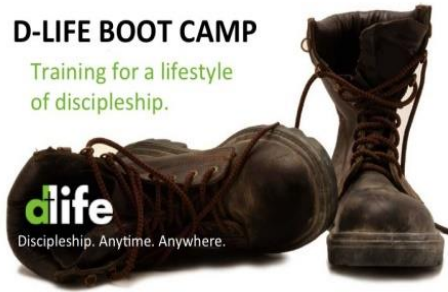


D-LIFE BOOT CAMP

Training for a lifestyle
of discipleship.



Keeping it Real
CHRISTIAN FELLOWSHIP

Pastor Dale L. Crawley Sr.

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." Matthew 28:19-20

Rev. Dr. Deborah Crawley, Teacher
Sis. Tammi Brown, Asst. Teacher

Soteriology – The Doctrine of Salvation

The Necessity of Salvation

The word Soteriology means the doctrine of salvation. Whereas Christology covers the life, death, resurrection, and exaltation of Christ, Soteriology covers what Christ's death and resurrection accomplished for fallen mankind. Topics such as faith, repentance, justification, regeneration, and adoption are covered under the doctrine of salvation.

A. Adam's sin made salvation necessary

1. Adam's sin brought death to the human race. (*Adam died spiritually (he was separated from God) the instant he took of the fruit. He also began to die physically.*)
2. Adam's sin affected the entire universe.
3. Adam's sin necessitated redemption. Gen 3:15

B. God provided a plan of salvation.

The plan of God was to provide a Redeemer for mankind. God Himself was that Redeemer.

C. The word for Biblical salvation is full of meaning.

As used in our spiritual relationship to God, its scope is past, present, and future.

1. In the **past** we are saved from the penalty of sin.
 2. In the **present** we are being saved from the power of sin.
 3. In the **future** we will be saved from the presence of sin.
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D. The folly of putting off salvation is great.

1. The sinner **mocks the earnest Scriptural appeals to be saved now.** (Is. 55:6; 2 Cor. 6:2; Heb. 4:7)
2. The sinner **misses out on the life he could have had.** (John 10:10)
3. The sinner **encourages God's judgment.** (Amos 4:11-12)
4. The sinner **treasures up God's wrath.** (Rom. 2:5)
5. The sinner **increases the gulf between God and himself.** (John 3:20)
6. The sinner **has no assurance of tomorrow.** (James 4:14)
7. The sinner **has no guarantee of another opportunity.** (Luke 12:20; Acts 24:25)
8. The sinner **builds up resistance against other possible salvation opportunities.** (Prov. 29:1)
9. The sinner **increases his potential punishment.** (Luke 12:48; Matt. 10:15)

2. Faith for Salvation

Faith is basically a trust or confidence in someone or something. Scripturally, faith is a childlike trust in God which accepts the record God has given to us of His Son.

A. Faith has a sound basis. (Heb. 11:1)

The faith of the Christian is not a foolish nor a blind faith. Our faith is based on substance, on the evidence, on the eternal Word of God.

B. Faith is determined by its object.

Our faith is great because the object of our faith is great, the Lord Jesus Christ.

C. Faith results in works. (James 2:21-26; Rom. 4:1-4)

Although faith does not include works, it should result in good works.

D. Faith for salvation must be exclusive of works. (Rom. 3:28; Rom. 4:2-3; Eph. 2:8-9) Works cannot be a part of salvation or else they would nullify grace. Every religion and false cult in the world teaches that man must do something in order to inherit eternal life.

THE FRUIT OF SALVATION

From Scripture, we know that “**faith**” begins as a complete one-time action (aorist tense) but continues in the Christian life as is brought out by the **Greek present tense**. Commands that are given in the present tense are expected to have continuous, or repeated, application. When using the present tense, if we would supply the following words or phrases to the Bible reader, we would significantly enhance his or her understanding of Bible passages. These words are: ***repeatedly; that is, over and over again, constantly, continuously, customarily, as a habit or lifestyle, or uninterruptedly.***

Consider the following passages and how the **Greek present tense** affects them:

John 3:16 – ***For God so loved the world, that he gave his only begotten Son, that whosoever believeth*** [present tense: believes and continues to believe] ***in him should not perish, but have everlasting life.*** (Brackets mine)

Hebrews 10:14 – ***For by one offering he hath perfected forever them that are sanctified*** [present tense: those that are set apart and continue to be set apart, that one offering has perfected forever. The New King James Version says “being sanctified.” The New International Version says “being made holy”]. (Brackets and emphasis mine)

1 John 3:9 – ***Whosoever is born of God doth not*** [present tense: i.e., he does not continue to sin as his lifestyle, showing an unrepentant heart] ***commit sin; for his seed remaineth*** [present tense: God’s seed remains and continues to remain] ***in him: and he cannot*** [present tense: as his lifestyle or uninterruptedly] ***sin, because he is born of God.*** (Brackets mine)

Mark 1:15 – ***And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye*** [present tense: i.e., repent and continue to repent as often as the situation or need arises], ***and believe*** [present tense: i.e., believe and continue to believe] ***the gospel.*** (Brackets mine)

John 5:24 – ***Verily, verily, I say unto you, He that heareth my word, and believeth*** [present tense: and continues to believe] ***on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*** (Brackets mine)

Luke 15:7 – ***I say unto you, that likewise joy shall be in heaven over one sinner that repenteth*** [present tense: and continues in repentance], ***more than over ninety***

and nine just persons, which need no repentance. (Brackets mine)

Acts 17:30 – And the times of this ignorance God winked at; but now commandeth [present tense: and continues to command] **all men every where to repent** [present tense: and to continue in repentance]. (Brackets mine)

John 6:47 – Verily, verily, I say unto you, He that believeth [present tense: and continues to believe] **on me hath everlasting life.** (Brackets mine)

Romans 4:5 – But to him that worketh not, but believeth [present tense: and continues to believe] **on him that justifieth the ungodly, his faith is counted for righteousness.** (Brackets mine)

Acts 26:20 – But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent [present tense: and continues in repentance] **and turn** [present tense: and continues to turn] **to God, and do** [present tense: and continues to do works, or deeds, that prove your repentance] **works meet for repentance.** (Brackets mine)

Conclusion: The present tense is used hundreds of times in Scripture. It is not my intention to show all the scriptures that relate to this subject. The truth about saving faith is that it is continuous.

The Apostle John said, **“If we say that we have no sin, we deceive ourselves”** (1 John 1:8), but he also said, **“Whosoever is born of God doeth not commit sin”** (1 John 3:9). Here we have a paradox, but not an inconsistency in Scripture. All Christians sin (1 John 1:8), but all Christians also obey (1 John 2:3). Sin and carnality are still present with Christians, but sin cannot be their master or distinguishing trait (1 John 3:9). True repentance and faith requires a change of mind, a change of heart, a change of direction, even though it is not perfection (Acts 26:18 and 1 John 1:8). “Fruit” is still a test of faith’s reality and genuineness. Faith is a firm supernatural conviction that governs the true believer’s behavior and results in accompanying actions. This is shown from the examples of faith in Hebrews, chapter 11, that results in corresponding actions. **In other words**, what we do is the outcome of what we believe. The book of James 2:18 says, **“Show me thy faith without thy works, and I will show thee my faith by my works.”**

When the apostles speak in a negative way about works, they are referring to “works of the Law”; that is, anything one is doing to earn, or work for, their salvation.

The Scriptures also speak of the fruit of salvation, which is good works, or works of faith. Those are the works, or actions, that proceed from repentance and faith (Acts 26:20, Matt 3:7-10, 1 Thess. 1:3, and James 2:14-26), they show the evidence of

salvation. The unity that is expressed between both repentance and faith is that they both have the same fruit or evidence: good works. We are not saved by good works, but we are saved unto good works (Eph. 2:8-10 for the contrast of being saved by and unto). Works are a test of faith's reality, and grace that does not eventually affect one's life and actions cannot be considered being the true grace of God (Titus 2:11-12). Jesus teaches that by fruit, true believers will be known (Matt. 3:8, 7:16-20, 25:34-40; John 13:35, 14:23; Acts 26:20; Rom. 2:6-11; James 2:14-18; and 1 John 3:10).

THE FRUIT OF SALVATION - Part 2

By Don Krow

Notice this scripture: "This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother" (1 John 3:10, New International Version). It did not say, "This is how we save ourselves." It says, "This is how we know who the children of God are." (1 John 3:10, emphasis mine).

Jesus said it like this, "By their fruits ye shall know them" (Matt. 7:20, emphasis mine).

In Scripture, God speaks of salvation in two ways: (1) that salvation is by grace through faith (Eph. 2:8-9) and (2) in terms of the good works that every saved person will perform (Eph. 2:10). Why are we afraid to speak of the fruit of the believer? The Bible does not shy away from such a subject. Here is how we can know we are in God's kingdom and under God's rule:

1 John 2:3-5 – ***We know that we have come to know him if we obey his commands. The man who says, "I know him," but does not do what he commands is a liar, and the truth is not in him. But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him.*** (Emphasis mine)

If you know that He is righteous, you know that everyone who does what is right has been born of Him (1 John 2:29). (Doesn't this make sense? The nature of God and Christ is righteousness, and everyone who practices righteousness is giving evidence of sharing His nature or, as John says, has been born of Him).

1 John 3:5-10 – ***But you know that he appeared so that he might take away our sins. And in him is no sin. No-one who lives in him keeps on sinning.*** [In Greek, this is in the present tense; this conveys continuous, or habitual, action. The Bible reader can significantly enhance their understanding of the passage by supplying the

words: continuously, repeatedly, over and over again, uninterrupted, constantly, keep on, customarily, habitually, as a lifestyle.] **No-one who continues to sin** [present tense] **has either seen him or known him. Dear children, do not let anyone lead you astray. He who does** [present tense: repeatedly, over and over again does] **what is right is righteous, just as he is righteous. He who does what is sinful** [present tense: habitual as a lifestyle because it's their nature] **is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. No-one who is born of God will continue to sin** [present tense: that is, as their lifestyle, showing an unrepentant heart], **because God's seed remains in him; he cannot go on sinning** [present tense: uninterruptedly], **because he has been born of God. This is how we know who the children of God are and who the children of the devil are: Anyone who does** [present tense] **not do what is right is not a child of God; nor is anyone who does not love** [present tense] **his brother** (brackets and emphasis mine). (John says, "This is how we know who the children of God are and who the children of the devil are." Those who do not practice righteousness and love show that they do not have the nature of the Father. Is evidence of the new birth not important?)

1 John 3:14 – We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death. (Emphasis mine)

1 John 4:6 – We are from God, and whoever knows God listens to us [the apostles]; **but whoever is not from God does not listen to us** [the apostles]. **This is how we recognize the Spirit** [or spirit] **of truth and the spirit of falsehood.** (Brackets and emphasis mine)

1 John 4:8 – He that loveth not knoweth not God; for God is love. (Love is the mark of a believer, for the nature of God is love.)

1 John 5:2 – This is how we know that we love the children of God: by loving God [present tense: and continually loving Him] **and carrying out** [present tense: and continuing to keep] **his commands.** (Brackets mine)

John 5:18-19 – We know that anyone born of God does not continue to sin [present tense: as a lifestyle, showing an unrepentant heart]; **the one who was born of God keeps him safe** [King James Version – keepeth himself, present tense: and continues to keep himself], **and the evil one cannot harm him.** [19] **We know that we are children of God, and that the whole world is under the control of the evil one.** (Brackets and emphasis mine)

WHY DID THE APOSTLE JOHN SHARE ALL THESE THINGS WITH US? I write these things to you who believe in the name of the Son of God so *that you may know that you have eternal life* (1 John 5:13).

Conclusion: Righteousness, holiness, love, the fruit of God's Spirit are evidences of the new birth. You yourself have no confidence that you belong to Him (God) while practicing an ungodly lifestyle. The conscience condemns, and there is no confidence toward God. The Apostle Peter admonishes you to make your calling and election sure (2 Pet. 1:10); i.e., *assure your heart that you really do belong to Him by a lifestyle that corresponds to the glorious Gospel*. I did not say, "*This is how we are saved*"; I said, "*This is how we know we belong to Him.*"
