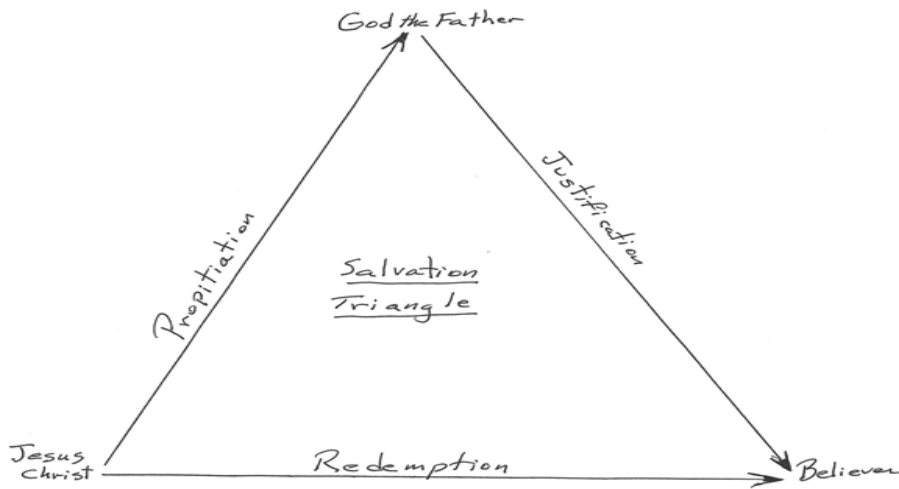


1. **Introduction:** In 3:21-26 that we began studying last lesson, Paul mentions 3 key words related to salvation. The words are propitiation, redemption, and justification.

- James Montgomery Boice used a clever diagram (he called the salvation triangle) to illustrate the meaning of these terms.



- As seen in the diagram, the three points of the triangle represent (1.) Jesus Christ, (2.) God the Father, and (3.) the believer. Each side of the triangle represents one of the three salvation words – Propitiation, Redemption, Justification. Each arrow points from originator to receiver.
- Salvation is necessary because people break God’s moral Law. To be righteous before God through the Law, a person must perfectly obey all the law all the time. No one can do that. (2.) Some deliberately break the Law’s requirements.
- Breaking the moral Law is sin. God’s wrath is against sin and, hence, against sinners. The penalty for deliberate sin is death. The Bible recognizes 3 categories of death: Spiritual death, mortal death, and eternal death. Each death category results in a separation.
- Spiritual death separates a person from spiritual interaction with God.
- Mortal death separates the human soul from the body. The soul at mortal death is either spiritually dead or alive. The spiritually alive soul goes directly to God.
- Eternal death (or second death) is permanent spiritual death, a permanent separation of the human soul from God and is a consequence of final judgment.
- The Father’s wrath toward sin is directed at sinners. The penalty for sin is death which will be applied to unredeemed sinners at final judgment. Thus, sinners need to be “saved from” God’s wrath. Only God can do that. He does so through Jesus, the God-man.

2. **Salvation Triangle**: Looking at the salvation triangle, we see two arrows point away from Jesus, one points toward the Father, the other toward the believer. The third arrow points from the Father to the believer.
3. **Propitiation**: The arrow from Jesus to the Father represents Jesus propitiating (averting) the Father's wrath through His perfect life and sacrificial death. Together His life and death satisfy justice. When a sinner believes the gospel and turns to Jesus, God's wrath is averted.
 - Propitiation is accomplished by satisfying the just demands of God's holy Law. Jesus' incarnate life and death did just that and did it vicariously for the benefit of all sinners who believe in Him and His salvation work.
4. **Redemption**: The arrow from Jesus to believers represents redemption (being saved from sin and the penalty due sin). By His death, Jesus paid (in full) the penalty due believer's sins.
 - Jesus paid it all!
5. **Justification**: The arrow from the Father to believer represents the Father's declaration of legal righteousness (justification) for the believer based on the legal righteousness earned by Jesus living a perfectly obedient vicarious life under the law. The Father legally acquits believers from all charges of guilt of sin and declares them to be legally righteous before Him (i.e., justified). Jesus' earned righteousness is accredited to believers.
 - God is love, but He also is just! Justification is not amnesty in which wrong-doing is simply overlooked with no one paying a penalty. God's declaration of righteousness of necessity must be in accordance with His righteous justice. How is that possible?
 - Justification is a legal action under the Law – not a transformation process.
 - Justification does not make a believing sinners experientially righteous. It declares them legally righteous, freeing them from God's wrath and bringing them into union with Christ.
 - In union with Christ, the Holy Spirit works within them enabling them to become experientially righteous in thought, word, and deed. The process of becoming experientially righteous is called sanctification.
6. **Sanctification**: Sanctification proceeds at different rates for each person, but all new believers gradually progress toward experiential righteousness.
7. **Glorified**: When a believer dies (or when Jesus comes again), believers are "glorified." Being glorified means made holy and righteous like God. Thus, the process of sanctification is completed by the Holy Spirit. The believer's soul is prepared to live in God's presence.
8. **God's Gospel**: God's gospel offer of salvation by grace through faith is an enormous change from God's former dealings with people. The Law pointed the way to righteousness for Jews and those who became Jews, but because no one could fully obey the Law, the Law could not save anyone from the consequences of sin.
 - Despite its inability to save anyone, God's Law is holy and just and designed to restrain and clearly identify sin. The Law is vitally important to all believers in its functions of restraining sin and making us aware of actual and potential sin.
 - The gospel promise of salvation to all who believe is offered to Jews and Gentiles alike.

- The gospel is backed by God’s omniscient understanding and omnipotent power. The one mandatory requirement is faith, i.e., belief, acceptance, and action on who God says He is, and what He has done, is doing, and will do for us.
 - Since Adam and Eve’s sin, God has saved some people and always in the same manner (Abraham believed God and it was accounted to him as righteousness.)
 - Before Christ, salvation was in anticipation of the redeeming work of Jesus. Since Jesus’ incarnate life, death, His redemptive work was finished, and the gospel is openly manifested as the power of God for salvation for all who believe.
 - Christ’s saving work applies backward and forward, covering the first sin and the last sin.
 - The incarnate Christ brought about many changes including constant Access to God.
 - Though the Jews (and everyone who became a Jew) had the promises of God and other spiritual advantages, only the High Priest was permitted to approach God.
 - That occurred only once a year on the Day of Atonement. The High Priest briefly went into the Holy of Holies and sprinkled sacrificial blood on the mercy seat.
 - Jesus, by His salvation work, opened the way for believers (Gentile and Jew) to always have access to the Father through Christ. God is always available to a believer wherever they are. No priest is necessary. Believers can go before the Father when they choose.
 - Once we were spiritually blind, unable to perceive either the necessity for or the blessings of God’s Gospel offer of salvation. **But God** opens the spiritual eyes of believers to see their need and gives them faith to believe in Christ and His salvation work.
 - How wonderful! The omnipotent power of God guarantees salvation from sin’s power and penalties for everyone who believes. They will be transformed to new kind of life.
9. **A Few Personal Thoughts:** My personal deductions from what I believe Scripture says.
- The essence of God’s life is radically different from human biological life. Our life is transmitted from generation to generation biologically.
 - God’s life is not biological. His life is uncreated, non-physical, and eternal – no beginning, no end. Our mortal life is created and has both a beginning and end.
 - Biological life is from God. He intends for each human person to ultimately share more directly in His eternal, non-created life than our current biological life permits.
 - The new life God intends for us to possess comes directly from God to individuals through the process Paul calls becoming “in Christ.”
 - Becoming “a new creature in Christ” is not a simple extension of our biological life. It involves a radical change in the nature of human life.
 - In Christ and through Him we are given this new life, a life that is free from sin with no inclination to sin. The new life is everlasting in analogy to God’s eternal life. Precisely what the new life will be has not been revealed.
 - God intends for us to become as much like Christ as is possible for finite creatures.
 - The process of acquiring new everlasting life that is free from sin and decay begins with “regeneration” during our present biological life span.

- God’s essence is radically different from our human biological life.
- Our life is transmitted from generation to generation biologically. God’s life is not biological. His life is uncreated, non-physical, and eternal – no beginning, no end.
- Our present biological life came from God. He intends for each of us to ultimately share more directly in His eternal, non-created life than our current life permits.
- God’s gift of new life comes directly to individuals through the process of being “in Christ.”
- Paul speaks of becoming “a new creature in Christ.” That is not a simple extension of our biological life. It involves a radical change in the nature of our life.
- In and through Christ we receive the new life, a life free from sin and with no inclination to sin., an everlasting life. Precisely what the new life will be has not been revealed.
- God intends for believers to become as much like Christ as is possible for finite creatures.
- The process of acquiring new everlasting life free from sin and decay begins during our present biological life with spiritual “regeneration.”
- The crucial question for us in our current life is, are we becoming more like Christ.
- The way we relate to authority and the extent of our obedience to Christ either speeds up or delays the development of a Christ-like core of our being.
- In His incarnate state, Jesus had both a human nature and a divine nature. His human nature dominated the way He appeared to others. In His resurrected state, He has a resurrection body and continues to have both a human and divine nature with His divine nature dominant.
- Humans have both physical and spiritual components which, in biological life are integrated.
- At mortal death the two natures are separated, the physical body going back to the earth, The spiritual soul is glorified and goes to God.
- When Christ comes again, believers will be given a glorified body to be integrated with their glorified soul. Their spiritual nature will dominate.

10. **Next:** Romans 3:27-28.