

Facets of Our Salvation

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Thanks be unto God for **his unspeakable gift**.

II Corinthians 9:15

This is the LORD'S doing; **it is marvellous in our eyes**.

Psalms 118:23

Unto me, who am less than the least of all saints, is this grace given,
that I should preach among the Gentiles **the unsearchable riches of Christ**;

Ephesians 3:8

Theme: God described His gift of eternal life by different words for us to see its many dimensions.

Preparatory Reading: Romans 5; Ephesians 1; Revelation 5.

Related Links:

[Seven Proofs of Unconditional Salvation, How Are You Saved?](#)

[Five Phases of Salvation ... Five Phases of Salvation: When Were You Saved?, How Are You Saved?](#)

[Salvation Facets Divided by Phases.](#)

[Unsearchable Riches of Christ ... The Unsearchable Riches of Christ \(5 Sermons\).](#)

[Free Gift of Eternal Life ... Free Gift of Eternal Life \(1\).](#)

[Glory of God in Salvation ... Glory of God in Salvation \(2 sermons\).](#)

Introduction:

1. We just finished studying eternal life as a free gift – a stay of execution or adoption of a helpless infant – with an understanding of the offerings and acceptances related to salvation that excite us and crush heretics ... [Free Gift of Eternal Life \(1\)](#).
2. The three titular texts above say the gift of eternal life to rebel enemies of our holy God is an incredible thing.
3. The angels, greater in glory and power, are curious about our salvation, as intended (Eph 3:10; I Peter 1:12).
4. David after his great sin with Bathsheba asked God to restore to him the joy of his salvation (Ps 51:12; 85:6).
5. Though not the gift of eternal life, Jeremiah had a precious prophecy for Judah's recovery (Jeremiah 31:1-14).
6. We will never be like Paul unless we remember the magnitude of our salvation (I Cor 2:1-5; 15:10; Gal

6:14).

7. The greatest motivators of men are favor, love, joy, goodness, debt, and then fear and duty, so love salvation.
8. Salvation means *deliver or rescue from peril or hurt*, but we can profit by other words the Spirit inspired, for deliverance itself does not say much about from what and misses aspects far beyond just bare deliverance.
9. Bible *salvation* is the gift of eternal life from God to the elect, which is their *deliverance* from sin, death, Satan, and hellfire through the sacrificial death of Jesus Christ for them (Rom 6:23; I Thess 1:10; I Tim 1:15).
10. To appreciate salvation, you must know God's hatred and wrath for sin and sinners and His past judgments leading to eternal judgment e.g. Eden, Flood, Babel, Egypt, Canaan, Jerusalem by Babylon, then Rome, etc.
11. To appreciate salvation, you must consider, long and hard, what you are and where you would be without it.
12. To learn the truth about salvation, we first prove unconditional eternal life by the seven categories of proof.
13. We then learn the five phases of salvation in general before applying them to the components of salvation.
14. The components of salvation are the different terms used in the Bible to describe the facets of salvation.
15. God chose various terms to describe our deliverance from sin, death, and hell to magnify His gracious work: these words and concepts, taken from different aspects of life, fill out the glorious revelation of our salvation.
16. **Facet.** One of the sides of a body that has numerous faces; *orig.* one of the small cut and polished faces of a diamond or other gem, but subsequently extended to a similar face in any natural or artificial body. [OED].
17. The gift of salvation is for God's glory alone; all components or facets are by and for Him (I Cor 1:29-31).
18. For this study, we will emphasize facets of our *legal* salvation by Christ's death, so we will give less attention to *born again, calling, conversion, election, foreknowledge, quickening, predestination, regeneration, resurrection, glorification*, and related terms, though their descriptive value are also precious and instructive.
19. These components, or facets, can be more perfectly known in their entirety by considering their five phases.
20. Our goal is to fully appreciate the love and accomplishments of Jesus Christ for us by His sacrificial death.
21. Among the opportunities in the Bible to delight in individual words, here is one for God's words for salvation.
22. If you do not delight in salvation through Jesus Christ, then you have a serious spiritual problem to correct.
23. The Bible was not written for or delivered to the world at large, but rather to the children of God (Col 4:16), for it is the elect that need to hear and understand the message of God's gracious salvation (II Tim

2:10).

24. Much more can be said than the short explanations below, but they should be enough to cause thanksgiving; the intent is not to exhaust each facet, but to give the hearer/reader a brief review to rejoice in our salvation.
25. There are many different ways to look at the gift of eternal life, with these facets being just one of the ways.
26. Let us try to avoid mixing these facets as synonyms in order to focus on the unique facts and features of each.
27. Some verses can support two or more facets, but we will limit multiple-use verses to their strongest sense(s).
28. The goal of this study is to glorify God for what He did and motivate you for what Paul did (II Cor 5:14-15).
29. The bottom section of this outline takes some liberty for Bible words or phrases as facets for the other phases.
30. The following table is merely a guide for legal facets; you may put facets in different categories or columns.
31. You may have seven categories: forensic, economic, relational, mediatorial, familial, creative, and religious.
32. The purpose is not to complicate eternal life but to find different angles to appreciate our salvation more fully.

Legal/Forensic	Economic/Financial	Relational/Familial	Religious/Priestly
Justification	Redemption	Reconciliation	Sanctification
Imputation	Ransom	Atonement	Intercession
Forgiveness	Bought/Purchased	Propitiation	Mediation
Satisfaction		Adoption	Sacrifice
Pardon			
Acceptation			
Representation			

Satisfaction

- A. The *forensic or legal* work to provide sufficient payment to an offended party or judge to make appeasement or restitution for wrongs and bring to a state of contentment.
 1. Satisfaction was not to be accepted for a murderer or a manslayer (Num 35:31-32).
 2. God's law required thorough restitution for damaged or stolen goods (Pr 6:30-31).
 3. While theft could be satisfied, the context is that adultery cannot be (Prov 6:32-35).
- B. We have known persons, and we are each this way by nature, of never being satisfied.
 1. If someone wrongs us, a bitter, malicious grudge is created calling for vengeance.
 2. Offending a brother carries the danger and difficulty of winning him (Prov 18:19).
 3. Jesus had to correct Peter about the extent of forgiveness we owe (Matt 18:21-35).
 4. Implacable, a sin of the N.T., is inability to be appeased or satisfied (Rom 1:31).
 5. Our glorious God, given His nature, and then our rebellion, should be implacable.

- C. God the Father saw the travail of Jesus on the cross and was satisfied (Is 53:10-12).
 - 1. Think how holy, just, terrible God is ... how profane, rebellious, wicked we are.
 - 2. How could He be satisfied, due to the infinite debt and offence (Ex 34:7; Nah 1:3).
 - 3. How could we satisfy such a debt? It is infinite, and we have nothing at all to pay.
 - 4. Only an infinite sacrifice by His Son could possibly satisfy His justice and wrath.
- D. This component or facet of salvation and its text was taught in detail in 2015 ... [The Doctrine of Satisfaction](#).
- E. Compare these related legal facets: *acceptation, justification, forgiveness, pardon*.

Bought, or Purchased

- A. The *economic or financial* work of paying a price for ownership of a person or thing.
 - 1. The song of Moses includes the declaration the LORD purchased Israel (Ex 15:16).
 - 2. Jehovah rebuked Israel for not repaying Him for having bought them (Deut 32:6).
 - 3. Peter rebuked false Jewish prophets that would do the same to God (II Peter 2:1).
 - 4. God had purchased Israel and gave them the land He purchased (Ps 74:2; 78:54).
- B. God bought / purchased His elect to be His property from their debts and liabilities.
 - 1. The death of Jesus Christ is viewed as the price God paid for us (I Cor 6:20; 7:23).
 - 2. This purchase was for their salvation and inheritance (Acts 20:28; Ephesians 1:14).
 - 3. N.T. emphasis is on the price paid and its claim on us rather than to whom paid.
 - 4. We understand the purchase to be from claims of divine justice and Satan's palace.
 - 5. We are the property of our God and Father and should live as owned servants/sons.
- C. An angle on God buying and purchasing us is the dowry of blood paid for us ... [The Blood Dowry](#).
- D. A full explanation of we being God's purchased possession was also preached ... [Purchased and Sealed](#).
- E. Compare these related facets: *redemption, ransom*.

Propitiation

- A. The *relational or mediatorial* work to appease an offended party for reconciliation.
 - 1. The word is used in our King James Bibles three times, so we proceed carefully.
 - 2. **Propitiate**. To render propitious or favorably inclined; to appease (one offended).
 - 3. **Propitious**. Disposed to be favorable; well-disposed, favorably inclined; gracious.
 - 4. **Propitiation**. The action of propitiating; appeasement, conciliation; atonement.
 - 5. Jacob wisely sent a present to Esau as a propitiation to appease him (Gen 32:20).
- B. Propitiate is a *mediatorial* term for Jesus securing peace for us with an offended God.
 - 1. Jesus was sacrificed on Calvary's tree to make peace with God for all the elect.
 - 2. He is the propitiation for all the sins of all the elect throughout the world (I Jn 2:2).
 - 3. The greatest love is God's love of us and His Son as our propitiation (I John 4:10).

4. God the Father had faith, confidence, or trust, in the blood of His Son (Rom 3:25).
- C. If God paid such a price for peace with us, we should easily pursue peace with others.
- D. For more detail, see the expositional outlines for the above three texts ... [First John Chapter 2 \(#1\) ... Verses 1-6](#), [First John Chapter 4 \(#5\) ... Verses 9:13](#), [Romans 3 \(10 Sermons\)](#).
- E. Compare these related facets: *reconciliation*, *atonement*.

Sacrifice

- A. The *religious or priestly* substitution of one thing to forgive the sins of worshipper(s).
 1. **Sacrifice.** To surrender or give up (something) for the attainment of some higher advantage or dearer object. To permit injury or ruin to the interests of (a person) for the sake of some desired object.
 2. **Burnt offering.** The gift of whatever animal or substance of value that was wholly burned on the altar with nothing remaining for any personal benefit or pleasure.
- B. The history of sacrifices was huge from Eden to the cross of Calvary (Bible 281 uses).
 1. From God clothing Adam with skins to Jacob's offerings to Moses' law, sacrifice of animals was used for worship, for covenant confirmation, for expiation, at least.
 2. We used a CPA in the past to estimate the nearly incalculable sacrifices of lambs.
 3. Shedding of blood was constant by sacrifice of animal lives for ritual purification.
 4. Hebrews, comparing Jesus to the Law, has 60% of its uses in the N.T. (17/27 uses).
 5. Paul showed repeatedly that Jesus is both our Priest and our Sacrifice in Hebrews.
- C. Without use of the exact word, God delivered up His Son to save us (Romans 8:32).
 1. The value of God sacrificing His Son was so great that all else will be given freely.
 2. Jesus Christ showed His love for us by being a sacrifice to God for us (Eph 5:1-2).
 3. All other uses of our word here in the N.T. epistles do not pertain to our salvation.
- D. Paul in Hebrews for converted Jews has great uses of it (Hebrew 7:27; 9:26; 10:5,12).
- E. Be willing to be a sacrifice and to sacrifice (Rom 12:1; Phil 2:17; Hebrews 13:15-16).
- F. The concept of sacrifices and God sacrificing His Son for us is good ... [Furniture, Feasts, Sacrifices, Feasts and Sacrifices, Hebrews 9 \(#1\)](#).
- G. Compare these related facets: *sanctification*, *intercession*, *mediation*, *imputation*, etc.

Pardon

- A. The *forensic or legal* work of declaring a guilty party free from their crimes and innocent before the law by an executive decree or order by governmental authority.
 1. **Pardon.** To remit the penalty of (an offence); to pass over (an offence or offender) without punishment or blame; to forgive. *Pardon* is a more formal term than *forgive*, being that used in legal language; also often in theology.
 2. Presidential or gubernatorial pardons are decrees to clear charges or restore rights; the various

differences and distinctions of these executive acts is beyond this study.

3. Our Constitution says, *Power to grant Reprieves and Pardons*, for much clemency.
4. **Clemency**. An act of grace to show gentleness, grace, leniency, mercy, or relief.
5. Our Justice Department has the Office of the Pardon Attorney for criminals to ask.
6. In spite of failed court attempts or serious legal charges, a pardon can clear crimes.
7. This week President Biden commuted 1500 sentences and pardoned 39 of crimes.
8. There is a great deal more to legal issues and angles of pardons in the U.S. ... [The Pardon of the Cross \(1\)](#).

B. The N.T. does not contain the word pardon, but the concept is obvious by other words.

1. Many references for *forgiveness* (Acts 13:38; Eph 1:7; Col 1:14), *unblameable and unprovable* (Col 1:22), *blotting out ordinances against us* (Col 2:13-14), *without charge* (Rom 8:33), *death abolished with life and immortality instead* (II Tim 1:8-11), *accepted in the Beloved* (Eph 1:6), *faultless* (Jude 1:24), etc.
2. The O.T. uses *pardon* in the sense of *forgiveness* for us to make the connection (Ex 23:21; 34:9; Num 14:19; I Sam 15:25; II Kgs 24:4; II Chr 30:18; Ps 25:11; etc.).
3. We love Isaiah's description of God's pardon or forgiveness past ours (Is 55:6-9).
4. Jeremiah has several references to God's pardon, but one may be best (Jer 50:20).

C. We need a pardon, forgiveness of crimes, for we have committed many against God.

1. We have committed sin by transgressing the law of God, like the Ten (I John 3:4).
2. The Day of Judgment will shock humanity (Ecclesiastes 12:13-14; Rom 14:10-12).
3. You cannot avoid your sentence, no matter what you do (Job 9:30-32; Matt 23:33).
4. God's judgment of sin large or small is terrible from the beginning to need pardon.

D. But God cannot pardon, or forgive, by acquitting or clearing (Nah 1:3; Exodus 34:7).

E. God comforted Israel with news of a pardon through Jesus the Christ (Isaiah 40:1-11).

1. The good news is that Jesus Christ allows God to be just and justifier (Rom 3:26).
2. No one and no charge can be laid against God's elect in Christ (Rom 8:1,31-34).
3. When Nathan rebuked David, he judged death, but God pardoned (II Sam 12:13).
4. The book of life should be seen as the book of pardons with names (Rev 20:15).
5. The faithful saying worthy of all acceptance is God granting pardons (I Tim 1:15).
6. Let the pardon of a stay of execution from the second death thrill your soul forever.

F. God's pardons, like all else for His glory, get Him a name (Jer 33:8-9; Luke 10:20), and His pardons far transcend earthly pardons as a study of U.S. pardons will prove.

G. For more about pardons and how God pardoned us by Jesus Christ ... [Abundant Pardon](#), [The Pardon of the Cross \(1\)](#), [The Pardon of the Cross \(2\)](#).

H. Compare these related facets: *justification*, *bought/purchased*, *ransom*, *forgiveness*.

Ransom

- A. The *economic or financial* work to pay for release or freedom of a captive or prisoner.
1. **Ransom.** The price paid to free someone from captivity, to remove a penalty or condemnation, or restore a previous condition (Proverbs 6:35; Exodus 30:12).
 2. The most wonderful news, if captive as a condemned prisoner, would be a ransom.
 3. The most wonderful news, if kidnapped by terrorists for cash, would be a ransom.
 4. We often think of a ransom as payment by a parent to a kidnapper to save a child, so the story of Charles Lindbergh is a great illustration but with a terrible outcome.
 5. This crime and intrigue around it became the “Crime of the Century.” A child’s life was at risk, a ransom was demanded, the ransom was paid, but the child was killed.
 6. Moses’ Law allowed paying a ransom in cases to redeem your life (Exodus 21:30).
 7. God paid the price of Egypt and other nations for Israel from bondage (Is 43:3-4).
 8. A ransom is paid by another and not the captive or condemned to have him freed.
- B. Jesus was the ransom price from God’s justice and the charges Satan had against us.
1. If God is angry with sinners, there is no ransom to deliver (Job 36:18; Ps 49:6-9).
 2. Satan held us captive several ways, but the Stronger Man paid a ransom to rescue, and the ransom was paid to God to undo the condemnation Satan enticed us into.
 3. Forget any cooperation on your part, for you loved being in his palace (Eph 2:1-3).
 4. Jesus paid the ransom price by dying for us, as Caiaphas prophesied (Jn 11:49-52); He did not offer Himself to the devil or to sinners, but rather to God (Heb 9:12,14).
 5. The wonderful news to convicted sinners is, “I have found a ransom” (Job 33:24), which should lead us to esteem the beautiful feet of gospel preachers (Rom 10:15); there is nothing else to pay for freedom from any charges of any kind (Rom 8:33).
 6. You must die ... but God through Jesus ransomed you from the grave (Hos 13:14).
 7. Jesus came to give His life a ransom for many – all elect (Matt 20:28; I Tim 2:6).
 8. Your life deserves the lake of fire; a book of ransom paid will save (Rev 20:11-15), for it’s full name is the book of life of the Lamb slain (Revelation 13:8 and **A Lake, A Book, A Lamb**).
 9. How should this ransom payment affect you? What will you do for Him that paid?
- C. Hear a rare illustration from this preacher/writer about Cyrus the Great and Cagular. *An event that occurred under Cyrus the Persian may direct our attention to where it should be today. The southern border of the Persian Empire had a rebellious tribe under a great chieftain named Cagular, which together had defeated all attempts by military detachments to subdue him. Finally, the Emperor amassed a very large army, marched to this southern extreme of his empire, surrounded Cagular, captured him, and brought him to the capital for execution. On the day of his trial, he and his family were brought before the judgment seat of Cyrus. Cagular, a large and perfect man, with noble and intelligent manner, was magnificent to behold. Cyrus was impressed sufficiently to consider in himself how he might spare this enemy’s life. Cyrus asked Cagular, “What would you do should I spare your life?” Cagular responded, “Your Majesty, if you spared my life, I would return to my home and remain your obedient*

servant as long as I lived.” Cyrus then asked, “What would you do if I spared the life of your wife?” Cagular responded, “Your Majesty, if you spared the life of my wife, I would die for you.” Cyrus was so moved by the exchange that he freed them both and returned Cagular to his home province to assume the role of governor there. Arriving home to much meaner surroundings than Persepolis, Cagular reminisced about the trip with his wife. “Did you notice,” he said to his wife, “the marble at the entrance of the palace? Did you notice the tapestry on the wall as we went down the corridor into the throne room? And did you see the chair on which the emperor sat? It must have been carved from one lump of pure gold.” His wife could appreciate his excitement and how impressed he was with it all, but she only replied: “I really didn’t notice any of that.” “Well,” said Cagular in amazement, “What did you see?” His wife looked seriously into his eyes and said, “I beheld only the face of the man who said he would die for me.”

- D. Forget Cagular! What will you do for Him that ransomed you from eternal torment?
 - 1. Are you so moved by Jesus dying for you that worldly things do not attract you?
 - 2. No wonder Jesus marks those that mind earthly things as enemies (Phil 3:18-19).
 - 3. Paul reasoned he owed Jesus his life for saving him from death (II Cor 5:14-15).
 - 4. Paul asked Corinth to give liberally by what Jesus gave for them (II Cor 8:8-9).
 - 5. Though often used at weddings, we can better apply love and jealousy (S.S. 8:6-7).
 - 6. How sinful are you? Should you love your Ransom less or more (Luke 7:40-48)?
 - 7. Think dear things – relations past money. Do you love Jesus more (Matt 10:37)?
 - 8. After Jesus’ death, how would you answer His questions to Peter (John 21:15-17)?
 - 9. The Ransom’s great love for you, if known, can fill you with God (Eph 3:14-19).
- E. For more about the concept of ransom and our Lord’s payment ... **I Have Found a Ransom, Jesus Christ Our Ransom, A Ransom for All?, I Gave Egypt for Thy Ransom.**
- F. Compare these related facets: *bought/purchased, redemption, pardon, satisfaction.*

Justification

- A. The *legal or forensic* work to rule and declare a condemned person just or righteous.
 - 1. **Justify.** To absolve, acquit, exculpate; *spec. in Theol.* To declare free from the penalty of sin on the ground of Christ’s righteousness.
 - 2. Justify can also mean “to show (a person or action) to be just or in the right; to vindicate, as in the case of John’s baptism justifying, or vindicating, God.
 - 3. Justification is ballyhooed about by many Christians, by Paul’s emphasis of it against Jewish legalism, and a Reformational emphasis on it by Luther and others.
 - 4. However, it is just one more facet or term for the gift of eternal by Jesus Christ, and it does not reach as high as other facets of a relational or religious category.
 - 5. For example, the books of Ephesians and Hebrew do not use the word in any form.
- B. Justification is a judicial term about a legal act and our standing before God as Judge.
 - 1. You are going to court. You die first, and after this the judgment (Hebrews 9:27).
 - 2. Judges on earth are terrible enough by authority and reach, but this One far greater.

3. You fear earth's judges with minor offences, but you will face Him with the worst.
 4. Jesus told a terrifying parable of a man without a wedding garment (Matt 22:8-14).
 5. John wrote about the terrible scene of the lake of fire as the result (Rev 20:11-15).
 6. We are condemned and guilty before God for Adam's sin and also our own sins.
 7. What can man do to be just before God? Nothing (Job 9:2; 25:4; Ps 130:3; 143:2).
 8. What will we do in the great Day of Judgment when books of works are opened?
 9. God is perfectly just, and He cannot acquit or clear (Ex 34:7; Job 10:14; Nah 1:3).
- C. We are justified – declared righteous – by God's grace through Jesus Christ's death.
1. He died for us and lives for us with justification finished by His death (Ro 5:6-11).
 2. We are justified freely by His grace and purpose (Rom 3:24; 5:16,18; Titus 3:7).
 3. And this purpose and grace was given to us in eternity (II Tim 1:9; Rom 8:28-33).
 4. We are justified by Christ's perfect righteousness being applied to our account, and our sins being negatively paid for by His death, before God as Judge (II Cor 5:21).
 5. Legally, God does not see our sins, He instead sees us in Christ's righteousness.
 6. It is more than, *Just as if I'd never sinned*, for it includes His perfect obedience, so it is better as, *Just as if I'd never sinned, and just as if I had lived His perfect life*.
 7. He punished a Substitute to justify the elect (Isaiah 53:11; Rom 3:24-26; 8:32-34).
 8. Of course, much more has been said and could be said about this wonderful facet.
 9. Your lawyer lives forever, is the Judge's Son, and satisfied by His life and death.
- D. Justification occurs in five phases, if we rightly divide it without many popular errors.
1. Eternal justification is God's purpose and grace by covenant in Christ (II Tim 1:9).
 2. Jesus paid the legal price for it, so we are also justified at the cross (Romans 4:25).
 3. We are justified vitally in the sense of a righteous new nature given us (Eph 4:24).
 4. We are justified by faith (true faith requires works) as evidence of righteousness.
 5. We will be justified on Judgment Day by being declared so formally and forever.
- E. The relationship of faith to justification is quite simple but perverted by 99% or more.
1. Faith is the evidence, mark, or proof of righteousness (Gen 15:6; Psalm 106:31).
 2. Faith is not a condition, instrument, or means of legal justification, for it is too late.
 3. God's choice and predestination of us in Christ in eternity results in accepting us.
 4. Abraham is the Bible's example of justification, with faith and works as evidence.
 5. *Sola fide* (faith alone or only in Latin) is a lie for decisional salvation (Jas 2:17,24).
 6. Without works, faith is no more than a devil's and has no evidence of justification.
 7. Only read Romans 1-5 or Galatians 2-4 with Jewish legalism for the terminology.
 8. We are accused of Antinomian lack of motivation, but faith only is far more such.
 9. We have an extensive document that goes far beyond this to explain faith's role.
- F. For more about justification, especially Abraham's example ... [When Was Abraham Saved?, When Was](#)

Abraham Justified?, You Need a Lawyer (2 Sermons), Five Phases of Salvation: When Were You Saved?, Justification By Christ Alone.

G. Compare related facets: *acceptation, imputation, mediation, pardon, and satisfaction*.

Redemption

- A. The *economic or financial* act to buy a thing or person back from a claim against it.
 - 1. **Redeem**. To buy back (a thing formerly possessed); to make payment for (a thing held or claimed by another). To ransom, liberate, free (a person) from bondage, captivity, or punishment; to save (one's life) by paying a ransom.
 - 2. Firstborns were God's, but substituting a lamb could *redeem* (Ex 13:13; 34:20).
 - 3. The Law told how men could *redeem* assets or persons that were sold (Lev 25:25).
 - 4. God *redeemed* Israel out of Egypt by price of ruin (Ex 15:16; I Chr 17:21; Is 63:9).
- B. Redemption is an *economic* term for our purchase from the claims of God as Creditor.
 - 1. God's perfect righteousness has overwhelming claims against us by our offences.
 - 2. Heaven has levied a fine of eternal torment against you for frequent, evil crimes.
 - 3. Jesus redeemed us from His claims against us for sins by His own precious blood.
 - 4. See Psalm 49:15; Romans 3:24; I Corinthians 1:30; Galatians 3:13; 4:5; Ephesians 1:7; Colossians 1:14; Titus 2:14; Hebrews 9:12-15; I Peter 1:18-20; Revelation 5:9.
 - 5. Jesus entered His presence once and obtained eternal redemption for us (Heb 9:12).
 - 6. Compare redemption by blood to missionary numbers by money (I Peter 1:18-20).
 - 7. Jesus could not have taken the book from God without our redemption (Rev 5:9).
- C. For more about redemption, see redemption and five phases ... [Redeemed!](#), [here](#), [Redemption and Inheritance](#), [Five Phases of Salvation: When Were You Saved?](#).
- D. Compare related facets: *ransom, bought/purchased, satisfaction, and sacrifice*.

Acceptation

- A. The *forensic or legal work* to make amends for an offended party to accept and approve the offending party.
 - 1. **Accept**. To receive (a thing or person) with favor or approval.
 - 2. We could use the simple word accept, acceptance, or acceptation (I Tim 1:15; 4:9).
 - 3. A great example is Jacob sending gifts ahead for Esau to accept him (Gen 32:20).
 - 4. Another is fasting and prayer for Esther to be accepted by Ahasuerus (Esther 4:14).
 - 5. God would not accept a peace offering for a vow unless it was perfect (Lev 22:21).
 - 6. Most Christians put far too much emphasis on our acceptance of God or His Son that they overlook the crucial fact far more necessary – has God accepted them.
 - 7. It is not whether you have accepted God, but whether God has or will accept you.
 - 8. It is not whether you have accepted Jesus, but if God made you accepted in Jesus.

9. The Bible clearly divides gifts, offerings, acceptance of salvation ... [Free Gift of Eternal Life \(1\)](#), [Free Gift of Eternal Life \(2\)](#), [Free Gift of Eternal Life \(3\)](#).
- B. Our God has no respect of persons, no matter their ideas (Romans 2:11; I Peter 1:17).
1. As rebel enemies of God, He will not accept us (Gal 2:6; Job 34:19; Romans 3:23).
 2. Due to our nature, character, and conduct, God must and would reject us forever.
 3. No person, pleading, or price could ever obtain His acceptance in any way at all.
 4. We know or experienced rejection by our mere equals on earth; this is far different.
 5. The Jews thought themselves special to God, but He measures by electing grace.
 6. Yet, when Peter met Cornelius, he declared him accepted with God (Act 10:34-35), which acceptance we know is the basis of his fear and works, not because of them.
 7. It is not whether you have chosen God, but whether God has chosen you in Jesus.
 8. What did He choose us to? Making us righteousness for acceptance (II Cor 5:21).
- C. God made us acceptable to Himself in the Beloved, Jesus Christ our Lord (Eph 1:3-6).
1. All spiritual blessings, including acceptance with God, are by God in Christ Jesus.
 2. These spiritual blessings are by His choice of us in Christ before the world began.
 3. He predestinated those chosen in Christ before the world began to be His children.
 4. It is by the good pleasure of God's will and for the praise of His glorious grace.
 5. Our holy God made these arrangements for us to be accepted in His beloved Son.
 6. This is the very opposite of sinners accepting Jesus as Savior to be God's children.
 7. God can no sooner reject one of His elect than He can reject His own Son. Glory!
 8. This verse reveals the utter folly, heresy, vanity of the modern invitational system.
 9. For much more of the details of this glorious transaction for your salvation ... [Accepted and Adopted](#).
- D. Our practical acceptance with God also depends on Jesus Christ and this gospel era.
1. The gospel era is the acceptable year (Is 49:8; 56:3-8; 61:2; Luke 4:19; II Cor 6:2).
 2. Though sinners, our worship can be acceptable (Heb 12:28; I Peter 2:5; Phil 4:18).
 3. Renewing our minds makes us acceptable (Rom 12:2; 14:18; I Pet 2:20; Eccl 9:7).
 4. Let us follow the example of Paul and his labors for the Lord (II Corinthians 5:9).
- E. For much more about our acceptance with God in various ways ... [Accepted and Adopted](#), [Free Gift of Eternal Life \(1\)](#), [Free Gift of Eternal Life \(2\)](#), [Free Gift of Eternal Life \(3\)](#).
- F. Compare these related facets: *justification, mediation, reconciliation, satisfaction*.

Atonement

- A. The *relational* work of making two offended parties united in a peaceful relationship.
1. **Atone.** To set at one, bring into concord, reconcile, unite in harmony. To reconcile or restore to friendly relations. To conciliate, propitiate, appease.

2. A combination of simple words for a short and concise definition is – *at one* again.
 3. Man by Adam's sin and his own sins has offended the most holy God and Creator.
 4. Without reconciliation of putting God and men at one again, He must judge them.
 5. The Day of Atonement was the most special day in Israel to make peace with God for another year – specific meaningful sacrifices, the only fast, a scapegoat, etc.
 6. The details of this meaningful holy day are recorded in scripture for our learning of salvation (Lev 16:1-34; 23:26-32; Numbers 29:7-11; Acts 27:9; Heb 9:1-12,24-28).
 7. For Jews and Gentiles, the real atonement is through Jesus Christ (Romans 5:11).
 8. For more of atonement, see Day of Atonement, today's Yom Kippur ... [Day of Atonement](#), [Day of Atonement](#).
- B. God made Jesus Christ the atonement for us; He put God and us back to full peace.
1. The Holy Spirit chose this word in Romans 5:11 for our consideration of its sense, though this is the only use of it in the New Testament (about 70 uses in the O.T.).
 2. Paul reasoned up from death to justification to reconciliation to intercession and then added atonement also, which has relational value the Jews would understand.
 3. This piling on by the apostle is precious and should put a smile on believers' faces.
 4. The day of atonement for Israel never produced lasting peace, only until next year.
 5. But this atonement through Jesus Christ stands forever. God has forgotten our sins and is fully reconciled to us through Jesus Christ's one sacrifice, scapegoat, etc.
 6. Paul's blast against Jewish legalists earlier culminated in our Lord's finished work.
 7. Atonement's value is next – enmity with God by Adam and Moses (Rom 5:12-21).
 8. We have peace with God to enjoy now (Rom 5:1-5; II Cor 5:14-17; Col 1:19-22).
 9. Our Lord took sin out of the way, so the creation will be restored (Rom 8:17-25).
- C. What should atonement produce? Joy in God! Joy of salvation (Rom 5:11; Ps 51:12)!
- D. For more of atonement, see the Day of Atonement, today's Yom Kippur ... [Day of Atonement](#), [Day of Atonement](#).
- E. Compare these related facets: *propitiation*, *reconciliation*, *intercession*, *mediation*.

Mediation

- A. The *religious or priestly* work to make peace or a settlement between offended parties.
1. While this facet could be legal/forensic, we put it here for Christ and earlier Moses, for it does not matter the category we assign it, if we can gather its full meaning.
 2. **Mediator.** Intervenes between two parties, esp. for the purpose of effecting reconciliation; brings about (a peace, a treaty) or settles (a dispute) by mediation; negotiates a settlement to make peace between antagonistic and offended parties.
 3. True mediation works out a settlement that is fully accepted by the offended party.
 4. We use arbitrator, go-between, umpire, referee, intercessor, arbiter, intermediary, broker,

middleman, negotiator, moderator, and conciliator among other terms.

5. Spouses use counselors for mediating marital disagreements; corporations use industry experts for mediating company disputes; nations use ambassadors for mediating national conflicts; athletes use chosen arbitrators to mediate salary disputes; and our courts use public defenders and lawyers to mediate legal matters.
- B. Enmity between a holy, righteous God and rebellious, sinful men requires a mediator.
1. God is infinitely higher than us, and we have a serious conflict with God, our sins.
 2. Many verses describe aspects of the enmity (Ps 5:4-6; 7:11; Hab 1:13; Rom 3:23).
 3. Eli identified the difference to his sons of sins against God Himself (I Sam 2:25).
 4. Job needed a daysman, a mediator to put a hand on God and him (Job 9:32-35).
 5. Isaiah discovered his unacceptable condition in the presence of God (Isaiah 6:1-7).
 6. Peter knew he did not fit in the presence of Jesus Christ the righteous (Luke 5:8)
 7. Acceptation, a facet considered elsewhere, was accomplished only by a Mediator.
- C. Jesus Christ is the one, all-sufficient mediator between God and men (I Timothy 2:5).
1. An intermediary is required to save man from enmity with God. Man cannot save himself. A man – a flesh being related to Adam – is the required intermediary.
 2. Moses was a mediator for Israel, but he did not bring peace with God (Gal 3:19).
 3. The high priest was a mediator on the Day of Atonement, but had to do it annually.
 4. Jesus is God and His Son, so His side is covered; Jesus is a Man committed to us.
 5. Jesus has a more excellent ministry of a covenant with better promises (Heb 8:6).
 6. Jesus sat down after dying, but constantly intercedes (Rom 5:10; 8:34; Heb 7:25).
 7. This is a great soteriological (or theological) doctrine and truth against the RCC, which has pressed their heresy of Mary into the work of salvation as a mediatrix.
 8. We do not need pope or priest; we have a great high priest in heaven (Heb 10:21).
 9. Jesus Christ is our one and only mediator – not Pope Frank or Mahatma Ghandi or Mohammed or Mary or an angel or any saint of your choice from RCC's brothel.
- D. Consider many aspects of Jesus Christ as mediator in a sermon dated May 16, 1999.
- E. Our Lord Christ's work between God and us is very huge and very successful ... [You Need a Lawyer \(2 Sermons\)](#).
- F. Compare these related facets: *intercession, propitiation, reconciliation, atonement*.

Imputation

- A. The *legal* act to assign or charge a person with the good or bad actions of another.
1. **Impute.** To bring (a fault or the like) into the reckoning against; to lay to the charge of; to attribute or assign as due or owing to. *Theologically*, To attribute or ascribe (righteousness, guilt, etc.) to a person by vicarious substitution.
 2. It is an English legal word derived from Latin and French to reckon or account.

3. It is part of the legal phase of our salvation in God's mind or us positionally, but it is also part of the practical phase when our character or conduct reckons us saved.
 4. The word *impute* has Bible synonyms like account, count, or reckon used with it.
 5. If you impute an offence to a person, you hold them accountable and guilty for it; if you impute righteousness to a person, you count or reckon them to be righteous.
 6. Bible usage: *impute* (3 occurrences), *imputed* (8), *imputeth* (2), and *imputing* (2).
- B. Due to Christ's death, God does not impute sin but does impute righteousness to elect.
1. God does not count, account, or reckon our sins against us but His righteousness.
 2. We view the outcome or result to be justification – just as if I had not sinned, and just as if I had lived perfectly like Christ (Rom 3:24; 5:6-11,13,16,18; II Cor 5:21).
 3. It is an accounting choice by God by His own will for His own praise (Eph 1:3-6).
 4. David and Paul described this great blessing on a man (Psalm 32:1-2; Rom 4:6,8).
 5. Paul explained reconciliation was by God's act of imputation (II Cor 5:18-19).
 6. The elect are not charged for their sins; they are credited with Jesus' righteousness.
 7. Knowledge or not of the transaction is irrelevant. You do not need to accept Adam as your personal sin representative to be held accountable and charged for his sin, so that death passed upon all men by the imputation of Adam's sin guilt to them.
 8. Jacob and Esau in the womb without sin were already elect or not (Rom 9:10-13).
 9. Romans 5 is *original sin* (legal guilt of Adam's sin charged to many), not *total depravity* (vital corruption of our nature from him); do not confuse the two ... **Romans 5:19**.
- C. However, there is another sense of imputation we must not confuse with that above.
1. There is also the imputation, or counting, or accounting, or reckoning, of a person to be righteous by the evidence and proof of justification by their faith and works.
 2. As with justification, so with imputation, there is a legal phase of it and a practical.
 3. Abram believed God, and God imputed it to him for righteousness, meaning God counted, accounted, or reckoned his faith as evidence of justification (Gen 15:6).
 4. Paul used this signal event to prove to Jews that faith was proof of righteousness before God, not the works of the law or circumcision (Romans 4:1-25; Gal 3:6-29).
 5. But without works, Abraham's faith proved nothing, (Jas 2:14-24; Gen 22:15-18).
 6. James also wrote Rahab was justified by works – shown to be so (James 2:25-26).
 7. David used Abraham's wording for Phineas proving righteousness (Ps 106:30-31).
 8. For a detailed look at Abraham's life and the role of his faith in justification ... **When Was Abraham Saved?**.
- D. For much more about imputation of Adams in scripture, see the detail ... **Jesus Is the Second Adam, Two Adams, Imputation by Two Adams**.
- E. Compare these related facets: *justification, representation*.

Intercession

- A. The *priestly and mediatorial* work of pleading the case of a party by an advocate or mediator on behalf of a criminal to the Judge responsible for hearing the case.
 - 1. **Intercession.** Action of interceding or pleading on behalf of another; mediation.
 - 2. **Intercede.** To interpose or intervene on behalf of another or for the help of others.
 - 3. Bible usage: *intercession* (9 occurrences), *intercessions* (1), and *intercessor* (1).
 - 4. It can be prayer for another person, by pleading to God for them (Jer 7:16; 27:18).
 - 5. It can be prayer against another person, as Elijah prayed against Israel (Rom 11:2).
 - 6. Note how Jesus made intercession for His murderers (Isaiah 53:12; Luke 23:34).
 - 7. Note how the Holy Spirit makes intercession to help our prayers (Rom 8:26-27).
- B. Jesus Christ is the only mediator between God and man, and He makes intercession for us before God with His precious blood and perpetual life and personal sympathy.
 - 1. There is only one way to heaven and only one name for it (John 14:6; Acts 4:12).
 - 2. He paid an infinite price to justify and redeem us by death (Rom 5:9; Heb 9:12).
 - 3. He pleads our case as High Priest before God (Rom 5:10; 8:34; Heb 7:25; 9:24).
 - 4. If His death accomplished great legal things, His life will guarantee them forever.
 - 5. The Holy Spirit used “much more” and “yea rather” for the superiority of His life over His death in some respect, and we see the guarantee of all needed blessings.
 - 6. The facet’s value is Jesus’ guarantee to the uttermost – the farthest and most extreme reaches of our need for a Savior – by His perpetual life for us (Heb 7:25).
 - 7. Forever our high priest and sacrifice assures final salvation (Rom 5:9-10; 8:29-37).
 - 8. Our intentional emphasis in this study is legal phase, with only reference to other phases of salvation, but our Lord’s practical phase work here should be included.
 - 9. Consider these passages for it (Heb 2:17-18; 4:15-16; I John 2:1-2; Rom 8:26-27).
- C. We classify this as a priestly work of salvation (Number 16:46-48; Heb 2:17; 5:1-5).
- D. We might also classify it as the legal work of an advocate or lawyer (I John 2:1-2).
 - 1. **Advocate.** One whose profession it is to plead the cause of any one in a court of justice; a counselor. One who pleads, intercedes, or speaks for, or in behalf of, another; a pleader, intercessor, defender.
 - 2. We use lawyer or attorney for mediator, advocate, counselor, intercessor, etc., etc.
- E. For much more about this saving work of Jesus from a legal and forensic angle ... [You Need a Lawyer \(2 Sermons\)](#).
- F. Compare these related facets: *mediation, propitiation*.

Sanctification

- A. The *religious or priestly* work to consecrate or dedicate a thing for holy use of God.
 - 1. **Sanctify.** To consecrate; to set apart as holy or sacred. To make holy, to purify or free from sin; to

cause to undergo sanctification.

2. **Consecrate.** To set apart as sacred to the Deity; to dedicate solemnly to some sacred or religious purpose, and so give the object itself a character of holiness; to make sacred or holy and so fit for a religious use.
 3. Related words or synonyms are *cleanse, dedicate, devote, hallow, purify, set apart*.
 4. Israel had to take steps to sanctify themselves as holy for God (Ex 13:2; 19:10,22).
 5. **Holy.** Spiritual perfection or purity. Kept or regarded as inviolate from ordinary use; set apart for religious use or observance; consecrated, dedicated, sacred. God's infinite and absolute purity, perfection, and freedom of character and nature from all evil acts, motives, or thoughts and His absolute intolerance of such acts, motives, or thoughts in any creature.
 6. Moses could not approach the burning bush without removing his shoes (Ex 3:5), but consecrating Aaron and his sons was very extensive (Leviticus chapters 8-10).
 7. This consecrated, holy state makes persons/angels *saints* and buildings *sanctuaries*.
 8. The need caused Hezekiah to beg the good Lord to pardon Judah (II Chr 30:17-20).
 9. Very few pulpits and churches in these perilous times would consider this boring and dry subject, even though it is one of the most emphasized through the Bible.
- B. Consider the following uses of sanctification, consecration, and holiness in the Bible.
1. Sanctify ... designated to holy use (Gen 2:3; Exodus 13:2; II Chron 7:16; Jer 1:5).
 2. Sanctify ... synonym to consecrate (Ex 28:41; Ex 30:30 cp Ex 40:13; Matt 23:17).
 3. Sanctify ... to make holy (Exodus 20:8 cp Deuteronomy 5:12; I Corinthians 7:14).
 4. Sanctify ... to show holiness (Numbers 20:12-13; Ezekiel 28:22; 36:23; 38:16,23).
 5. Sanctify ... the removal of sin (Joshua 7:13; Ezekiel 36:23; II Timothy 2:21).
- C. The God of the Bible, Jehovah, is holy, holy, holy, and His holiness is often stressed.
1. God is holy and men or angels must be holy to be near Him or accepted by Him.
 2. Angels were cast out of heaven – unclean for their sins (Job 4:18; 15:15; Jude 1:6).
 3. Isaiah thought he was damned and doomed in the presence of God (Isaiah 6:1-5).
 4. Moses and Joshua were told to remove shoes in the holy presence of God's angel.
 5. Holiness is no light matter. It is God's beauty and required for worship (Ps 96:9).
 6. Aaron's mitre had a plate on lace – HOLINESS TO THE LORD (Ex 28:36-38).
 7. God is called the "Holy One" at least thirty times in Isaiah alone (Is 1:4; 5:19,24).
 8. He is praised, Holy, holy, holy; the Spirit the Holy Spirit; the Bible Holy Scripture.
- D. Our sanctification or holy living is a frequent, strict commandment of both testaments.
1. Holy demands of our God cannot be overstated (Numbers 15:37-41; Joshua 24:19).
 2. Everyone and everything under Moses had to be sanctified for God (Ex 19:10,22).
 3. Sanctification, or holy living, sexual sins in context, is God's will (I Thess 4:3-4).
 4. He demands absolute obedience down to details or burns in fury (Lev 10:1-2; [here](#)).

- E. Salvation must include making us holy or we shall never get near heaven or God.
 - 1. Holiness is crucial to enter heaven, because nothing defiled will enter (Rev 21:27).
 - 2. Without holiness, no man shall see God (Heb 12:14). Tremble before this warning!
 - 3. Jesus perfected us forever in holiness by washing away our sins and making us pure for God's presence (I Cor 1:30; Eph 1:4; 4:24; 5:26-27; Hebrews 10:10-14).
 - 4. This mighty work includes the Spirit setting apart to God (II Thess 2:13; I Pet 1:2).
- F. We should as a result of this facet, strive for practical sanctification in personal lives.
 - 1. Living a holy life is a despised idea for this pleasure-addicted, carnal generation.
 - 2. It is a hard subject, for it demands self-denial and isolation from worldly activities.
 - 3. The character of today, as Paul wrote, is unholy and hating good (II Tim 3:2-3).
 - 4. The true fear of the Lord is to hate evil – holiness in action (Prov 8:13; 6:16-19).
 - 5. We must strive for God's holiness in every area of life (I Pet 1:15-16; II Pet 3:11).
 - 6. Women are to strive to be holy in thought, word, and deed (I Tim 2:15; Titus 2:3).
 - 7. The more care in life you have the more difficult it is to be holy (I Cor 7:32-35).
 - 8. Does your separation from the world perfect holiness (II Cor 7:1 cp I Cor 15:33)?
 - 9. Pure religion is being unspotted from the world without friendship (Jas 1:27; 4:4).
- G. For more about sanctification in the Bible, see these sermons ... [Sanctification, Salvation Facets Divided by Phases, Holiness of God, Perfecting Holiness](#).
- H. Compare these related facets: *intercession, propitiation, sacrifice, acceptance*.

Forgiveness

- A. The *legal, economic, or religious* act to acquit a guilty party by blotting out a crime.
 - 1. **Forgive.** To end anger or resentment toward a person for an offence. To end any claim or thought of punishment for it. To overlook a wrong or pardon an offender.
 - 2. Crimes can be forgiven legally; debts may also be forgiven; we forgive each other.
 - 3. Forgiveness is a wonderful concept and fact, and Christianity exalts it uniquely.
 - 4. Seven sermons preached in 2022 exalted it, *Fabulous Facts of Forgiveness* ... [Fabulous Facts of Forgiveness \(7 sermons\)](#).
 - 5. Forgiveness is part of the glory of God, as Moses learned for us (Exodus 34:5-8).
 - 6. When you wrong another, you love and rejoice to be told they have forgiven you.
 - 7. Precious words – *I forgive you; forget it; it is all gone; I will not mention it again.*
 - 8. God has forgiven us and forgotten our sins and tells us to relate with Him boldly.
 - 9. Forgiving is also precious, a man's glory to pass over a transgression (Prov 19:11).
- B. God forgave the elect legally through the planned death of His Son as their substitute.
 - 1. David spoke of men God forgives and does not impute sin (Ps 32:1-2; Rom 4:6-7).
 - 2. It is the blood and death of Jesus that allows it (Eph 1:7; Col 2:13; Heb 10:17-18).

3. How was it done? Our iniquities, our sins, were put on Jesus (Is 53:6; I Pet 2:24).
 4. Why Moses' law? To make your sins horrible for greater grace (Rom 7:13; 5:20)!
 5. What is the good conscience of baptism? A forgiven conscience (Heb 9:14; 10:22)!
 6. Can we compound the value of His forgiveness? By the strictness of God, His power to inflict punishment, the chosen punishment of eternal torment, our lack of influence, the quality of our sins, the quantity of our sins, nothing to bribe Creator.
- C. God also forgives sins practically by His faithfulness as we confess them (I John 1:9).
1. He is not like us at all ... infinitely better at forgiving ... never forget it (Is 55:6-9).
 2. How so? He forgave you 10,000 talents; you avenge 100 pence (Matt 18:21-35).
 3. Women, especially more sinful women, can take comfort four ways (Matt 1:3,5,6).
 4. Which do you like best? Hide your sins from His face (Ps 51:9)? Behind His back (Is 38:17)? Cannot find them (Jer 50:20)? Remember them no more (Heb 8:12; 10:16-17)? Buried at sea (Mic 7:19)? White as snow (Is 1:18)? East from west (Ps 103:12)? Height of heaven (Ps 103:11)? Scapegoat lost in wilderness (Lev 16:21-22)? God's strange work (Is 28:21)? Angels in heaven rejoice (Luke 15:7,10)?
 5. Can you make the Hall of Faith? Think! These did: drunk Noah, Abram and Sarah with folly by Hagar and laughing about conception, Moses with errors that kept him from Canaan, prostitute Rahab, fearful Gideon, Barak, Samson, David, etc.
 6. In all human relations, there is hardly never a truly innocent person and a fully guilty person – both have their faults; but our God is absolutely perfect toward us and has never failed, so the perfectly righteous forgives the totally disgusting.
 7. We appreciate a song, *He's Alive*, which represents Peter saying with great joy, *He's alive, and I'm forgiven; heaven's gates are open wide*. You should also shout.
- D. Jesus taught a response to forgiveness that should contribute to your daily joy in God.
1. God forgave Saul of Tarsus to comfort you to believe His mercy (I Tim 1:12-16).
 2. We should be out of our minds with constant joy for God's forgiveness of our sins.
 3. Why not? We are not bad sinners? No real danger? God did not have to do much?
 4. He told Simon the Pharisee – greater the sinner, greater the love (Luke 7:36-50).
 5. The apostle Paul showed this in his life by fervent zeal to do the hardest of things.
 6. God's forgiveness should cause us to fear Him – confessing in faith (Ps 130:3-4), and you can thrill your soul by asking and answering, How fast does God run?
 7. *Bless the LORD, O my soul ... Who forgiveth all thine iniquities (Psalm 103:1-3).*
 8. However, if we do not forgive men their trespasses against us, He will not forgive.
 9. Let us hate self-righteousness in ourselves that lessens our sins and magnifies others' sins – Eliphaz, Bildad, and Zophar had to beg Job due to God's anger – Jonah was taught a painful lesson and left in the Bible to the shame of his conduct.
- E. For more of forgiveness in the Bible, see these various sermons ... [Fabulous Facts of Forgiveness \(7 sermons\)](#), [10,000 Talents](#), [Forgiveness of a Great Sinner](#), [The R Factor](#).

F. Compare facets: *justification, pardon, redemption, reconciliation, atonement, etc.*

Reconciliation

- A. The *relational* work of bringing two antagonistic and warring parties to a peaceful and final settlement of differences, so they are agreeable and united with each other again.
1. **Reconcile.** To bring (a person) again into friendly relations to or with another after an estrangement. [OED].
 2. For warring parties to be reconciled, there must be forgiveness by one or both; our God has no sins or faults, so it is only His forgiveness that reconciles us to Him.
 3. Examples: Joseph's brothers were reconciled to him and Esau reconciled to Jacob.
 4. Example: The Philistines knew David and Saul were enemies, but they feared in battle David might reconcile his master Saul by taking their heads off (I Sam 29:4).
 5. If you remember a brother has something against you, be reconciled to him before attempting to worship God, and only after reconciliation offer it (Matt 5:23-26).
 6. A Christian wife divorcing her husband must remain single or be *reconciled* to him, which is to get over her anger to restore the marital relationship (I Cor 7:11).
 7. We do accounting or bank *reconciliations* to make sure amounts or numbers agree.
 8. If you hate contention, differences, strife, but love peace, then love reconciliation.
 9. Bible usage: reconcile (5 times), reconciled (6), reconciling (3), reconciliation (8).
- B. Reconciliation is God restoring peace with Him after our sins ruined the relationship.
1. It was prophesied by Daniel as one of the six things done by Messiah (Dan 9:24).
 2. God *reconciled* the elect to Himself by pouring out His wrath on Jesus Christ in their place to satisfy His anger and enmity; we were made accepted in the Beloved.
 3. Once we were God's *enemies*, but the death of His Son *reconciled* us to God; and with that in place, we are saved by his intercession for us (Rom 5:9-10; Heb 2:17).
 4. God reconciled the world of His elect to Himself by Jesus, not imputing their trespasses to them, and the gospel is only news of it for our minds (II Cor 5:18-20).
 5. Jesus Christ by His bloody death made peace with God and reconciled all the elect to Him; we had been and are before regeneration aliens and enemies (Col 1:20-22).
 6. Jesus' death reconciled Jews and Gentiles to God by bringing peace (Eph 2:14-18).
 7. Those not reconciled remain under their sins and God's wrath, for He is angry with the wicked every day (Psalm 7:11; Matt 7:21-23; John 3:36; Rom 9:22; Eph 2:1-3).
 8. The Desire of all Nations made peace while the second temple stood (Hag 2:6-9).
- C. The gospel is preached to tell the elect they are reconciled to God and to believe it.
1. Gospel preachers, even Paul, have the ministry of reconciliation (II Cor 5:18-19), for they have no ability to alter God's judgment toward rebellious enemy sinners.

2. To wit, or further explanation, gospel preachers only bring news of what Jesus did for the elect to reconcile them to God and appeal to the elect to believe the news.
 3. God planned and used the death of His to reconcile us, not imputing our sins to us.
 4. The word of reconciliation that Paul preached was nothing more than news of it.
 5. Preachers persuade the elect to accept the news and be reconciled in their minds.
 6. Preachers nor we can change God's relationship to us, for Jesus did that Himself.
 7. Preachers and we can only learn the peace in place and believe it to serve boldly.
 8. God blinded Jews for the gospel to Gentiles, a gospel reconciliation (Rom 11:15).
- D. For more reconciliation in the Bible, see these various sermons ... [Reconciled to God, I Have Found a Ransom, Jesus Is the Prince of Peace, here](#).
- E. Compare related facets: *acceptation, atonement, propitiation, mediation, ransom, etc.*

Adoption

- A. The *relational* or *familial* work of establishing a parent-child relationship with a person not yours by nature.
1. The truth of salvation goes far beyond forgiving sins and saving you from hellfire.
 2. **Adopt.** To take as one's own child, conferring all rights and privileges of a child.
 3. It is not unusual for men to consider adopting a deprived child to show affection and privileges, and it is these reasons that make such children available to adopt.
 4. We studied three relational facets e.g. *reconciliation, atonement, and propitiation*; adoption is another relational term, but it goes far beyond to a close familial term.
 5. Adoption is a familial term describing God's loving choice of you to be His child.
 6. This facet is certainly the most glorious and reaches far higher than all other facets.
 7. He chose and inspired the term for us, and it means far more than just deliverance.
 8. It is incredible He forgave sinners ... but to make them part of His eternal family?!
 9. Examples of adoption in the Bible will include Moses, Esther, and Mephibosheth.
- B. Adoption has a process with necessary steps that should be considered naturally first.
1. It begins when a father considers his situation, weighs options, and plans to adopt.
 2. It often occurs when a couple cannot conceive, to end loneliness and satisfy a need.
 3. Many orphans may wish to be adopted, but the choice is entirely that of the father.
 4. He hires lawyers to complete a legal transfer making the child fully and only theirs.
 5. With a transfer complete, the adopted child has a new name, status, parents, home.
 6. As the child grows, it learns more about its loving adoption, privileges, and duties.
 7. When his adopting father dies, he inherits his estate to realize incredible privileges.
- C. Adoption is very different from a birth child, for it is entirely intentional and difficult.
1. Most children are conceived as "accidents" or by marital pleasure without any cost.

2. When the child arrives and grows, parents must submit to God's will in the matter.
 3. But adoption involves selection where the parents may turn down all ugly orphans.
 4. Adoption is a choice and commitment without pleasure but with cost, effort, time.
 5. When the adopted child is poor and ugly as sinners truly are, it is an incredible gift.
 6. Adoption might be influenced by a friendly orphan, but we were despicable rebels.
 7. Adoption involves another's genes, cultural influences, poverty, handicaps, etc.
- D. What are you? You are a thinking, feeling soul lost in a universe with horror to come.
1. To understand what you are and what you owe God, examine your existence today.
 2. Your conscious, intelligent, self-thinking soul/body is a dust speck in the universe.
 3. Your existence is for God's glory in your eternal torment ascending up to heaven.
 4. You were not consulted, but you were given existence under three curses of death.
 5. Parents did not ask for you, did not know you, did not ask you, but gave you life.
 6. If there was a return policy, they likely might have given you back ... several times.
 7. Your parents, spouse, and dearest friends will desert you through death's curtain.
 8. Only you know your own sadness or joy. Your feelings are your own private mess.
 9. Once you are gone, no one will remember you; they will be too busy to miss you; you did not do enough in your life for them to feel any real lack by your absence.
- E. Compare adoption and its intimate relationship result to any other facet of salvation.
1. As a treacherous assassin, you may be *forgiven* by the king you tried to kill, which causes some relief, but your reputation remains and you must live life like Cain.
 2. *Justification* is precious, but it only gets rid of your crimes and gives you integrity; it does not make the Judge your friend; it basically sends the executioner home.
 3. Consider this: you must be justified to be adopted, but not adopted to be justified.
 4. *Ransom* is embellished easily with kidnapping stories, but it only frees you from evil captors; you are merely restored to your sorry life by another's great expense.
 5. Like ransom, a *pardon* merely stops the executioner from cutting off your head, so you get released at the front gate of the prison and enter society as a known felon; though pardoned, you have no further claim to benefits or affection from the Judge.
 6. *Atonement*, being put at one again, along with *propitiation*, peace being restored, are both very nice, but the degree of affection is limited and mild between you.
- F. Men adopt by all sorts of criteria, but God adopts condemned criminals that hate Him!
1. He did it by electing grace only and planned all phases for their eternal inheritance.
 2. The price paid to adopt rebel enemies was the death of God's Only Begotten Son.
 3. This is no light aspect, component, or facet of salvation (I Jn 3:1-3). It is glorious!
 4. Ordinary love will do many things, but what kind of love adopts enemies as sons?
 5. It is great God paid for our sins to save us from hell, but another to make us sons.

6. The result is joining God's family as brothers to Jesus with rights and privileges of being joint-heirs of the universe with Him (Eph 3:14-19; Rom 8:29-30; Rom 8:17).
- G. The five precious phases of adoption, from predestination to inheritance, are glorious!
1. Eternal ... God chose in eternity without compulsion to adopt vile enemies as sons; all four uses of predestination apply to this very event (Rom 8:29-30; Eph 1:5,11).
 2. Legal ... He planned and then actually did sacrifice His true Son for adopted ones; this price was required to redeem them from death row (Gal 4:4-5; Heb 2:14-17).
 3. Vital ... God changed our vile nature to be compatible with His and His family, for without this change we hated Him, His Son, His gospel (John 1:12-13; Eph 2:1-3).
 4. Practical ... He then told them of it in His gospel of good news so they could enjoy it, which told them how to please their new Father (Eph 1:13-14; Rom 8:14-16).
 5. Final ... He will fully perfect us for a heaven with Him and His Son, including a glorious body, and you inherit all things with Jesus (Rom 8:23,14-19; I Pet 1:3-5).
- H. We illustrate adoption by God taking depraved, vile sinners from earth's orphanage.
1. Without doing this, what method do you use to fully understand and appreciate it?
 2. God, perfectly happy, chose to adopt rebel enemies for His family to show infinite grace to the universe ... choosing from the orphanage of vile, depraved mankind.
 3. The despised and hated orphans had been committed to this insane asylum forever without parole; the fee needed to redeem them was the death of His own, real Son.
 4. Once released from the devil's prison, these incorrigible brats hated their adoptive Father and each other, so God kindly changed their nature to love Him and others.
 5. He then sat them down to explain in a long love letter their origin, their sins, and what He and their oldest Brother had done for them and how they serve in return.
 6. He included the description and promise of eternal inheritance in heaven with Him as joint-heirs and co-kings with His Son over a totally renovated universe forever.
- I. There is a personal, practical aspect of adoption as God's sons for you to fully claim.
1. He offers an enhanced relationship if we are devoted to Him (II Cor 6:14-18; 7:1).
 2. He and His Son will love us and reveal themselves for obedience (John 14:21-23).
 3. Chastening is the worse that happens, and it proves love and profit (Heb 12:5-13).
 4. The Holy Spirit, the Father's Spirit, is to cause mutual love (Rom 8:15-17,19; 5:5).
 5. There are only two kinds of people on earth – sons of God and sons of the devil; vessels of honor and vessels of dishonor; vessels of mercy and vessels of wrath.
 6. But the world, the sons of the devil, cannot perceive what we truly are (I Jn 3:1-3).
 7. From beginning to end, the Bible is about the sons of God (Gen 6:1-3; Rev 21:7).
 8. The whole universe moves toward the day adoption is declared to all (Rom 8:19).
- J. For adoption in the Bible, see these sermons ... [Adoption as the Sons of God \(2 sermons\)](#), [Adoption, The Sweetest Doctrine – Adoption, Salvation Facets Divided by Phases](#), [Sons of God \(2 Sermons\)](#),

Predestinated and Persuaded (4 Sermons), Accepted and Adopted, God As Our Father (2 sermons).

- K. For a comprehensive analysis table of adoption divided by five phases ... here.
- L. What better thing could you do for your great soul joy than to listen to these sermons?
- M. Compare facets related to adoption: *reconciliation, atonement, propitiation, etc.*

Representation

- A. The *forensic or legal* work of a substitute who acts in the place or the stead of another.
 - 1. Ambassadors have considerable legal and political representation of their nations.
 - 2. Good or bad effect of fathers on families, rulers nations, manager companies, etc.
 - 3. Adam, far superior to any of us, was our representative for life or death in Eden.
 - 4. We often refer to our Lord's death as His substitutionary atonement for His people.
 - 5. But this is more than that, for God made a covenant with Adam and Christ for us.
- B. Jesus Christ was our Substitute in His righteous life and horrible death to deliver us from Adam's sinful rebellion in Eden, which damned our entire race to death and hell.
 - 1. Jesus Christ obeyed in life and death for us, making us righteous (Rom 5:12-19).
 - 2. See His life and death – one step at a time – as our Representative chosen by God.
 - 3. All chosen in Christ, shown by faith and works, will surely be saved (I Cor 15:22).
 - 4. God put our sins on Him, and He obeyed God fully for us (Is 53:4-6; I Pet 2:24).
 - 5. As in imputation, an exchange of sin and righteousness occurred (II Cor 5:21).
- C. For more about representation, or substitution, see these sermons ... [Jesus Is the Second Adam, Two Adams, Imputation by Two Adams](#).
- D. Compare these related facets: *justification, imputation*.

Facets of the Other Phases of Salvation

For Detailed Description of the Five Phases

Eternal Phase

- A. It is the *eternal phase* ... God planned all in eternity (Ep 3:11; II Tim 1:9; Acts 15:18).
- B. Most Christians know nothing or very little about what God did in eternity to save us.
- C. Though you were far from existence, God had your name in the book of life, and He made a covenant with Jesus Christ to save you, though Jesus was not yet born either.
- D. For much more about what God did in eternity for your salvation, see ... [Before the World Began, Five Phases of Salvation: When Were You Saved?, Eternal Union with Christ](#).
- E. *Election* ... God picked some men to save (Romans 8:33; II Timothy 2:10; I Peter 1:2).
- F. *Chose* ... God chose to save some men (Eph 1:4; II Thes 2:13; Jas 2:5; I Cor 1:27-28).

- G. *Predestination* ... the destiny of the elect settled beforehand (Rom 8:29-30; Ep 1:5,11).
- H. *Foreknowledge* ... God chose to love and determine (Rom 8:29; I Pet 1:2; Acts 2:23).
 - I. *Foreordained* ... God assigned Jesus by covenant to come in time for us (I Peter 1:20).
- J. *Promised* ... God, who cannot lie, promised eternal life for us in eternity (Titus 1:2-3).
- K. *Before the world began* ... is a common time phrase of salvation (II Tim 1:9; Tit 1:2).
- L. *Before the foundation of the world* ... is another common phrase (Eph 1:4; I Pet 1:20).
- M. *From the foundation of the world* ... is another (Matt 25:34; Revelation 13:8; 17:8).
- N. *From the beginning of the world* ... is another (Acts 15:18; Eph 3:9; II Thess 2:13).
- O. God determined all things, especially eternal life, in His eternal counsel as the Potter.
- P. Eden was no surprise to God; He planned it; no new names are written down in glory.
- Q. All that He planned to save He will save; all He planned not to save cannot be saved.
- R. The number in each category is determined and fixed without variation by any force.

Vital Phase

- A. It is the *vital phase* ... needing personal existence and life (Ec 9:3-10; I Cor 15:45-50).
- B. This distinguishing doctrine of grace we believe separates us from others by its place and role in the *ordo salutis* (order of salvation), as we put it before any faith or works.
- C. The religious world that even admits regeneration, or the new birth, wants to have a role in the event, but John and Jesus made it clear man does not (John 1:13; 3:8; 5:21).
- D. Even Baptists become sacramentalists by carrying the gospel around in a similar way that RCC priests carry their cracker god and holy chrism around in magical pouches.
- E. For more about this change in nature we absolutely need ... [Born Again Truth, Regeneration and Conversion – Slides, here, Regeneration & Conversion Compared, Decisional Regeneration](#).
- F. *Quickening* ... is spiritual life to dead natural men (Acts 10:42; Eph 2:1,5; Col 2:13).
- G. *Born again* ... compares the new life to birth of old nature (Jn 1:13; 3:3-8; I Pet 1:23).
- H. *Begotten* ... a word for birth generation of new nature (I Pet 1:3; I Jn 5:1,18; Jas 1:18).
 - I. *Renewed* ... to be made new in a different way than result of your first birth (Tit 3:5).
 - J. *Regeneration* ... is to generate again, or bring into life again, like born again (Tit 3:5).
- K. *Creation* ... His work in us to produce good works (Ep 2:10; 4:24; Col 3:10; Jas 1:18).
- L. *Resurrection* ... dead live by the Son of God's voice (Jn 5:25; Rev 20:6; Eph 1:19-20).
- M. *Passed from death unto life* ... (Jn 5:24; I John 3:14; Genesis 2:17; Ephesians 2:1-3).
- N. *Spirit of God writes in fleshy tables of the heart* ... (II Cor 3:3,18; Heb 8:10; 10:16).
- O. *God works in us ability to work out salvation* ... (Phil 2:12-13; I Cor 12:3; I Jn 2:29).
- P. *Sanctification of the Spirit to belief of truth* ... (II Thess 2:13-14; John 3:5; Titus 3:5).
- Q. *He that is spiritual judgeth all things* ... (I Cor 2:14-16; Romans 8:6-9; Gal 5:22-25).
- R. *No man can come except the Father draw him* ... (John 6:44-45,63-65; 8:42-47; 3:3).

- S. Our first birth is only natural existence – totally depraved, corrupt, and haters of God.
- T. Man is not sick with sin; he is dead by sin; he does not need medicine; he needs life.
- U. Regeneration is God's monergistic work without our assistance or cooperation at all.
- V. You have no more to do with the new or second birth than you did the old or first one.

Practical Phase

- A. It is the *practical phase* ... what we do actively by salvation (Eph 2:10; Phil 2:12-13).
- B. The gospel era after the O.T. is great (Heb 9:8-12), but personal conversions are here.
- C. It starts with initial conversion, but continues by permanent learning, change, growth.
- D. Dramatic initial conversions, the goal of decisional salvation, slights the holy process.
- E. Conversion varies greatly, from Abraham to Lot, excusing none, but warning all men.
- F. Without three phases, you are damned; without this phase you are damned differently.
- G. For more about what we can and should do by our salvation ... *Salvation By Works, Why Preach the Gospel? (4 sermons), Sojourning Here in Fear, Once Saved, Always Saved, Assurance of Eternal Life #1.*
- H. *Opening and turning* ... their sight, their knowledge, from Satan to God (Acts 26:18).
 - I. *Give them repentance* ... is God's gift to escape the devil (II Tim 2:24-26; Acts 11:18).
- J. **Conversion.** Turning in position, direction, destination into something else; alteration.
- K. *Conversion* ... changing conduct to match Bible (Luke 22:32; Acts 3:19; Jas 5:19-20).
- L. *Begotten/Birth* ... conversion is like a new life (I Cor 4:15; Gal 4:19; Philemon 1:10).
- M. *Walk in the Spirit* ... use your life by the Spirit (Gal 5:25,16; Rom 6:4; Eph 4:17-19).
- N. *Transformed* ... form a new way of thinking and living not done before (Rom 12:2).
- O. *Grow in grace* ... learning to live like a Christian (Eph 4:15; I Peter 2:2; II Pet 3:18).
- P. *New creature with all things new* ... transformed by judgment and love (II Cor 5:17).
- Q. *From glory to glory in Christ's image* ... is by power of the Holy Ghost (II Cor 3:18).
- R. *If ye keep in memory* ... forgetting or backsliding is folly (I Cor 15:2; II Pet 2:20-22).
- S. Conversion is the educational process for elect to learn truth for assurance in Christ.
- T. Preaching is not to get names in the book of life but to comfort and teach those there.
- U. There is only one soul winner in the other phases; no man can affect your eternity.
- V. *Brought life and immortality to light through the gospel* ... not life itself (II Tim 1:10).
- W. *As many as were ordained to eternal life believed* ... only begotten elect (Acts 13:48).
- X. *But ye believe not, because ye are not of my sheep* ... opposite Arminians (Jn 10:26).
- Y. *Preaching of the cross is to them that perish foolishness* ... only called (I Cor 1:17-29).
- Z. *Present every man perfect in Christ* ... Paul's ministerial target (Col 1:28; II Cor 11:2).

Final Phase

- A. It is the *final phase* ... the end of time as we know it (I Cor 15:24; Matt 13:34-43), and all the phases of salvation were for it – plan, purchase, power, preach, paradise – for God saved us from the plan of sin, the penalty, the power, the practice, the presence.
- B. The whole universe and all creatures will be totally changed, including us gloriously.
- C. If you think it too simple, remember a sect of the Jews totally rejected it (Acts 23:8); if you think it beneath you, read Paul of Corinth and others (I Cor 15:12; II Tim 2:18).
- D. Our religion is miserable and hopeless without it (I Cor 15:19; I Pet 1:3-5; Heb 12:2), for we must deny ourselves in temperance, which is not worth it without a reward, and nothing works right for long, as the whole creation is groaning in corruption and pain.
- E. How good will it be? Paul said he could not talk about it! There is no marriage there!
- F. For more of what happens to finish salvation ... [Second Coming Facts](#), [Resurrection Power \(2 Sermons\)](#), [When Pain Ends \(Rom 8:17-25\)](#), [The Day of the Lord](#), [Resurrection of the Dead \(6 Sermons\)](#), [The Whole Creation Groaneth](#), [Judgment Seat Of Christ](#), [A Lake, A Book, A Lamb](#).
- G. *Resurrection* ... bodies out of graves and given life (John 5:28-29; I Cor 15:51-57).
- H. *Adoption/Redemption* ... of our bodies, Jesus bought to possess (Rom 8:23; Eph 1:14).
 - I. *Glorification* ... final perfection of body, soul, spirit (Rom 8:17,30; I Cor 15:35-57).
- J. *From bondage of corruption into glorious liberty of children of God* (Rom 8:20-22).
- K. *We shall not all sleep, but we shall all be changed* ... mocks death (I Cor 15:51-58).
- L. *Who shall change our vile body* ... to get a new body just like His own (Phil 3:20-21).
- M. *We know that, when he shall appear, we shall be like him* ... (I John 3:2; Psalm 17:15).
- N. *We have a building of God, not made with hands, eternal in heaven* ... (II Cor 5:1-9).
- O. *I go to prepare a place for you ... I will come again* ... is a good favorite (John 14:1-3).
- P. *I reckon the sufferings of this present time* ... cannot compare (Rom 8:18; II Cor 4:17).
- Q. *The creature waits for the manifestation of the sons of God* ... (Rom 8:19; Heb 2:13).
- R. *Lord Himself shall descend from heaven with a shout* ... thrills us (I Thess 4:13-18).
- S. *He shall come to be glorified in His saints* ... we shall admire Him (II Thess 1:7-10).
- T. *According to His promise, look for new heavens and new earth* ... Amen! (II Pet 3:13).
- U. *That in the ages to come he might shew the exceeding riches of his grace* ... (Eph 2:7).
- V. The universe is a staged drama for the glory of God that ushers in the eternal state; the prophetic future is simple; no 7-year or 1000-year event occurs after Christ's coming; we look for the visible, bodily return of Jesus to end all old things, to make all new.
- W. Christians that enjoy this life and forget this phase are fools (Rom 8:18; II Cor 4:17), and the degree of this folly is hard to measure, for eternity is infinitely superior to life.
- X. We must keep these things in memory, or we lose practical salvation (I Cor 15:1-2), and we end up thinking our Christian faith and lives are miserable and without hope.
- Y. We must look for His coming, love His appearing, and live to be perfectly confident.

- Z. The ABC's for judgment are assurance, boldness, confidence (I Jn 3:19; 4:17; 2:28), and you must have holiness to meet Him (I Thess 3:12-13; 5:22-24; II Peter 3:11-14).

Conclusion:

1. Our goal has been to restore the joy of your salvation (Ps 51:12); it is now your responsibility to do your part.
2. Those forgiven much will love much (Luke 7:36-50). What about you, for we all have been forgiven much?
3. The love of Christ constrained the apostle Paul (II Cor 5:14-17). What about you? Are you a zealot for Christ?
4. The adoption of sons should purify our lives (I John 3:3). What about you? Do you live like a son of God?
5. God worked in us the ability to will and do His good pleasure, let us make sure we work it out (Phil 2:12-13).