Grace View of Salvation

*Effectual Calling*

**2 Tim 1:9** who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,



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# The Application of Redemption

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## The Saving Grace View of Salvation

*Effectual Calling*

**Acts 2:39** “For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.”

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Effectual Calling*

“These verses indicate that no powerless, merely human calling is in view. This calling is rather a kind of ‘summons’ from the king of the universe, and it has such power that it brings about the response that it asks for in people’s hearts. It is an act of God that *guarantees* a response, because Paul specifies in Romans 8:30 that all who were ‘called’ were also ‘justified.’”

Wayne Grudem, *Bible Doctrine*, 295.

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Effectual Calling*

- ❖ How does God call us in such a way that it guarantees our response?
- ❖ What makes *Effectual Calling* effective?

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Regeneration*

- ❖ Regeneration, new creation, or new birth removes our hearts of stone and makes us alive with Christ in such a way that we respond to the gospel with repentant faith.
- ❖ Until our natures are renewed we have no ability or desire to turn from sin to Christ.
- ❖ God must act in regeneration before we are capable of doing anything.

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Regeneration*

“Regeneration is a secret act of God in which he imparts new spiritual life to us. This is sometime called ‘being born again.’”

Wayne Grudem, *Bible Doctrine*, 300.

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# The Application of Redemption

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## The Saving Grace View of Salvation

*Regeneration*

**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,

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Regeneration*

**John 3:3** Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” **4** Nicodemus \*said to Him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” **5** Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. **6** “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. **7** “Do not 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.”

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Regeneration*

**Jer 31:33** “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.



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# The Application of Redemption

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## The Saving Grace View of Salvation

*Regeneration*

**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.

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Regeneration*

**Jas 1:18** In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Regeneration*

**1 Pet 1:23** for you have been born again not of seed which is perishable but imperishable, *that is, through* the living and enduring word of God. . . **25** BUT THE WORD OF THE LORD ENDURES FOREVER.” And this is the word which was preached to you.

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Regeneration*

**Eph 2:4** But God, being rich in mercy, because of His great love with which He loved us, **5** even when we were dead in our transgressions, 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 ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. **8** 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.

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Regeneration*

**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.

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Regeneration*

**2 Cor 4:5** For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. **6** For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Regeneration*

**1 John 5:1** Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the *child* born of Him. . . . **4** For whatever is born of God overcomes the world; and this is the victory that has overcome the world — our faith.

**1 John 5:1** Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ. . . **4** ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

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# The Application of Redemption

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## The Saving Grace View of Salvation

### *Regeneration*

**1 John 2:29** If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

**1 John 4:7** Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.



