

VII. The Doctrine of Salvation (Soteriology)

“For what will it profit a man if he gains the whole world and forfeits his soul?

Or what will a man give in exchange for his soul?” (Matthew 16:26)

How blessed is he whose transgression is forgiven,
Whose sin is covered!

How blessed is the man to whom the Lord does not impute iniquity,
And in whose spirit there is no deceit! (Psalm 32:1-2)

Introduction

Because of his sin, man cannot see nor have fellowship with God.¹ He is condemned ² and traveling on the path that ends in eternal separation from God in utter darkness, torment, and punishment.³ When man fell from innocence and became a sinner, God announced His plan of salvation to Satan, Adam, and Eve. Defeat of the devil and the redemption of humankind would come through the seed of the woman. From that first announcement recorded in Genesis 3:15, the story of the Bible is one of a spiritual battle between Satan and God, between the powers of darkness and light, and between the seed of the enemy and the Seed of the woman, the promised Messiah-Redeemer. The doctrine of salvation is about the work of God on the behalf of lost man to save him from his plight. That promised Seed won the victory over Satan, sin, and death on Calvary’s cross, and He is coming again in final triumph to bless the saved eternally.

The Bible is a progressive revelation. Genesis is the book of beginning and cites the first promise of the Savior in Genesis 3:15.⁴ That promise is repeated in various ways throughout the Scriptures and culminates with our Lord’s second coming and a new heaven and a new earth at the close of the book of Revelation. Throughout the Bible and in various ways God indicated that salvation would be provided through His Son, Jesus Christ—the promised Seed of the woman. The Apostle Paul expressed it well: “Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord!” (Romans 7:24-25a)

Lord, thank You for Your love and for sending Your Son so that we can be saved!

¹ John 1:18; 3:3

² John 3:17-18

³ Matthew 7:13-14; see “The Doctrine of Sin.”

⁴ “And I will put enmity between you [Satan] and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel.”

The Doctrine of Salvation is like a polished jewel.



God's plan of salvation can be compared to a brilliant diamond with each facet reflecting a truth that is a part of the whole. We will examine the facets of that beautiful jewel.

A. The Doctrine of Redemption

Definition: The words *redeem* and *redemption* are translations of ἐξαγοράζω (*ekagorazo*) in the Greek New Testament, and גָּאָל (*gal*)⁵ in the Hebrew Old Testament. *Ekagorazo* is a compound word of the preposition *ek* meaning “from” or “out of” and the verb *agorazo* meaning to “purchase” or “buy.” The word speaks of deliverance. In the biblical world one was placed in prison until his debt was paid. He would be released from his bonds once someone paid the ransom. In the book of Ruth we learn that Boaz paid the redemption price for Ruth's land and obtained her as his bride.⁶ Jesus paid the sin-debt against man in order to purchase lost humanity from its slavery to sin and death, bringing liberty to the redeemed. Jesus paid the price to purchase the entire human race (ἀγοράζω *agorazo*) with His blood and sacrifice on Calvary's tree, even for those who reject Him (2 Peter 2:1); and one day He will come to claim and remove (ἐξ *ek*) those who accepted the salvation offer through faith so that they are no longer under their old master—sin (Galatians 3:13 and 4:5).

⁵ Hebrew reads from right to left.

⁶ Ruth 4:6-7

1. The Lord Jesus Christ died a substitutionary death on the cross to pay for the sin debt of the entire human race in Adam. This was to redeem man from the penalty for his sins, which is eternal death. There is no other way for a person to be saved than through his appropriation through faith of the Lord's work on his behalf.⁷
2. The redemption of man is the work of God. A person can do nothing to remove himself from the debtor's prison. He needs outside help.⁸
3. The sinner must personally appropriate the redemptive work of God. He/she must cast himself/herself at the Lord's feet in repentance, humility, and acceptance of what God has done in his stead.⁹
4. Once a person has given himself to the Lord in an act of faith in what God has done on his behalf, he becomes the property of the Savior, is made a new creation, and can never be lost.¹⁰ The Spirit of God comes to indwell the saved, making them sons of God, sealing them as His possession, and placing them into His Church, which is His Body.¹¹ The Word of God teaches us that there will be false Christians who will deceive the saints.¹² The true believer in God's promises will perform the works of salvation and will persevere in his faith. This does not mean they will never sin, but their hearts belong to the Lord and their desire is to do His will.¹³

B. The Doctrine of Propitiation (Old Testament doctrine of atonement)

Definition: The word "propitiation" is a translation of the Greek word ἱλασμός (ilasmos) and its various forms. It means to apply, pacify, appease, harmonize. The propitiatory (mercy seat) is כַּפֹּרֶת (kaporeth) in the Hebrew. It was on top of the Ark of the Covenant in the Holy of Holies. It was there that the high priest made atonement for himself and the people. כַּפֹּרֶת (kaporeth) comes from כָּפַר (kaphar) and means to ransom, to atone by offering a substitute. The Day of Atonement is covered in Leviticus 16. The High Priest sprinkled the blood on the Mercy Seat as a covering for his sins and those of Israel. In Genesis 6:14 Noah covered the ark with pitch (קָפַר). In Exodus 30:12 Moses gave a ransom (כָּפַר). In Psalm 79:9 the psalmist is asking God to purge (כָּפַר) away his sin.

The Lord Jesus Christ, God's Son, shed His blood to ransom us from the penalty of our sins. This act covered our sins and was an act of appeasement that satisfied God, His justice, and the demands of the law.¹⁴

⁷ Job 18:25-25; Psalm 78:35; Isaiah 54:5; John 1:29, 3:14-18; Acts 4:12; Romans 5:9; 1 Corinthians 15:3-4; Galatians 4:4-5; 1 Timothy 5:5; Titus 2:14; 1 Peter 1:18-19; Revelation 5:9

⁸ Jeremiah 50:34; Ephesians 2:8-9; Titus 3:3-5

⁹ Isaiah 59:20; John 1:12-13, 5:24; Acts 2:38; 16:31; Romans 10:9-13; Ephesians 2:8-9

¹⁰ John 5:24; 10:28-29; Romans 8:38-39; Ephesians 4:30

¹¹ John 14:16-17; 1 Corinthians 2:12, 6:19-20, 12:13; Ephesians 1:13

¹² Matthew 24:11 & 24; Acts 20:29-30; 2 Corinthians 11:13 & 26; Galatians 2:4; 2 Peter 2:1 & 20-22; 1 John 4:1

¹³ Colossians 3:1-4; 1 John 2:1-2, 3:4-9

¹⁴ Matthew 27:51; Romans 3:25; Hebrews 10:19-21; 1 John 2:2; 4:10

C. The Doctrine of Reconciliation

Definition: The word “reconcile” is a translation of the Greek word *καταλλάσσω* (kat-al-las-so) in its various forms. In Hebrew it is a translation of *רָצָה* (raw) and *כָּפַר* (kafar). Through the payment of a price the attitude of the offended party is changed and peace is established.

Through His payment on the Cross, the Lord Jesus appeased the wrath of God toward the sinner, broke down the walls of separation, and brought peace between God and the Christian. The work of Christ brings the saved into a position of favor with their Creator.¹⁵

D. The Doctrine of Regeneration

Definition: The word “regeneration” is not found in the Bible. This doctrine finds its foundation in John chapter 3, where Jesus told Nicodemus that he “must be born again.” In verse 5 the Lord explained that this is a work of the Holy Spirit. Regeneration is the renewal of our spiritual life. John 1:12 and 13 read, “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.” Regeneration is a work of the Spirit of God Who makes the new believer into a son of God and imparts to him eternal life. It can only be eternal because it comes from the eternal God. Though Jeremiah prophesied that God would renew the heart of the Jew,¹⁶ this is not the same as what God is doing in His children during the age of the church.

It is worth noting that Jesus spoke with Nicodemus about the new birth during the economy of Israel, not after Pentecost when the Spirit united the believers into one body. This doctrine should not be confused with the baptism of the Spirit.¹⁷ It appears that new birth applies to believers of all dispensations. Regeneration makes the repentant sinner a child of God.

- 1. Regeneration is conditioned upon personal faith.** Man has fallen from having pure communion with God to being a sinner out of fellowship with his Creator.¹⁸ In the discourse of John 3, we learn that for one to be regenerated, that person has to believe in the Lord Jesus Christ.¹⁹
- 2. Regeneration is a work of the Holy Spirit.** This work of the Spirit is fundamental in a person’s salvation. The Spirit convinces the person of sin and its consequences, reveals the necessity of salvation, reveals the truths about the work of the Lord on behalf of lost man, and calls the person to repentance and faith in Christ. Once the person has responded to God’s call to faith in Christ through humble repentance, the Spirit regenerates the repentant sinner, indwells him, seals him, and places the

¹⁵ Leviticus 6:30; 1 Samuel 29:4; Ezekiel 45:20; Matthew 5:24; Romans 5:10-11; 1 Corinthians 7:11; 2 Corinthians 5:18-20; Ephesians 2:16; Colossians 1:20-22

¹⁶ Jeremiah 31:33-34

¹⁷ 1 Corinthians 12:13

¹⁸ Genesis 3; Romans 3:23

¹⁹ John 1:12-13; 3:14-18 & 36

believer into Christ's body the church, all at the instant of the sinner's true faith in the Savior.²⁰ (This is written to this generation during the Church age.)

E. The Doctrine of Adoption

Defined: Adoption is a Pauline doctrine. The Greek (υἱοθεσία *huiiothesia*) signifies the position and rights one has as a child, legally making him a son in the family. In Romans 8:15 Paul wrote, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Once a person has entered by faith into the blessings of salvation, having received God's Spirit, he becomes an adopted son of God with all of the rights and privileges of true son-ship. This is conferred on the repenting sinner by God. It is a free gift received by faith. Fear of abandonment and neglect are a thing of the past, when we were slaves to sin. The saved have been made sons of God, entered under His care, and become co-heirs with Jesus Christ.²¹ In no way can this relationship be annulled. This is an endearing doctrine. (See "The Doctrine of Eternal Security" below.)

F. The Doctrine of Justification

Definition: The word "justify" is a translation of the Greek word δικαιώω (*dikaióō*) and the Hebrew word קָטַף (*tsaudak*). Justification is a judicial term that signified that though one is charged with wrongdoing, the court has determined that the accusations are not valid and that the accused is guiltless. Praise the LORD!

In his Epistles to the Romans, the Apostle Paul wrote in 1:16-17,

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."

These verses introduce his theme: *Justification by Faith*. In the first chapters Paul proves that man is unjust and a sinner fully incapable of obeying God's commands in order to achieve righteousness on his own. In Romans 3:21-31, he concludes that man can only obtain the righteousness that is so essential for life through faith in Jesus Christ. Chapter 4 uses the life of Abraham to illustrate this truth. The Lord declared him righteous because he believed God—righteousness imputed²² to him because of his faith, not his works. Chapter 5 explains how God is able to justify sinners. Adam, the federal head of the human race, through his disobedience brought sin and death to the entire family. All of us sin by nature and are spiritually dead. The second Adam, the Lord Jesus,²³ through His obedience, fulfilled the law, died for the entire human race in Adam, and was resurrected from the dead. Jesus' work is imputed by God to the repentant believer, and he stands fully justified before God.

²⁰ John 1:12-13, 3:5-6, 16:8 & 13-15; Romans 8:9-11; 1 Corinthians 12:13; Ephesians 1:13; 2 Thessalonians 2:13-14

²¹ Romans 8:15 & 17; Galatians 4:5 & 7; Ephesians 1:5; Titus 3:7

²² Impute is an accounting term. All of our sins are recorded (Revelation 20:11-15). When a person appropriates salvation in Jesus by faith, the slate is cleared and the Lord's righteousness is credited to the account.

²³ 1 Corinthians 15:45

The person who repents and calls to God in faith for forgiveness is credited the righteousness of Christ. This is a once-for-all act of God.²⁴ That person will never again answer for sin.²⁵ Sin was nailed to the Cross. He will never stand condemned before God.

Man in his sinful state can never do that which is essential to merit salvation. The Son of God did for man what he is unable to accomplish on his own. God will not share his glory with anyone.²⁶ This is His doing, and we enter into its blessing through faith. This legal standing of the Christian gives him no right to sin—Romans 6:1-14.

G. The Doctrine of Sanctification

Definition: The word “sanctify” is a translation of *ἀγιάζω* (agiazō) in the Greek and *קִדַּשׁ* (quadas) in the Hebrew, in their various forms. The primary idea behind this word is to be separate and distinctively different. It includes the ideas of dedicate, consecrate, holiness, purity, and sinlessness. We can see this in John 17:17-19 when Jesus prayed for His disciples that they would be separated by God the Father for the ministry as Jesus had been, giving Himself fully to God’s will for the salvation of lost humanity. See the chapter on the “Doctrine of God.” God is holy (*קִדַּשׁ*). He is distinctively different from all living beings.

In relation to the believer, the New Testament teaches us that sanctification is in four phases.

- 1. Primary:** The Holy Spirit sets apart (separates) the sinner for salvation, convicting him of sin and the need to be saved.²⁷ The Bible teaches that God finds no pleasure in the death of the wicked,²⁸ that He desires that none perish,²⁹ and that He desires for all to be saved by coming to a knowledge of the truth.³⁰ Because of this truth, this phase of sanctification impacts all. *God wants people saved.*³¹
- 2. Positional:** The Christian, the moment he believes in Christ as his Savior, is eternally separated unto God in the Lord Jesus Christ.³²
- 3. Experiential:** The believer in Jesus is being separated unto God through his daily victories over temptation and sin. He is growing in his walk with the Lord through the experiences of life, prayer, reading of the Scriptures, and fellowshiping with the saints. This phase of sanctification is a process that continues throughout one’s earthly life.³³
- 4. Final:** The believer will be completely separated unto God at physical death or at the Rapture of the Church, when he goes to be with the Lord in Glory. He will be

²⁴ Psalm 32:1-2; Romans 3:24-28; 4:20-25; 5:1-11; 8:1; 1 Corinthians 1:30; Galatians 2:16; 3:8 & 24

²⁵ Romans 8:1

²⁶ Exodus 20:3-5; 34:14; Isaiah 42:8; 48:11; John 5:23-24; Ephesians 2:8-9

²⁷ 2 Thessalonians 2:13-14; 1 Peter 1:2

²⁸ Ezekiel 33:11

²⁹ 2 Peter 3:9

³⁰ 1 Timothy 2:4

³¹ John 12:32; Romans 1:19-20; 5:18; Titus 2:11; see the “Doctrine of Predestination” to follow and in the section on “Issues,” the chapter on “Calvinism, Predestination, and Election.”

³² 1 Corinthians 1:30; Ephesians 2:6; Hebrews 10:10

³³ John 17:17; Ephesians 5:25-26; 1 Thessalonians 5:23-24; 1 John 3:2-3; 2 Peter 3:18

eternally with his Savior and will then fully realize his position and blessings in Christ.³⁴

H. The Doctrine of the Priesthood of the Believer

Definition: A priest is one who stands before God on behalf of the people. He speaks to God for the people, and he gives God's words to the people. He is a mediator between God and man.³⁵

The Lord's purpose in calling forth Israel was that they would be a kingdom of priests to all nations. They were to represent God to the nations.³⁶ Among the tribes of Israel God appointed the family of Levi to serve in the temple and Aaron's sons to be the priests, representing Israel before God and teaching Israel God's Word.

1. Jesus Christ: Jesus Christ fulfilled the role of the high priest under the Mosaic Law.³⁷ He is the mediator between God and man³⁸ and stands before God as the advocate for the Christian.³⁹

2. The believer in Christ: All who know Christ as their Savior are priests unto God. They represent the lost world, fellow believers, and themselves before His throne. Because of the finished work of Christ, the Christian can enter God's presence with confidence to confess sins, to make petitions, and to praise and honor the Lord.⁴⁰

I. The Doctrine of Predestination (Job 34:10-15)

Definition: The word "predestination" is only found in the New Testament.⁴¹ Predestination is a translation of προορίζω (prooriso) in the Greek and means to predetermine, decide beforehand. This word should not be confused with "election" (ἐκλεκτός [eklektos] in Greek⁴² and בָּחַר [bachar] in the Hebrew⁴³), which means to choose. Predestination and election are not synonyms. See the chapter on "Calvinism, Predestination, and Election" in the "Appendix" for a detailed discussion of this subject.

Predestination is for the Christian. It is an act of God when in eternity past He determined that the saved would be conformed to the image of Jesus Christ, His Son.⁴⁴

³⁴ 1 Corinthians 13:10; Ephesians 5:27; Philippians 3:20-21; 1 Thessalonians 3:13; 1 John 3:2

³⁵ Hebrews 5:1-4; 9:6-7

³⁶ Exodus 19:5-6

³⁷ Hebrews 2:17; 3:1; 4:14-15; 5:5-10; 6:19-20; chapter 7; 8:1-4; 9:11-15

³⁸ 1 Timothy 2:5

³⁹ 1 John 2:1-2

⁴⁰ Hebrews 4:14-16; 10:19-22; 1 Peter 2:9; Revelation 1:6

⁴¹ Acts 4:28; Romans 8:29-30; 1 Corinthians 2:7; Ephesians 1:4-5, 11-12

⁴² 1 Peter 1:1-2; Romans 9:11

⁴³ Psalm 105:43

⁴⁴ Romans 8:29-30; 1 Corinthians 2:7; Ephesians 1:4-5, 11-12

J. The Doctrine of Obedience

- 1. For the unbeliever:** Obedience to God and His revelations of Himself, especially through Jesus Christ and His written Word, is essential for obtaining forgiveness and the blessings of salvation through Jesus Christ.⁴⁵
- 2. For the believer:** Obedience to God and His revelations of Himself, especially through Jesus Christ and His written Word, is essential in the life of the Christian for his spiritual growth in Christ while in his physical life and for rewards and blessings in his immortal life with the Lord.⁴⁶

K. The Doctrine of Prayer

Prayer is communion with God. It is necessary in the life of the Christian for his spiritual development. Besides being a privilege, believers are admonished to pray.⁴⁷

L. The Doctrine of Stewardship

The believer in Christ is to be a good steward of his time, money, talents, and spiritual gifts and to live a life pleasing to the Lord.⁴⁸

M. The Doctrine of the Great Commission

The Great Commission is the command that the Lord Jesus gave to his disciples and the churches that they founded. It sets forth the spiritual obligation of the Church and is the central aspect of the current dispensation. We are to be witnesses of Jesus Christ in word and deed and to be a light in a dark world. We are to teach repentance from sin to God and that Jesus Christ is the only Savior and Lord. He is God's Son who dressed Himself in a human earth suit, who lived a perfect life in obedience to the Father, who died on the cross to redeem lost man, and who rose again being the victor over death. He is offering forgiveness and eternal life to whosoever will believe-obey, and He is coming again to receive the redeemed unto Himself. This we are to live and teach.⁴⁹

Though the five recorded commissions focus on the gospel, as one surveys the New Testament he easily sees that preaching the gospel is only the beginning. No sooner were there converts than the Apostles united them into local churches. Most of the New Testament is written to local churches. The establishing of new believers in local churches is an essential part of the Great Commission and the church economy.⁵⁰

⁴⁵ Ecclesiastes 12:13-14; John 3:36; Hebrews 5:8-9

⁴⁶ John 7:17; 1 Corinthians 5:10; Colossians 3:23-25

⁴⁷ Genesis 18:22-33; Exodus 25:22; Psalm 32:5-6; Jeremiah 29:7; Matthew 5:44; 26:41; Luke 18:1-7; Ephesians 6:18; Philippians 4:6; see the "Doctrine of Priesthood of the Believer" above.

⁴⁸ Romans 12:1-2; 1 Corinthians 16:2; Colossians 4:5-6; 1 Peter 4:10

⁴⁹ Matthew 28:19-20; Mark 16:15-16; Luke 24:46-48; John 20:21; Acts 1:8; 2 Timothy 4:2; Titus 2:1-15.

⁵⁰ The books of Acts and Ephesians are strong in this truth. I appreciate my pastor and the founder of Southwestern Baptist Bible College, Dr. LeRoy Thomas, for his strong stand on this truth.

N. The Doctrine of Eternal Security

This doctrine should not be confused with the fifth point of Calvinism's TULIP—the Perseverance of the Saints. See the chapter on Calvinism in the Appendix.

Though there are passages that one could turn to that teach that a true believer in Jesus as Savior is secure as a son in the family of God,⁵¹ the foundation for this truth is in the doctrine of salvation itself. As pointed out in the previous chapter, "The Doctrine of Sin," man is a sinner. He falls short of meeting the divine standard whereby, if he could measure up, he would achieve entrance to heaven and life for evermore (Leviticus 18:4-5; Romans 10:5). Since man is unable to earn forgiveness and eternal life through good deeds, God provided a Redeemer who has done for man what he could not do for himself. Man obtains eternal life through faith in the finished work of God's Son, not through good behavior (Ephesians 2:8-9). There is no other way (Acts 4:12). This faith is a personal assurance and conviction about sin, God, and Jesus Christ, His person, ministry, death and resurrection, that brings one to repentance and to the appropriation of God's offer of forgiveness and eternal salvation.

Just as man cannot achieve salvation through any merit of his own, neither can his performance as a son (John 1:12-13) secure that salvation for his soul; nor can a lack of proper behavior cause him to lose what he has received from God as a free gift through faith alone. After declaring at the close of Romans chapter 7,

Wretched man that I am! Who will set me free from the body of this death?
Thanks be to God through Jesus Christ our Lord! So then, on the one hand
I myself with my mind am serving the law of God, but on the other, with my
flesh the law of sin, (Romans 7:18-25)

Paul moves on to open chapter 8 with these words: "Therefore there is now no condemnation for those who are in Christ Jesus." The Greek makes it clear that this action of God on the part of every believer is a once-for-ever act. This is a judicial action that is final. What man is unable to do, the Lord Jesus has accomplished for him. God sees the believer in His Son, the Lord Jesus Christ. The believer's sins, past, present, and future, were placed upon the Savior on Calvary's tree and will never appear in the believer's record book again (Revelation 20:1-6). Jesus stands as the Christian's defense attorney before the judgment seat of God, representing each son and pleading His finished work on his behalf (1 John 2:1-2). John makes it clear in 1 John chapter 1 through 2:1 that those who have been saved still sin. Sin breaks fellowship but never cancels the believer's freedom from condemnation and God's gift of eternal life. The Holy Spirit has taken up residence in his soul and has sealed him for the day of redemption. It is on that day that he will receive a new heart and his new body for eternity (1 Corinthians 6:20; 2 Corinthians 1:22; Ephesians 1:13-14, and 4:30). Until then, the believer yearns for his promised redemption and that desire motivates him to do good works (Ephesians 2:10; 1 John 3:1-2); but while in this world, he does things that he should not do (Romans 7:21-25; 1 John 1:8). Performance never saved anyone and, if required to maintain the salvation of the true believer in Jesus, it would take everyone to hell.

In Romans 8:31-39, Paul makes a dynamic declaration:

What then shall we say to these things? If God is for us, who is against us?
He who did not spare His own Son, but delivered Him over for us all, how

⁵¹ John 10:27-30; Romans 8:1 & 33-39; Philippians 1:6; 1 John 5:13

will He not also with Him freely give us all things? Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED." But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Since we all sin, and quite often, what sin or how many sins does it take to cause God to withdraw His Spirit from the soul? Dr. Olson states it well, "Any man-made sliding scale would in reality become a slippery slope which would dump every last one of us into the lake of fire. None of this kind of thinking has the least biblical basis."⁵² The Holy Spirit is given as a seal (1 Corinthians 6:19; 2 Corinthians 1:22; Ephesians 1:13-14, and 4:30), indicating that the regenerated belong to God. They are His property. They have been transferred from the family of darkness to light. The Christian waits with earnest anticipation for his new body, liberation from sin, and eternity with his Savior. One day this pilgrimage will end in victory.

The Apostle Peter wrote: "Since you have in obedience to the truth purified your souls . . . for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God" (1 Peter 1:22-23). God is not in the abortion business. He is pro-life. This biblical truth should produce praise, peace, joy, and a surrendered, dedicated life to the Lord.

Summing it up

How does one obtain eternal forgiveness and peace with his Maker? Elihu, in the oldest book in the Bible (Job 33:26-28, ESV), summed it up when he said:

Then man prays to God, and he accepts him;
he sees his face with a shout of joy,
and he restores to man his righteousness.
He sings before men and says:
"I sinned and perverted what was right,
and it was not repaid to me.
He has redeemed my soul from going down into the pit,
and my life shall look upon the light."

The way to forgiveness and peace with God has always been through repentance and humility before God and men.

⁵² Olson, C. Gordon, *Beyond Calvinism and Arminianism, an Inductive, Mediate Theology of Salvation*, © 2002 by Olson, Pub Global Gospel Publishers, Cedar Knolls, NJ, page 314