

Salvation is of the Lord



Dr. Jimmy Nelson

Salvation is of the Lord

Drawn of the Father

Text: John 6:44, 45

“No man can come to me, except the Father which hath sent me draw him and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.”

Introduction:

- A. When the Gospel is preached sinners hear a clear presentation of the death, burial, and resurrection of the Lord Jesus Christ.
- B. Then the preacher will say, **“Believe on the Lord Jesus Christ, and thou shalt be saved”**
- C. Or perhaps **“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”**
- D. The Gospel clearly reveals that **salvation is “by grace through faith in the Lord Jesus Christ.”**
 - 1. Some will only hear the general call.
 - 2. Others will receive the effectual call, be regenerated, and given the gift of faith that they may believe.
- E. At this time they began to grasp the truth

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

F. The new birth (salvation) **causes change**:

1. A person **see's their sin** – Thus there must be a brokenness of heart before true healing comes.
2. The old is stripped away as the new is put on.
3. There is death to sin, before there is resurrection to a new life.

G. Thus we see that both the doctrine of **salvation by faith** and the **inward drawing of the Spirit of God** are **equally true**.

H. Both must be **proclaimed equally** so that **harm does not come** from the **preaching of** one **without** the other.

1. **Easy believe-ism** very prevalent in most denominations today, even in many Baptist churches.
 - Easy believe-ism is when someone leads a person to believe that if they will say a simple pray they will be saved.
 - However, if the sinner is not quickened of God to see their sin or need for repentance, the sinner goes forth believing that they have “everlasting life” when in reality they have never experienced “the new birth.”
2. There are others that “go to seed” on the “inward drawing” of God. They become hyper-Calvinist believing that God will draw His elect regardless; therefore there is no need for us to preach the Gospel to the lost.

When these two truths are preached, they balance each other. When sinners hear our Lord say, “He that believeth on me hath everlasting life,” they will not misunderstand Him when He says “Ye must be born again.”

3. There are not any practical difficulties between these two doctrines, but there are philosophical difficulties.

- There is **philosophical difficulty** between the truth of salvation by faith, and the truth relating to the work (drawing) of the Holy Spirit, and the necessity for it.
- But, **practically**, there are no difficulties at all. **Why?**
- **Because the person that believes in Jesus Christ is born again, and every person that is born again believes in the Lord Jesus Christ.**

I. The Matter of Faith:

A. Faith is mentioned twice in verses 44 & 45.

B. The **definition** of “**faith**” is given as coming to Christ: “No man can come to me;” and again, in the forty-fifth verse, “Cometh unto me.”

C. Faith in Christ is simply described as coming to Him.

1. Coming to Christ is not jumping through hoops while balancing on a high wire. It is simply a coming to Christ.
2. Coming to Christ is not a mental exercise that requires an IQ equal to Albert Einstein - it is coming to Christ.
3. Coming to Christ is like a child, coming to their parent when they are called.
4. “Coming to Christ ” involves two things:
 - The coming away from something.

- The coming to something.

D. The first part of coming to Christ means that we must come away from all other methods of approach to God.

1. Sinners must forsake:

- Their Goodness
- Their Works
- Their feelings
- Ceremonies & Rituals (EX: Roman Catholic)

- Sinner, you must come away from a righteous self, because you can not come to Jesus and continue to embrace to your sins.
- You must come away from sinful self and come to the righteous Saviour.
- You must come away from “works” and come to Him because of “His work at Calvary.”
- You must come away from (forsake) feeling, ceremonies, and rituals, and come to Christ the only, righteous substitute.

E. The second part of coming is, **drawing near** to Christ.

1. By coming to Christ we obtain everything we need.

- When we truly come to Christ, we draw near to Him.
- We cease to ignore Him, His Word, His Truths, His commandments.

- Instead of ignoring Him we began to think of Him continually, He becomes the center of our lives, the foundation of our hopes.
2. We come to him for what He is – The Savior!
 - We come to him that He may save us.
 - We come to him that He may wash away our sin.
 - We come to him that He may heal our sin sick soul of our spiritual diseases.
 3. We all know what it is to come to a physician to be healed of our physical ailments.
 4. Sinners must in that same sense come to the Lord Jesus Christ, the Divine Physician for cleansing of a sin-sick soul.
 5. So, the act of coming entails, first, coming from something, and Second coming to something, more specifically someone (Christ).
 6. Sinners must come away from sin and self, and come to Lord Jesus Christ because He is everything they need.
 7. **Once you have come to Christ**, you may have confidence that you have everlasting life, because Christ said, “He that believeth on me hath everlasting life.”

F. Verse 51 gives another **illustration** of what faith is.

1. Verses 44, 45 say that **Faith is coming to Christ.**

Verse 51, “if any man eat of this bread, he shall live for ever.”

2. The “eating of this bread” speaks of **receiving Christ**.

❖ You give a hungry man a ***piece of bread***:

1. He does not know:

- Where the wheat grew,
- What mill ground it?
- What oven it was baked in

2. But he knows that it is bread, and that he is hungry.

3. By nature the man is hungry, man hates the feeling of hunger, and so what does the man do? He eats the bread.

4. You do not have to teach children how to eat. At first they are messy, but instinctively they put the food in their mouth and eat it.

5. So, when Christ says, “If any man eat of this bread,” **we understand that faith is receiving Christ**.

6. You take a piece of bread, put it in your mouth, chew it, then you swallow it. Even though you don’t fully understand the digestion process, which in reality you don’t need to know, the bread will fill you just the same.

7. So, faith is taking the Lord Jesus Christ into you spiritually, and feed upon him. It is coming to Him as Incarnate God, believing that He was your substitute and suffered in your place on Calvary. Believing that He put away the sins of all those who put their faith and trust in Him, and trusting Him as Saviour. **If you do that, you are saved.**

G. “How do I know that I am saved?” **Because Christ said it!**

“He that believeth on me hath everlasting life.”

1. Salvation is not strange sensations, or dreams, or signs.
2. The **Lord’s Word is sufficient** – *“He that believeth on me hath everlasting life,”*

II. Natural man is greatly opposed to salvation by faith:

The Lord Jesus Christ said, “No man can come to me, except the Father which hath sent me draw him.”

- A. Natural man is unwilling to believe in the Lord Jesus Christ.
 1. Those of Christ day were so unwilling that it amounted to inability.

There are none as **deaf** as those who are unwilling to hear, and none **as blind** as those who are unwilling to see. There are none so **unable** to come as those who are **unwilling to come**.

2. Why are men so unwilling to believe in the Lord Jesus?
 - Partly because of His lowly origin.

Matthew 13:55, “Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?”

- He was **poor** and did not come from the right **linage** as far as they knew.
3. He was **from Nazareth** – they ask, “Can any good thing come out of Nazareth?”
 4. His teaching opposed their proud notions.

If He had come as an earthly king, a political king coming to overthrow the Roman power, they might have believed in Him; but, He did not meet their noble expectations and was regarded as “a root out of a dry ground.”

The Jews of that day, just as many people of society today do not believe in Christ because faith in Him is **not fashionable**.

B. Others are unwilling to believe because they do not see any **need** of a Saviour.

1. The Self-Righteous:

The Pharisee in

Luke 18:11, “The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.”

2. Matthew 19:17 says that there are none that are self-righteous!

“And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.”

3. Romans 3:23 tell the self righteous.

“For all have sinned, and come short of the glory of God;”

4. In heaven the redeemed sing a song of continual thanksgiving, because that they have washed their robes, and made them white in the precious blood of the Lamb.

- If the self-righteous were to make it to heaven (and they won't) they would be miserable.
- What would they do while others praise the Lamb, for they were perfect in themselves and had no need of a Saviour.

- **A self-righteous person is not what they think they are!**
- Regardless of their opinion of self, they are sinners and unless they are washed in the atoning blood of Jesus, they will perish in their sin.

C. Others do not believe because they will not accept the doctrine of substitution.

1. **The doctrine of substitution** is Christ's dying in the sinners' place, the Just for the unjust, to bring them to God.

1 Corinthians 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ."

1. **Jesus Christ our substitute bore our sins in His own body on the tree.**
2. Those who reject God's plan of salvation by the **vicarious atonement** of His Son offered on Calvary will spend eternity in a place suffering called hell!

D. Other people refuse the Savior because they are occupied with **things**.

1. They are too occupied with their business, their family, their hobby, or their recreation.

Exodus 20:3, "Thou shalt have no other gods before me."

E. There are others who do not believe in Christ because a change in their life-style is required.

1. There are people who love perversion.
2. I have heard people say, "If I become a Christian, I can't do the things I like to do. I will have to give up my life-style."

3. **That is absolutely correct! You cannot trust Christ to cleanse you of sin, and go on living in sin as you have always done.**
 4. **Furthermore, you will never come to Christ as long as you are in love with sin; and since men love darkness rather than light, they will never come at all except Omnipotent God draw you.**
 5. **Why” Because the Lord Jesus Christ said, “No man can come to me, except the Father which hath sent me draw him.”**
- F. There are others who say that they cannot trust in Christ, because they have not experienced certain feelings or emotions.
1. They say, “I didn’t feel anything” or, I could believe if ...”
 2. Salvation is not based on “if’s”, but only by believing in the work of Christ on Calvary.
 3. You cannot trust in emotions or feelings!
 4. Your trust must be in Christ’s work on the cross, and nothing else.
 5. You shall see plenty of evidences, miracles, and by-and-by.
 6. Our text plainly teaches that men have many reasons why they will not come to Christ for forgiveness of sin.
 7. Why do they not come? **“No man can come to me, except the Father which hath sent me draw him.”**

III. Only the divine operation of God upon the heart leads men to come to Christ.

A. Our text clearly states this fact!

“No man can come to me, except the Father which hath sent me draw him.”

B. First, the effectual grace of God is exerted on the sinner enabling them to come to Christ.

Verse 45, “It is written in the prophets, And they shall be all taught of God.”

1. The first thing taught is that the divine operations in the heart of man drawings the sinner toward Christ.

A person who thinks that they have experienced the work of the Holy Spirit in their heart, but were not drawn towards Christ has mistaken emotion for the effectual drawing of God.

2. The Holy Spirit never calls attention to himself, He always directs the sinner to the Lord Jesus Christ, and Him alone.
3. If you are drawn toward Christ, it is the Holy Spirit of God doing the effectual work of God.

C. Whatever the Spirit of God teaches a man, it’s purpose is to him draw to Christ.

All teaching that comes from God exalts Christ and draws us towards Him.

1. **By this test** you may try everything that professes to be of God.
2. If any man’s message or religion does not lift up and exalt Christ, if it does not encourage me to love the Lord more, and be more like Him – it is not of God!
3. The teaching of the Father draws us to Christ, and teaches us about Christ.

D. He gives us faith that we may come to Christ.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:”

1. “Which comes first in conversion, life or faith?”
2. Or “Which is the cause and which is the effect?”

In his tract titled “which comes first in conversion life or faith the late C.D. Cole said, “We ask our readers to keep our distinction in mind while we prove from the Scriptures that life from the Holy Spirit--life in the subjective and biological sense--precedes faith, and is logically the cause of faith.

And let it be understood that we are not contending that life precedes faith in point of time. We are not saying that one may be born of the Spirit one day or week and believe on the following day or week. The order we are contending for is that which is seen in the relation between cause and effect. We are saying that faith in Christ is the effect or evidence of the new birth. We do not leave room for the question-- "Can there be a regenerate unbeliever?" The effect of a thing may co- exist with the thing itself.

To illustrate: I shoot a bullet through a wall; the bullet and the hole were there at the same time, but the bullet caused the hole and not the hole the bullet. The new birth and faith may be simultaneous, but the faith did not cause the new birth, the new birth caused the faith.” (End Quote)

3. When one is the recipient of the “new birth” or they look to Christ, and by faith - believe.
4. Some try to make believing a hard thing, but if you have faith believing is an easy thing

Example: Naaman washing in the Jordan

- If the prophet had asked him do some great thing, he would have done it; but when he told him to nothing but “Wash, and be clean,” Naaman could not believe that it was that simple.

5. **Sinner, there is one door and one way. God grant that the operations of the Holy Spirit lead you to simple faith in Christ!**

IV. Those who have come to the Lord Jesus Christ need not question their safety.

A. He that believeth on me hath everlasting life.”

1. Those drawn of God, come to the Lord Jesus, are saved and given everlasting life.

Christ says, “No man can come to me, except the Father which hath sent me draw him: **and I will raise him up at the last day.**”

2 Corinthians 5:8, “We are confident, I say, and willing rather to be **absent from the body, and to be present with the Lord.**”

May God draw sinners to Christ today!

Salvation is of the Lord

The Effectual Call of God

Text: Jonah 2:9

“But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. **Salvation is of the LORD.**”

Introduction:

- A. We often speak of the doctrine of election.
- B. Election is the means whereby God selects individuals unto salvation.
 - Election is the teaching that God for reasons of his own and at his good pleasure choose some to salvation while passing over others.
 - Furthermore, any attempt on our part to explain why God did so would be an exercise in futility.
 - Therefore I will simply state that in the ages to come God’s grace and justice will be manifested to the praise of his glory.
- C. In this message we will deal with the process by which men come to Christ.
- D. We should be aware of the fact that what we experience, or what we think we experience, is usually quite different from the biblically revealed process.
 - That is why I believe that it is so difficult to convince some people of the doctrine of election.
 - Because the doctrine of election seems to contradict that person’s experience.
 - If they ever grasp the fact that salvation is caused by God silently working behind the scenes, so to

speak, we will be more inclined to accept this wonderful truth.

In this message I want to discuss three aspects of the effectual call of God.

I. The confusion concerning the Effectual Call:

A. There are several words translated “call” in the KJV, but we will only look at the one that deals with our subject.

1. The word is *kalew* “Kaleo”

Kaleo means: to call, to bid, invite, or to be called (summoned).

Example, in Matthew 22:3 the king sent forth his servants to **“to call them that were bidden to the wedding: and they would not come.”**

These were invited or summoned. But “they would not come.”

So what is the confusion? The confusion is in regard to Armenian or modern evangelical view of the call of God!

B. The General Call:

1. In the passage above, the call that went out was a genuine call, (it came from the king).
2. But those who were originally invited did not come!
3. Armenian doctrine only teaches a general call, while sovereign grace teaching teaches that there are two different calls – the general call and the effectual call.
4. The doctrine is known as “irresistible grace.”

Irresistible grace does not mean that grace cannot be resisted. It means that it cannot be resisted if it is the effectual call.

Since those bidden did not come – it was a general call and not the effectual call of God.

C. The Effectual Call:

II Timothy 1:8, 9, “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and **called us** with an **holy calling**, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

Acts 2:39, “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” (**So not all are called**)

Romans 1:6, “Among whom are ye also the called of Jesus Christ.”

“The called” according to Strong’s, is the κλητος klay-tos – or those invited (by God in the proclamation of the Gospel) to obtain eternal salvation in the kingdom through Christ, and secondly the divinely selected and appointed.

II. The Inclusion (or those included in the effectual call):

The general call may, and is often times rejected.

However, the effectual call cannot be resisted, and brings the individual to the Lord Jesus Christ.

In order for the call to succeed regeneration must and will take place. It is important to remember that only those effectually called will be regenerated, but every person chosen of God, without fail, will be regenerated.

A. The Objects of the Call → the elect of God.

While all men can be included in the general call, only the elect are the objects of the effectual call, which will not fail.

The Lord said in John 10:27, “My sheep hear my voice, and I know them, and they follow me.”

1. This verse implies two things:

- ◆ First, those that are not Christ sheep **do not** hear.
- ◆ Secondly, that Christ sheep **do hear** his call.

In order to heed the call of God the sheep must be able to hear.

We have a perfect **example** of the dead hearing the call of the Lord Jesus Christ in John 11:43.

- The Lord stands outside the grave where Lazarus, who has been dead for four days and calls, “Lazarus, come forth.”
- Lazarus was miraculously enabled to hear the voice of the Shepherd and came forth out of the grave.
- Verse 42 says that Lazarus was chosen (elected) for the purpose of showing forth the glory of God.

B. The Success of the Call:

Romans 8:28 – 30, “And we know that all things work together for good to **them** that love God, to **them** who are the called according to his purpose. For **whom** he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, **them** he also called: and **whom** he called, them he also justified: and **whom** he justified, **them** he also glorified.”

1. Notice the words, “them”, “whom”, and how each is included in the progression.

2. These two words refer to those who are “called according to his purpose.”
 - They are Predestinated – each and every one
 - They are Called – each and every one
 - They are Justified – each and every one
 - They are Glorified – each and every one

Note that each part is spoken of as having been completed.

From God’s sovereign position, He sees each one as having been successfully predestinated, called, justified, and glorified regardless of the absolute time of their earthly life.

3. There are many Scripture that state this truth. Two are John 6:37 & 39.

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”

“And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”

III. The Means of the effectual call:

Having established the truth of two calls, the general call and the effectual call, and the object of the effectual call, the elect of God, we conclude with the **means** of the effectual call.

A. The Mode – the Gospel

Romans 10:17, “So then faith cometh by hearing, and hearing by the word of God.”

B. The Agent – The Holy Spirit

Romans 8:14, “For as many as are led by the Spirit of God, they are the sons of God.”

1 Peter 3:18, “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”

C. The Secondary Mode – the Saints of God.

Romans 10:14, “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”

The saints are commanded to go forth teaching, preaching, and testifying of the grace of God.

Conclusion:

When we are faithful to God’s command we know that the Holy Spirit in the time of God call the elect with an effectual call and enable them to call upon the name of the Lord.

"Salvation Is Of the Lord"

Three Aspects of Salvation

Text: Jonah 2:9

"But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD."

Introduction:

- A. In the first message we talked about the first step of our salvation – election. Before the foundation of the world God choose a people for himself.
- B. In the second message we dealt with the general and effectual call. The general call being heard by all, but the effectual call is issued and heard by the elect.
- C. Therefore, having been chosen in Christ from the foundation of the world, predestined to conformity to Jesus Christ, and called. Let us consider some other benefits of salvation.
- D. In this message we will deal with thee aspects of our salvation that we should be familiar with:

Regeneration, Justification, Sanctification

I. Regeneration:

Titus 3:5-7, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life."

The word Regeneration, when used in reference to salvation, means that a person has been granted a new life through the power of the Holy Spirit.

There is no other way of becoming a Christian other than being born from above.

A. Quickened- means to be "made alive"

Ephesians 2: 1, "And you hath he quickened, who were dead in trespasses and sins"

Verse 5, "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved."

1. Regeneration is not a natural forward step in man's development; it is a supernatural act of God.
2. Regeneration is the impartation of a new and divine life.
3. We were "dead in trespasses and sins" but through the regenerating power of the Holy Spirit we have "eternal life" breathed into our Spirits. Thus we pass from death into life.

B. Born Again:

John 3: 6, 7 "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

1. It is a spiritual birth that takes place by the creative action of God, not a reforming process on the part of man.
2. It has nothing to do with the flesh and everything to do with the spirit. It is altogether and absolutely the work of God.
3. There is one way, and only one way of experiencing this "new birth" which Jesus Christ explained to Nicodemus in John's Gospel.

John 1: 12,13, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

4. 1Peter 1: 23 we are told the means that God uses.

"Being born again, not of corruptible seed, but of incorruptible, **by the Word of God**, which liveth and abideth forever"

God blesses and uses the preaching of the Gospel as the means by which men hear and believe on the Lord Jesus Christ.

C. Recreated – “a new person”

II Corinthians 5:17, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

1. The Means of Regeneration

- a. It is entirely the work of God.

John 1: 13, “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

- b. God Wills It

James 1: 18, “**Of his own will** begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

D. The Need for Regeneration

1. Because man is a fallen creature "dead in trespasses and sins" he cannot respond to God.
2. God is Spirit and they that worship God must worship Him in Spirit and in Truth (John 4:24).

3. Fallen man is unable to come to God. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44).
4. Man, in his natural state cannot and would not come to God, because man's will only voluntarily works upon that which appeals to the flesh.

Therefore Jesus said, "... Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father" (John 6:65)

E. The fruit of Regeneration

1. "Everyone that doeth righteousness is born of Him" (1 John 2:29)
2. "Whosoever is born of God doth not commit sin" (1 John.3:9)

II. Justification:

Romans 4:25, "Who was delivered for our offences, and was raised again for our justification."

- A. Regeneration deals with the believers change in nature, justification deals with their standing before God.

Chafer said, "None are forgiven who are not justified, and none are justified who are not forgiven, but in no particular do these great divine under takings coalesce. (Unite)"

- B. There are two elements of justification.

1. First, we have the forgiveness of sin, and the removal if it's guilt and punishment.
2. Because of Christ saving work, God sees the believer without sin and guilt.

C. Secondly, we have the imputation of righteousness and restoration to God's favor.

1. My righteousness- The righteousness that belongs to me is imputed!
2. That is, it is granted me through the merits of Jesus Christ and not by my own initiative. It is not a self-righteousness that is somehow recognized as worthy of merit but, rather, it is Christ's righteousness counted as mine because of faith in Him as Saviour.

II Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

D. My Justification:

1. I have been justified by a declarative decree by God!
2. My justification has been declared by God **because** He recognizes Christ's imputed righteousness to me!
3. Being justified does not mean being made righteous; it means being declared righteous by a judicial decree.
4. The opposite of justification is condemnation.

Illustration: If a man taken to court is found not guilty by a jury or a judge he is pronounced justified. The jury did not make him justified; they only declared him to be justified. Suppose the next man is found guilty and condemned. The judge did not make him guilty of some crime, he is found to be guilty. The same is true with justification.

In our case, we are guilty but since Christ died "in our stead" God is just in declaring us justified.

Romans 3:24, 25, "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God

hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

5. This verse reveals the origin, the grounds, and the condition of our justification:

a. The origin or source – justified freely

"Freely" and "By his grace, denote that it was granted without anything done on our part to merit or deserve it.

b. The grounds – the blood of Christ.

c. The condition – believing on the Lord Jesus Christ.

III. Sanctification

A. Regeneration has to do with our nature, while justification deals with our standing with God. Sanctification relates to our character and conduct.

"Sanctification" comes from "hagiasmos" the same Greek word used for "holy", and "consecrated" "sanctified."

B. When you compare all the texts of the Bible you find it has one specific meaning, which is "to set apart."

1. It specifically means "to set apart" from evil and "set apart" or dedicated to God and his service.

In II Chronicles 29 the Lord told the priest, "sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and **carry forth the filthiness out of the holy place.**

This is a very clear example of what it means to separate ourselves from evil.

In this sense, if we are separated from evil, then we are "set apart" or dedicated to God.

2. Sanctification is used this way approximately 137 times in the Word of God.
- C. There are three ways sanctification is applied to the Christian:
1. Positional sanctification (regeneration and justification) – There are several things involved in this "sanctification."
 - a. Since God is the author of regeneration and justification, He is likewise the author of our sanctification.
 - b. Again the Holy Spirit is the agent of sanctification.

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and **by the Spirit of our God.**” II Corinthians 6:11

- c. Thirdly, the death of Christ is the basis of the Holy Spirit’s work.

Christ's Body- Christians have been "sanctified through the **offering** of the body of Jesus Christ once for all" (Hebrews 10:10)

Christ's Blood- "Wherefore Jesus also, that he might sanctify the people with **His** own **blood**, suffered without the gate" (Heb.13:12)

Therefore, based upon Christ's sacrificial death on Calvary's Cross, His body, and His blood; and through the power of the Holy Spirit giving you repentance and faith, God has "set you apart" positionally, from where you were, to a new life in the Lord Jesus Christ!

2. Progressive Sanctification

While positional sanctification is the act of God by which the sinner is set apart for God, progressive sanctification

is the cleansing and maturing work of the Holy Spirit in the life of the believer.

Progressive sanctification is a matter of growth. We are told to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ"

3. Complete or perfected sanctification.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thessalonians 5:23

Complete or perfected sanctification is also known as glorification.

It is the work of God, whereby the believer is made perfect in body, soul, and spirit.

In other words every Christian will be conformed to the image of God's Son (Rom.8:29), and the time we leave this world for the next. "We shall be like Him; for we shall see Him as He is" (1 John 3:2).

Conclusions:

A. Thus we have discussed the 3 aspects of salvation: Regeneration, Justification, and Sanctification.

B. All are the work of God!

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

"Salvation Is Of the Lord"

Three Elements of Salvation

Text: Jonah 2:9

Introduction:

- A. Are you aware of the elements of your faith?
- B. Do you know what took place spiritually that brought you to salvation?
- C. Do you understand what must take place with any individual for him to come to a saving knowledge of Jesus Christ?
- D. There are basically, three elements involved in obtaining salvation through faith.
- E. All of which are wrought in the effectual calling of God and are the product of regeneration.

In the first message we dealt with the subject of election, then the effectual call of God. Then we dealt with the three aspects of salvation: regeneration, sanctification, and glorification. In this message we will deal with three elements of salvation: conviction, repentance, and belief.

I. Conviction:

The first step in a person recognizing his need of salvation is conviction of sin!

John 16:7-11, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged."

- A. The Agent of Conviction - The Holy Spirit.

1. Only the Holy Spirit of God can convict a man of his sin.
 - ◆ You and I may point it out, but the Holy Spirit is the One who "*convinces*" the lost one of his rebellion, transgressions, or sin!

Verse 7, 8 say "The Comforter...He will reprove" (convict, convince).

B. The Conviction:

1. Of Sin- Notice the particular sin He convinces of "because they believe not on me;"
 - The Holy Spirit could reveal to the sinner every trespass, every transgression, every sin they ever committed, it would be to no avail if they were not convicted of their "*unbelief*" regarding the Saviour Jesus Christ!
 - According to John 3:18, they are "condemned already" and need to recognize that condemnation.

2. Of Righteousness:

Verse 10, "Of righteousness, because I go to my Father, and ye see me no more."

- a. The Sinners Deficit - The sinner needs to come to terms with his own depravity, that "**there is none righteous, no not one**" (Romans 3:10), that "**there is none that doeth good**" (Romans 3:12)
- b. That no one has merit with God through his own "works of righteousness"; because "**by the deeds of the law there shall no flesh be justified in his sight**" (Romans 3:20).
- c. The Saviour's Righteousness:

(1) In His life- **"Who did no sin, neither was guile found in His mouth"** (1 Peter 2:22)

This is one of those verses those who disclaim the impeccability of Christ say does not exist.

(2.) In His Death- **"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him"** (2 Cor.5:21)

Here is another one, but this verse goes farther by saying that His righteousness is the righteousness of God which is ours at salvation.

c. The Saviour affirmed:

"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past. .. to declare, I say, at this time, His righteousness" (Romans 3:25, 26)

3. The Conviction of Judgment:

Verse 11, "because the prince of this world is judged"

- a. By His death on the cross our Lord broke the hold that Satan had on the unbelieving elect.
- b. Christ took the place of the sinner, freeing him of Satan's charge, and judging Satan's accusations as groundless!

II. Repentance

II Corinthians 7:10, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Matthew 21:28, 29, "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work

to day in my vineyard. He answered and said, I will not: but afterward he repented, and went.”

A. Repentance Is a Metanoia (a change of mind).

1. For the Jew:

There was a need to change their minds concerning their belief system.

Instead of seeing the law as a revelation of their need for a saviour, they thought they could win God's approval by keeping the law in the eyes of others.

But "God looketh upon the heart"

- John called for Repentance (Matthew 3:2)
- The Lord called for Repentance (Matt. 4:17)
- Peter called for Repentance (Acts 2:38)
- Paul called for Repentance (Acts 17:30)

2. For the Gentile:

He is to change his mind about his own belief system and any righteousness he has imagined!

B. What Repentance is not:

1. Sorrow, mental suffering, sorrow over getting caught, or sorrow over lost self-esteem.

C. How Repentance Works:

The Holy Spirit convicts the sinner that his belief system is tragically wrong. Then He shows the sinners what his belief system should be.

That revelation coupled with the "gift of faith" brings the sinner to change his way of thinking! (Eph.2:8)

Ephesians 2:8, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

There are three basic ingredients to real repentance:

1. Acknowledgment of Sin:

Acknowledge means to admit, recognize,

An example is seen in the Rich Young Ruler. He did not realize the idol of money in his life until Jesus showed him his sin. Then, sadly, he walked away. He had no ↓

2. Sorrow over sin - real sorrow knowing it has offended Holy God.

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." II Corinthians 7:2

God is the author of "Godly sorrow." It does not come from the power of free will, or from the dictates of a natural conscience. Nor does it come from a work of the law on their hearts, or from a fear of hell and damnation.

It comes from God's grace; in fact, it is a gift of his grace, the work of his Spirit, and the produce of his almighty power.

III. Belief:

John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

We have discussed each element of salvation separately. However, it is imperative that we understand that Repentance and Belief cannot be separated in the matter of Salvation. One can only *repent from* when he has *believed in!*

On the other hand, regarding other matters, for instance a Christian repenting from some known sin, repentance can be seen as a separate and distinct act.

A. Belief as the only human responsibility.

1. There are over 115 New Testament passages that condition salvation upon **believing**, and 35 that condition salvation upon **faith** (unquestioning belief) which is an exact synonym.

B. Belief is coincidental with repentance

An Israelite could not express faith in the saving grace of Jesus Christ without first recognizing his own inability in keeping God's commandments.

A heathen could not possibly express faith in the saving work of Jesus Christ without recognizing the errors of his belief system.

Though there are those who attempt to reconcile the two, that attempt is vanity!

C. Belief is a gift from God

"By grace are ye saved through faith; and That not of your selves' It is the gift of God; not of works, lest any man should boast." Ephesians 2:8, 9

Conclusions:

Well we have discussed the elective purposes of God, His effectual calling, the three aspects of our salvation, and now the things that result from calling, including conviction, repentance, and faith.

Next message we will conclude this short series with "The Basis for Eternal Security."

"Salvation Is Of the Lord"

Eleven Bases for Eternal Security

Text: Jonah 2:9

"But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD."

Introduction:

- A. Heaven and earth, as we know them, will pass away but the Words of Jesus Christ will never pass away!
- B. Neither will the Word of God be altered or changed. Because there is no variableness neither shadow of turning in Christ our Lord.

"God is not a man, that He should lie, neither the Son of man that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"
Numbers 23:19

- C. I know that you, as I do take great comfort in the promises of God.
- D. We find one such promise in John 5:24.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

1. What does this verse say? And does it mean what it says?"

It says that if we hear and believe on the Lord Jesus Christ, we have everlasting life. And that we shall not come into condemnation because we have passed from death unto life!

2. I believe, as the Bible teaches, that when you believe on the Lord Jesus Christ as your Saviour you were saved forever.

But there are many that do not believe this truth and will ridicule those who do. (Example – 2nd boss at B Mfg.)

3. The doctrine is called "eternal security" and it is one of the cornerstones of our faith.
4. Why is it a cornerstone of our faith? Because it is based upon the Sufficiency of Christ's Redemptive Work.

I want to deal with 11 undertakings (activities, actions, deeds, or attributes) of God for His people upon which our doctrine of security is based and why I believe that I am eternally secure. They are divided into three divisions:

- The undertakings related to the Father
- The undertakings related to the Son
- The undertakings related to the Holy Spirit

I. The undertakings related to the Father:

We are eternally secure because of:

A. His sovereign, unconditional purpose.

1. His unconditional love.

John 3:16, "For God so loved..."

Jeremiah 31:3, "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an **everlasting love**: therefore with lovingkindness have I **drawn thee**."

2. His unconditional gift.

John 5:24, "Verily, verily, I say unto you, He that **heareth** my word, and **believeth** on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

3. His unconditional promise.

John 6:37, "**All that the Father giveth me shall come to me**; and him that cometh to me I will in no wise cast out."

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6:39)

- a. A Christian may die, but their soul being absent from the body is present with the Lord.
- b. But there is coming a day when the dead in Christ shall rise first, and we which are alive shall be changed and we shall **all** be with him – for eternity.

B. His infinite power and ability to save and to keep.

Here is another word that, when rightly used can only apply to God. Only God is infinite because all other things have boundaries, of which He has none.

1. His absolute hold.

"And **I give** unto **them eternal life**; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."
John 10:28, 29

2. His ability to perform.

"And being fully persuaded that, what he had promised, he was able also to perform." Romans 4:21

He is the potter and all that exist is the clay.

3. His active love.

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

His love is active and continual in our lives.

C. His infinite love toward us

He "so" loves us! How big, how deep, how wide is the love of God? Who can tell except that it is so big, so deep, and so wide!

D. His absolute response to the prayers of the Son.

1. The Lord never prayed a prayer that went unanswered.

In fact, every request that the Lord made was affirmatively answered!

2. One of the prayers the Lord prayed is for our eternal security.

John 17:9-12, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, **keep** through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I **kept** them in thy name: those that thou gavest me I have **kept**, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

Verse 15, "I pray not that thou shouldst take them out of the world, but that thou shouldst **keep** them from the evil."

Verse 20, Neither pray I for these alone, but for them also which shall believe on me through their word."

Verse 24, "Father, I will that they also, whom thou hast given me, **be with me** where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

II. The undertakings of the Son:

I know I am Eternally Secure because of:

A. His substitutionary death.

1 John 2:2, "And He is the Propitiation for our sins: and not for ours only, but also for the sins of the whole world."

1. Christ's substitution has satisfied the justice of God for every believer in the whole world.

There are seven uses of the word "world." Since John was a Jew, he is using "the whole world" to speak of those among the gentiles that would also believe.

2. The substitution of Christ is important because God will not punish the sinner twice. If Christ has taken my punishment as my substitution, and God is satisfied with it, then I cannot be condemned.
3. Even man-made legal systems contain the double jeopardy clause.

B. His prototypical resurrection.

1 Corinthians 15:23, "**But every man in his own order:** Christ the firstfruits; afterward they that are Christ's at his coming."

Ephesians 2:6, "and *hath raised us up together*, and made us sit together in heavenly places in Christ Jesus;"

The promise is so sure that we are counted already to be seated in the heavenlies!

C. His constant advocacy.

1. According to Romans 8:34 there is no one that can condemn us because we have a constant advocate with the Father.

"Who is he that condemneth"? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also **maketh intercession** for us."

1 John 2:1, "If any man sin, we have an **advocate** with the Father, Jesus Christ the Righteous"

D. His priestly intercession.

Hebrews 7: 24, 25, "But this man, because He continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them"

1. There is no one to whom our Lord could pass this priesthood.
2. The Lord's lives as an intercessor. Therefore He has an unchangeable priesthood that will never be antiquated, nor will it pass from him to another because He is eternal and the glory of it is due to him.
3. Therefore the saints are comforted knowing that our High Priest sits on his throne, and that his priesthood is without end.
4. Thus we are saved to the uttermost!

III. The undertaking of the Holy Spirit:

I am saved forever because of:

A. His work of regeneration.

"Who were born; not of blood, not of the will of the flesh, nor of the will of man, but of God." John 1:13

Titus 3:4 – 6, "the washing of regeneration and the renewing of the Holy Ghost"

1 Peter 1:23, "being born again by the Word of God"

John 3:9 says we are "born of God."

Thus we see that we have been given life, but it's much more than life, it is God living in us.

Because of the Holy Spirit's work of regeneration, we are "Partakers of the divine nature."

B. His indwelling.

John 7:38, 39, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this He spoke of the Spirit, which they that believe on Him should receive."

See also Romans 5:5, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Romans 8:9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

1 Corinthians 2:12, "Now we have received, not the spirit of the world, but the Spirit which is of God."

C. His Sealing.

Ephesians 1: 13b-14, "In whom also after that ye believed, ye were **sealed** with that Holy Spirit of promise, Which is the **earnest** of our inheritance until the redemption of the purchased possession, unto the praise of His glory"

Earnest money –You put an amount of money down on an item that you intend to purchase. The seller holds it for you until you come for your item.

The sealing of the Holy Spirit is a promissory note. God's keeps His promise and that's why we know we have eternal security.