EXEGESIS AND EXPOSITION OF SECOND TIMOTHY 2:9-10
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Second Timothy 2:9

The Gospel was the Basis for Paul’s Imprisonment

2 Timothy 2:8 Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel, 9 for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned. (NASB95)

“For which I suffer hardship even to imprisonment as a criminal” is composed of the following: preposition en (ἐν), “for” (2) dative masculine singular form of the relative pronoun hos (ὁς), “which” (3) first person singular present active indicative form of the verb kakopatheō (κακοπαθέω), “I suffer hardship” (4) improper preposition mechri (μέχρι), “even to” (5) genitive masculine plural form of the noun desmos (δεσμός), “imprisonment” (6) conjunction hōs (ὡς), “as” (7) nominative masculine singular form of the adjective kakourgos (κακοῦργος), “a criminal.”

The relative pronoun hos means “which” referring to the gospel since it is this word’s antecedent which is indicated by the fact that it agrees in gender (neuter) and number (singular) with the noun euangelion (εὐαγγέλιον), “gospel.” This word is the object of the preposition en which means “because of” since it functions as a marker of means meaning that it is marking the gospel as the reason why Paul suffered hardship even to the point of being a criminal. In other words, Paul is saying that I am imprisoned because of proclaiming the gospel which is about Jesus Christ and His death and resurrection.

The verb kakopatheō means “to endure hardship, to endure suffering” and refers to the apostle Paul enduring undeserved suffering because of proclaiming the gospel of Jesus Christ.

The present tense of this verb is a customary present or stative present used to signal an ongoing state which indicates that Paul was “existing in a state of” suffering hardship because of the gospel of Jesus Christ when he wrote this epistle to Timothy.

The present tense can also be interpreted as a descriptive present or progressive present meaning that Paul was suffering hardship at the time of writing this epistle to Timothy.

The active voice is a stative active voice which indicates that Paul as the subject was existing in a state of suffering hardship because of the gospel of Jesus Christ.

The indicative mood is “declarative” presenting this Pauline assertion as a non-contingent or unqualified statement.
The noun desmos is in the plural and literally means “chains, fetters, bonds” but here the word contains the figure of metonymy and should be translated “imprisonment” referring to Paul’s second Roman imprisonment which took place approximately in 67 or 68 A.D.

This word is the object of the improper preposition mechri which functions as a conjunction and as a marker of degree meaning the word’s object is marking the degree to which Paul was suffering hardship because of the gospel of Jesus Christ. Thus, this prepositional phrase indicates that Paul suffered hardship because of the gospel of Jesus Christ “to the point of” or “to the extent of” suffering imprisonment as a criminal.

The adjective kakourgos means “criminal” since it pertains to a person who breaks the laws of a particular country and thus commits crimes against the state. So Paul is saying that he was suffering hardship because of the gospel of Jesus Christ to the point of imprisonment as a criminal.

The conjunction ἥσ means “as” since it is functioning as a marker of manner meaning it is marking the adjective kakourgos as the manner in which Paul suffered hardship to the point of imprisonment. So Paul is saying that he suffered hardship because of the gospel of Jesus Christ to the point of imprisonment “as” a criminal.

The Word of God is Not Imprisoned

2 Timothy 2:8 Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel, for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned. (NASB95)

“But the word of God is not imprisoned” is composed of the following: (1) conjunction alla (ἀλλά), “but” (2) articular nominative masculine singular form of the noun logos (λόγος), “the word” (4) articular genitive masculine singular form of the noun theos (θεός), “God” (5) emphatic negative adverb ou (οὐ), “not” (6) third person singular perfect passive indicative form of the verb deō (δέω), “is imprisoned.”

The strong adversative conjunction alla is a marker of emphatic contrast meaning it is introducing a statement that stands in direct contrast with the previous statement that Paul was suffering imprisonment because of Jesus Christ to the point of imprisonment as a criminal. This conjunction is introducing a statement which says that the Word of God is never imprisoned. Thus, the contrast is between Paul being imprisoned as a criminal and the impossibility of the Word of God ever being imprisoned.
The noun *logos* means, “word” and refers to the gospel because Paul has previously stated that he suffered hardship because of the gospel. The articular construction of the word emphasizes the “uniqueness” of the gospel in that it is from God, which is indicated by the genitive adjunct, *tou theou*. Together, both articular expressions express a “monadic” concept.

The noun *logos* functions as a nominative subject meaning that it is performing the action of the verb *deō* (δέω), “is imprisoned” whose meaning is emphatically negated by the negative particle *ou*, “not.”

The noun *theos* means, “God,” and refers to the Trinity, which composed of three Persons who all have the same essence. God the Father, God the Son, and God the Holy Spirit are three co-equal, co-eternal and co-infinite Persons, all inherently having the same attributes.

This word is used as an adjunct to the articular noun *logos*, “Word.” Together, they refer to God’s Word which appears in the gospel as well as in the Old Testament and was manifested through the teaching of the Lord Jesus Christ and His apostles, which is now recorded in the New Testament.

The genitive articular noun *tou theos* functions as a genitive of source meaning that this word “originates from” God. It originates from God since the Holy Spirit supernaturally directed the human authors of Scripture to record with perfect accuracy in the original languages of Scripture God’s complete and connected thought towards mankind without destroying their individuality, their literary style, their personal interests, their vocabulary. He is the member of the Trinity who inspired the gospel. The gospel also originates from the Son since He is the subject of the gospel. The gospel also originates from the Father since He is the one who in eternity past designed the plan to provide salvation through His Son becoming a human being in suffering in the place of sinful humanity and then rising from the dead. Therefore the expression “the Word of God” emphasizes the divine origin of the gospel.

The basic meaning of *deō* is “to bind,” either in the sense of “to bind together” or “to bind to (something).” These usages were commonly found in both classical Greek and the Septuagint and led naturally to binding as a synonym for “to chain” or “to take prisoner.” (Psalm 149:8 [LXX 148:8]). The Septuagint often uses the verb *deō* to convey imprisonment. Also important is the figurative meaning of being bound to law and duty such as to one’s spouse in marriage. These usages are found in the Greek New Testament.

In Second Timothy 2:9, the verb *deō* means “to imprison” since it pertains to causing someone to be under authority of someone or something else. It means “to confine someone by various kinds of restraints.” The word’s meaning is emphatically negated by the emphatic negative adverb *ou* which means “never” since it is expressing an absolute, direct and full negation of the Word of God.
being imprisoned. Therefore, these two words indicate that the Word of God, i.e. the gospel of Jesus Christ “is never imprisoned.”

The perfect tense of the verb deō is a “gnomic” perfect used to speak of a generic or proverbial occurrence. Here it is expressing the idea that the Word of God as an eternal spiritual truth is never imprisoned.

The perfect tense is also an “intensive” perfect meaning that it emphasizes a present state produced by a past action. The present state refers to the freedom in which the gospel is proclaimed in the Roman Empire in Paul’s day in the first century A.D. The past action refers to eternity past when the Father designed a plan to provide salvation for sinful humanity through His Son becoming a human being and then dying in the place of sinful humanity and then rising from the dead to create a new humanity. The gospel proclaims to sinners that if they exercise faith in Jesus Christ as Savior, then they will appropriate the unmerited benefits of the death and resurrection of Jesus Christ which will result in them receiving eternal salvation and the forgiveness of sins.

The passive voice of the verb means that the subject receives the action of the verb from either an expressed or unexpressed agency. Therefore, the passive voice means that the Word of God as the subject can never receive the action of being imprisoned.

The indicative mood is declarative presenting this Pauline assertion as a non-contingent or unqualified statement.

Translation of Second Timothy 2:9

Second Timothy 2:8 Continue making it your habit of remembering Jesus who is the Christ as risen from the dead ones, David’s biological descendant in accordance with my gospel 9 because of which, I am presently suffering hardship to the point of imprisonment as a criminal. But in fact, the Word originating from God is never imprisoned. (Author’s translation)

Exposition of Second Timothy 2:9

We noted in Second Timothy 2:8 that Paul issued Timothy another command. He orders his young delegate, disciple and friend to continue making it his habit of remembering Jesus Christ as risen from the dead ones who is King David’s biological descendant and who has and will fulfill the Davidic covenant. Then, Paul says that this is all according to his gospel. Now, here in verse 9 Paul continues to write about the gospel. He reminds Timothy that he was presently suffering hardship to the point of imprisonment as a criminal because of this very
same gospel whose subject is about the person, life, teaching, death and resurrection of Jesus of Nazareth who is the Messiah.

When Paul wrote Second Timothy as we noted in our introduction, he was suffering his second Roman imprisonment while languishing in the infamous Mamertine dungeon in the city of Rome which was a subterranean building consisting of two vaulted chambers. There was one chamber above the other and connected by a small hole. There are some who believe the lower chamber originally served as a cistern. When it was converted into a prison, prisoners were lowered through the hole and held in the lower chamber until their execution. The apostle Paul may have been placed there just prior to his execution but not likely before his final sentencing. It would have been almost impossible to receive visitors like Timothy if he had been placed in the lower chamber. Unlike his first Roman imprisonment between 60-62 A.D., he did not receive preferential treatment by the Roman authorities during his second Roman imprisonment (See Acts 28:30-31).

Therefore, in Second Timothy 2:9, the apostle Paul is asserting that he was arrested and imprisoned in Rome because of proclaiming the gospel. Obviously this would mean that he was unjustly incarcerated by the Roman authorities since the gospel is based upon truth. Jesus Christ died and rose again and this can be and has been confirmed by witnesses, some of which were the apostles themselves like Paul who himself saw Jesus of Nazareth after His resurrection.

Undoubtedly, Paul’s imprisonment was the result of his enemies claiming that he was undermining the authority of Caesar and challenging Rome by proclaiming that Jesus of Nazareth was the Messiah and the Son of God and Lord of all creation. This in turn resulted in the arrest of Paul by the Roman authorities. Furthermore, in the mid-sixties of the first century Nero ordered parts of Rome to be set on fire so that he could rebuild these portions of Rome and then he blamed it on the Christians. Paul was arrested in approximately 67 or 68 A.D. Therefore, because he was an apostle and a leader of the Christians, his arrest was more than likely connected to this fire in Rome. So Paul was arrested and executed by Nero as a result of this persecution of Christians in Rome.

Then, Paul states that in contrast to himself, the Word of God is never imprisoned. The Word of God here is of course speaking of the gospel since Paul has just finished saying that he was suffering hardship to the point of imprisonment as a criminal because of the gospel. The Roman authorities could arrest and execute him but they will never stop the gospel from being proclaimed. By describing the gospel as the Word of God, Paul is emphasizing the divine origin of the gospel. Therefore, by waging war on the gospel of Jesus Christ, Nero’s Rome would be waging war against God and this is a war they could never win. In fact,
in the end Rome was conquered by the gospel since Constantine decreed Christianity to be the religion of Rome in A.D. 313.

Though Paul was imprisoned, he was still able to write letters which is witnessed by the fact that Timothy received this epistle from him. Thus, Paul could write letters to churches if he could write to Timothy. Thus, he was communicating in these letters the gospel to the churches. His imprisonment thus did not imprison the communication of the gospel. Furthermore, Timothy continued to communicate the gospel in Ephesus. There were also other teachers of the gospel and evangelists throughout the various provinces of the Roman Empire who were continuing to communicate the gospel of Jesus Christ despite the apostle Paul being imprisoned in Rome. Thus, Paul is encouraging Timothy here in Second Timothy with the fact that his imprisonment is not hindering the communication of the gospel (cf. Philippians 1:12-18).

Also, one must remember that the Word of God is omnipotent. The gospel is omnipotent since it is the Word originating from the Triune God. Rome was powerful and Nero was a powerful tyrant but they were no match for the omnipotence of the gospel. The gospel is the power of God for salvation to everyone who believes whether Jew or Gentile (Romans 1:16). It has the power to transform sinners into the image of Jesus Christ. Rome had the power to execute criminals of the state and wage war so as to conquer nations and various ethnic groups but they were no match for the omnipotence of the gospel. Therefore, Timothy should be encouraged that the gospel he proclaims is infinitely more powerful than the power of Rome or Nero. Nero’s Rome could end the biological life of Paul but his faith in the gospel of Jesus Christ gave him eternal life. Therefore, though he might die physically at the hands of Nero’s Rome, he would continue to live forever in the presence of Jesus Christ (John 11:25-26; 2 Corinthians 5:8). In fact, at His Second Advent, which ends Daniel’s seventieth week, Jesus Christ will violently bring an end to the final stage of the Roman Empire which will be under the Antichrist who will be a dictator who will emerge out of Rome according to Daniel chapters seven and nine.

Matthew Henry writes “Persecuting powers may silence ministers and restrain them, but they cannot hinder the operation of the word of God upon men’s hearts and consciences; that cannot be bound by any human force. This might encourage Timothy not to be afraid of bonds for the testimony of Jesus; for the word of Christ, which ought to be dearer to him than liberty, or life itself, should in the issue suffer nothing by those bonds.”¹

Paul’s indomitable spirit broke out in the declaration “God’s word is not chained.” Men could silence Paul, but they could not silence the power of God’s

Word (see Phil 1:12–18). As Lock observes, “God buries His workers but continues His work.”² Paul was affirming that the bonds did not hinder his bold proclamation of the gospel. The boldness of Paul’s statement should not blind us to the fact that the spread of the gospel is, above all, a work of divine power (2 Tim 1:7). Success in preaching the gospel does not depend on mere human stubbornness, cleverness, or aggressiveness. God himself is the author of all success in preaching his message, and we who proclaim it must remember that God must drive the message home to the human heart with a spirit of conviction.³

Calvin wrote “This is an anticipation, for his imprisonment lessened the credit due to his gospel in the eyes of ignorant people. He, therefore, acknowledges that, as to outward appearance, he was imprisoned like a criminal; but adds, that his imprisonment did not hinder the gospel from having free course; and not only so, but that what he suffers is advantageous to the elect, because it tends to confirm them. Such is the unshaken courage of the martyrs of Christ, when the consciousness of being engaged in a good cause lifts them up above the world; so that, from a lofty position, they look down with contempt, not only on bodily pains and agonies, but on every kind of disgrace. Moreover, all godly persons ought to strengthen themselves with this consideration, when they see the ministers of the gospel attacked and outraged by adversaries, that they may not, on that account, cherish less reverence for doctrine, but may give glory to God, by whose power they see it burst through all the hindrances of the world. And, indeed, if we were not excessively devoted to the flesh, this consolation alone must have been sufficient for us in the midst of persecutions, that, if we are oppressed by the cruelty of the wicked, the gospel is nevertheless extended and more widely diffused; for, whatever they may attempt, so far are they from obscuring or extinguishing the light of the gospel, that it burns the more brightly. Let us therefore bear cheerfully, or at least patiently, to have both our body and our reputation shut up in prison, provided that the truth of God breaks through those fetters, and is spread far and wide.”⁴

Second Timothy 2:10

Paul’s Endured Adversity Because the Word of God is Never Imprisoned

2 Timothy 2:10 For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory. (NASB95)

² Lock, Pastoral Epistles, 95.
“For this reason I endure all things” is composed of the following: (1) preposition διὰ (diā), “for reason” (2) accusative neuter singular form of the demonstrative pronoun οὗτος (ou̱tos), “this” (3) accusative neuter plural form of the adjective πᾶς (pa̱s), “all things” (4) first person singular present active indicative form of the verb ὑπομένω (υπομένω), “I endure.”

The preposition διὰ is a marker of cause denoting the basis or reason for the apostle Paul enduring all things for the sake of the elect, i.e. the church. The immediate demonstrative pronoun οὗτος is “anaphoric” meaning it is referring to the immediate preceding statement in Second Timothy 2:9 which states that the Word of God, i.e. the gospel is never imprisoned. Therefore, here in Second Timothy 2:10, the prepositional phrase Διὰ τοῦτο indicates that the apostle Paul endured all things for the sake of the elect “because” the Word of God, i.e. the gospel is never imprisoned.

The adjective πᾶς functions as a substantive. The word literally means “all things” but should be taken in a distributive sense meaning “each and every adversity.” The word is referring to each and every type of adversity which Paul experienced during his ministry. Therefore, this word indicates that the apostle endured each and every adversity for the sake of the elect, i.e. the church in which he suffered undeservedly because the Word of God, i.e. the gospel is never imprisoned.

The substantive use of the adjective πᾶς is functioning as an accusative direct object meaning that it is receiving the action of the verb ὑπομένω indicating that each and every situation in which there was undeserved suffering, the apostle Paul endured for the sake of the church because he knew the Word of God is never imprisoned.

In classical literature the verb ὑπομένω appears 1,287 times and has a great number of meanings such as “stay behind, to be left behind, to abide, to be patient under, submit, stand one’s ground.”5 In nonliterary writings the word includes the idea of “suffering.” Enduring a particular circumstance might involve suffering.6 The Septuagint uses ὑπομένω about 82 times and is used of “waiting” on the Lord (Psalm 25:3, 5, 21) (LXX Psalm 24), which involves trusting in Him. The verb appears 17 times in the Greek New Testament where it is used in the literal sense of remaining behind in Luke 2:43 and Acts 17:14 and it means “under” in John 1:50. The remaining usages of the word are in the figurative sense “enduring” or “persevering” through adversity and undeserved suffering (Romans 12:12; 1 Corinthians 13:7; Second Timothy 2:10, 12; Hebrews 10:32; 12:2-3; James 1:12; 5:11; 1 Peter 2:20).

5 Liddell-Scott, pages 1888-89
6 See Moulton-Milligan, page 658
Greek-English Lexicon of the New Testament Based on Semantic Domains lists the following meanings for the verb *hupomenō*: (1) to resist by holding one’s ground – ‘to resist, to hold one’s ground, to not be moved’ (volume 2, page 495). (2) to stay longer in a place than one is expected to – ‘to stay behind, to remain longer’ (volume 2, page 729). (3) to continue in an activity or state despite resistance and opposition – ‘to continue, to remain, to endure’ (volume 2, page 657). (4) to continue to bear up despite difficulty and suffering – ‘to endure, to bear up, to demonstrate endurance, to put up with’ (volume 2, page 308).

A Greek-English Lexicon of the New Testament and Other Early Christian Literature-Third Edition lists the following meanings for the verb: (1) to stay in a place beyond an expected point of time, remain/stay (behind) (2) to maintain a belief or course of action in the face of opposition, stand one’s ground, hold out, endure (3) to wait for with persistence, wait for.

In Second Timothy 2:10, the verb *hupomenō* means “to endure, to persevere” since it pertains to continuing to maintain a particular course of action in the face of adversity, hardship or opposition. The word does not refer to “gritting one’s teeth” nor is it a passive acceptance of the circumstances but rather is remaining faithful and obedient to the will of God in the face of opposition or adversity. This verb speaks of a steady persistence in a course of action, a purpose, and a state and suggests activity maintained in spite of difficulties, steadfast and long continued application. Therefore, Paul is saying with this word that because the Word of God, i.e. the gospel can never be imprisoned, he endures each and every type of adversity for the sake of the elect, i.e. the church. In other words, he persisted in communicating the gospel despite the adversity he faced.

The root idea of *hupomenō* is that of remaining under some discipline, subjecting one’s self to the will of God, which demands the acquiescence of the will to His will, in which we are inclined to rebel against because of our sin nature. *Hupomenō* is the attitude of the soldier who in the thick of battle, is not discouraged and quits but rather fights on courageously whatever the difficulties. The word conveys the idea of not permitting our adverse circumstances to get us to surrender or quit on the plan of God. The word describes a triumphant confident expectation of reward and blessing in the midst of adversity.

The present tense of the verb *hupomenō* is a customary present or stative present used to signal an ongoing state. This would indicate that Paul existed in the state of enduring each and every type of adversity for the sake of the elect because he knew the Word of God, i.e. the gospel can never be imprisoned. In other words, Paul is saying that he “always” endures adversity for the sake of the elect because

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the Word of God is never imprisoned. The stative present describes Paul’s attitude toward adversity such as the one he was presently enduring in Rome.

The active voice is stative as well indicating that Paul as the subject existed in the state of enduring every type of adversity for the sake of the elect because he knew the Word of God, i.e. the gospel is never imprisoned.

The indicative mood is declarative presenting this Pauline assertion as a non-contingent or unqualified statement.

Paul Endured Adversity for the Sake of the Chosen Ones

2 Timothy 2:10 For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory. (NASB95)

“For the sake of those who are chosen” is composed of the following: (1) preposition dia (διά), “for the sake of” (2) articular accusative masculine plural form of the adjective eklektos (ἐκλεκτός), “those who are chosen.”

The adjective eklektos is a compound word composed of the preposition ek, “out from” and the verb lego, “to call,” thus the word literally means, “called out one” or even “chosen out one.” Although eklektos occurs in literary and nonliterary material in classical Greek, there seems to be no evidence that it was anything other than a secular expression. In classical Greek, it is used in connection with a person or thing which is chosen. The term had its origin in military language and was used in reference to the choosing of men for military service or the choosing of a person or group for special duty. It was also used in a political sense where it is used with reference to the election of persons to offices or duties. The background and qualifications of the candidate were the basis for his election, which furnished that person with authority and imposed the specific responsibility upon him. The adjective eklektos changed in meaning when it was used to include decisions or choices. The Stoics used it in relation to personal decisions or choices between different possibilities. It was used in the papyri to convey the selection of specific things because of their quality.

In the Septuagint, eklektos appears 97 times and translates nineteen Hebrew terms with the two most common being bachar and barar. The former is used in secular context and in contexts where God is the object in the sense of men choosing God, His will and His way as well as in contexts where God is the subject. Eklektos is often applied to “select” products in secular contexts in the Septuagint (Nehemiah 5:18; Amos 5:11). It is used of individuals “picked” to fight

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9 Moulton-Milligan, page 196

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(Judges 20:16). The word is used to translate *bachar* in Genesis 6:2 where fallen angels “chose” wives for themselves among human women in order to prevent the incarnation of the Son of God. *Eklektos* was used with the selection of choice grazing land in Genesis 13:11 and in the “choosing” of warriors (Exodus 17:9) as well as the “selection” of a king (1 Samuel 8:18 [LXX 1 Kings 8:18]). It was used of the selection of stones for a sling (1 Samuel 17:40 [1 Kings 17:40]) and the choosing of an appropriate ox for sacrifice (1 Kings 18:25 [LXX 3 Kings 18:25]) as well as the selection of choice materials by a craftsman (Isaiah 40:20). When God is the object of man’s selection, *bachar* is used infrequently. It is the strongest term however for God’s election of the nation of Israel and of the people’s choice to serve God. The primary use of *bachar* in the Old Testament is God’s election of Israel (Deuteronomy 7:6-7; 10:15; 14:2). It is used of God choosing Jerusalem (1 Kings 8:44, 48; 11:13; 2 Kings 21:7; Nehemiah 1:9) and for selecting the great leaders of Israel (Nehemiah 9:7; Psalm 106:23 [LXX 105:23]; Psalm 105:26; 78:70).

The adjective *eklektos* appears 22 times in the Greek New Testament.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature-Third Edition lists the following meanings for the word: (1) pertaining to being selected, chosen generally of those whom God has chosen from the generality of mankind and drawn to himself (2) pertaining to being especially distinguished, elect (3) pertaining to being considered best in the course of a selection, choice, excellent.  

Analytical Lexicon of the Greek New Testament lists the following: (1) generally, of a quality of persons or things choice, select, excellent (2) in the Gospels of those who respond positively to the privileges of God’s grace and place trust in him (3) of the basis of salvation in God’s calling people to belong to himself elect, chosen; substantivally, of the community of believers elect (4) substantivally, of the Messiah the Chosen One.

The word is used of both born again Jew and Gentiles during the Tribulation period (Matthew 24:22; 31; Mark 13:20, 22, 27; Revelation 17:14). It is used to describe church age believers (Romans 8:33; 16:13; Colossians 3:12; 2 Timothy 2:10; Titus 1:1; 1 Peter 1:1; 2:4, 6, 9; 2 John 1, 13) and elect angels (First Timothy 5:21).

Therefore, here in Second Timothy 2:10, the adjective *eklektos* means, “called out ones” or “chosen-out ones, chosen ones” and is used of church age believers. Church age believers are “chosen-out ones” or “called out ones” since they have been called or chosen out from the earth’s inhabitants who are enslaved to the sin nature and the devil and his cosmic system.

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This adjective is directly related to the doctrine of election just as the adjective *kletos* in Romans 8:28. Paul ascribes this word to his readers in Romans 8:28 to teach them that they were elected according to the Father’s predetermined plan.

The adjective *eklektos* is a derivative of the verb *eklegō*mai, which means, “elected and set apart for privilege” and appears in Ephesians 1:4 in relation to the Christian’s election. Paul teaches in Ephesians 1:3-4 that the Father elected the Christian to privilege in eternity past before the foundation of the world.

In Second Timothy 2:10, the adjective *eklektos* is used of church age believers and describes the Father in eternity past as having called or chosen them out from the earth’s inhabitants who are enslaved to the sin nature and the devil and his cosmic system.

In Second Timothy 2:10, the adjective *eklektos* functions as a substantive which is indicated by its articular construction which functions as a substantiver meaning the article is converting this adjective into a substantive or noun form.

This word is also the object of the preposition *dia* which this time is not used as a marker of cause as it was employed earlier in the verse. Rather it is used as a marker of benefaction or advantage. This would indicate that Paul endured every type of adversity “on behalf of, for the sake of” the chosen out ones because the Word of God can never be imprisoned.

The Purpose of Paul’s Suffering for the Chosen Ones

2 Timothy 2:10 For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory. (NASB95)

“So that they also may obtain the salvation which is in Christ Jesus” is composed of the following: (1) conjunction *hina* (ἵνα), “so that” (2) conjunction *kai* (καί), “also” (3) third person nominative masculine plural form of the intensive personal pronoun *autos* (αὐτός), “they” (4) genitive feminine singular form of the noun *soteria* (σωτηρία), “the salvation” (5) third person plural aorist active subjunctive form of the verb *tugchanō* (τυγχάνω), “may obtain” (6) genitive feminine singular form of the definite article *ho* (ὁ), “which” (7) preposition *en* (ἐν), “in” (8) dative masculine singular form of the noun *Christos* (Χριστός), “Christ” (9) dative masculine singular form of the proper noun *Iesous* (Ἰησοῦς), “Jesus.”

The conjunction *hina* is employed with the subjunctive mood of the verb *tugchanō*, “may obtain” in order to form a purpose clause that indicates the intention of the action of the verb *hupomenō*. This indicates that the conjunction is introducing a clause which presents the purpose for which Paul endured every type of adversity for the sake of the church. Therefore, the apostle is saying that he
endured every type of adversity “in order that” or “for the purpose that” the chosen ones would obtain salvation along with eternal glory.

The function of the conjunction kai is very important to understand if we are to understand what Paul is saying here in Second Timothy 2:10 because it indicates that when he speaks of the elect or chosen ones, he is speaking of those sinners who in the future will trust in Jesus Christ as Savior. The word is used in an adjunctive sense meaning that “in addition to” those who are already Christians, Paul was enduring every type of adversity for the sake of those who would become Christians in the future. The conjunction implies that others have already obtained salvation and that there are others to follow. Thus, in Second Timothy 2:10, the apostle Paul is speaking in evangelistic terms. So Paul is saying with this conjunction that he endures every type of adversity such as his present imprisonment for the sake of the chosen ones in order that they “too” would obtain salvation along with eternal glory, i.e. the resurrection body and rewards for faithful service.

The third person nominative masculine plural form of the intensive personal pronoun autos means “they” whose function is also important to understanding who Paul is talking about when he speaks of the chosen ones. This word refers to those who would become Christians through Paul’s evangelistic work. The word is used for emphasis indicating Paul is emphasizing the need for him to suffer for the sake of those who would become Christians as a result of his communicating the gospel to them during his imprisonment and trial as well as execution. Paul employs this intensive personal pronoun because he wants to mark a contrast between those who have yet to experience salvation and have yet to manifest their election to privilege with those like himself who are already experiencing salvation and have already manifested their election. He didn’t need to employ this word because he could have used the third person plural form of the verb tugchanō, “may obtain” to signify these chosen ones. However, he does not but instead employs this intensive pronoun because he is indicating to the reader he is marking this contrast.

This intensive pronoun functions as a nominative subject meaning that it is performing the action of the verb tugchanō, “may obtain” indicating that these sinners who will become Christians through Paul’s evangelistic work in prison will obtain salvation along with eternal glory.

The verb tugchanō means “to experience” since it pertains to experiencing something which is identified by the verb’s direct object. Here the verb is used of experiencing eternal salvation as a result of Paul’s evangelistic activities in prison.

The subjunctive mood of this verb as we noted earlier is employed with the conjunction hina in order to form a purpose clause that indicates the intention of the action of the verb hupomenō. Therefore, the apostle is saying that he endured
adversity for the chosen ones “in order that” or “for the purpose” that they would obtain salvation along with eternal glory as a result of hearing him proclaim the gospel to them.

The aorist tense of the verb *τυγχανέω* is ingressive which is used to stress the entrance into a particular state. This would indicate that Paul endured adversity for the sake of the chosen ones in order that they too would enter into salvation along with eternal glory. The fact that Paul puts this verb in the aorist tense is significant because he does so to identify for Timothy and the Ephesian Christian community that he is not speaking of those who are already Christians. Rather, he is speaking of those individual who in the future will become Christians through his evangelistic efforts in prison. He puts the verb in the aorist tense and not the present tense or the future tense because he wants to communicate the idea of these chosen ones entering into a state of experiencing salvation in the future. If he was speaking of those who were already Christians, he would have put the verb in the present tense to emphasize the Christian experiencing their salvation after conversion through obedience to his gospel message. If he was speaking of Christians experiencing the perfective aspect of their salvation when they receive a resurrection body and are perfected at the rapture of the church, he would have put the verb in the future tense.

*Sōtēria* appears 1,163 times in classical literature and 150 times in the Septuagint and in both bodies of literature, the word expresses the concept of deliverance or rescue from danger. The concept of deliverance from one’s enemies both temporal and spiritual is the basic usage of the noun *sōteria* in the Septuagint. It predominately translates the form of the root *ysh*, “deliver, protect, preserve” and on three occasions *sōtēria* translates the Hebrew *shalom*, “peace, health, prosperity” (Gen. 26:31; 28:21; 44:17). The word is used of deliverance from enemies and adverse circumstances as well as deliverance from spiritual death and eternal condemnation.


Adolph Deissmann notes two examples of *sōtēria* usage in the papyri where it is translated “health.” “Apion to Epimachus his father and lord many greetings. Before all things I pray that thou art in health and that thou dost prosper and fare well continually together with my sister and her daughter and my brother. I thank the lord Serapis that, when I was in peril in the sea, he saved me immediately.”

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12 page 1751
When I came to Miseni I received as viaticum (journey money) from the Caesar three pieces of gold. And it is well with me. I beseech thee therefore, my lord father, write unto me a little letter, firstly of thy health (soterias), secondly of that of my brother and sister, thirdly that I may do obeisance to thy hand because thou has taught me well and I therefore hope to advance quickly, if the gods will.”

“Sempronius to Saturnila his mother and lady many greetings. Before all things fare thee well, I pray, together also with my brethren unbewitched. And withal I make my intercession for you daily to the lord Serapis. So many letters have I sent unto you, and not one have ye written back again unto me, though so many have sailed down. Besought (art thou), my lady, to write unto me without delay for your health (soterias), that I also may live more free from cares.”

Sōtēria appears 46 times in the Greek New Testament. The noun sōtēria has a wide range of meanings in the Greek New Testament as it has in classical Greek. In the Greek New Testament, the noun soteria can refer to “salvation” or “deliverance” in the spiritual sense and “deliverance” in the literal sense.

The New Thayer’s Greek-English Lexicon: (1) Deliverance, preservation, safety, salvation; deliverance from the molestation of enemies; preservation of physical life, safety; in an ethical sense, that which conduces to the soul’s safety or salvation (2) Salvation as the present possession of all true Christians (3) Future salvation, the sum of benefits and blessings, which Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature-Third Edition: (1) deliverance, preservation with focus on physical aspect from impending death especially on the sea (2) salvation with focus on transcendent aspects.

Greek-English Lexicon of the New Testament Based on Semantic Domains (volume 2): (1) To rescue from danger and to restore to a former state of safety and well being – ‘to deliver, to rescue, to make safe, deliverance’ (page 241). (2) A state of having been saved – ‘salvation’ (page 241). (3) The process of being saved – ‘salvation.’

Vine’s Expository Dictionary of Biblical Words, “Soteria denotes ‘deliverance, preservation, salvation.’ ‘Salvation’ is used in the NT (a) of material and temporal deliverance from danger and apprehension, (1) national, Luke 1:69,71; Acts 7:25, RV marg., ‘salvation’ (text, ‘deliverance’); (2) personal, as from the sea, Acts 27:34; RV, ‘safety’ (KJV, ‘health’); prison, Phil 1:19; the flood, Heb 11:7; (b) of

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13 Light from the Ancient East, page 180
14 Ibid, page 194
15 page 612
16 Pages 985-986
17 page 242
the spiritual and eternal deliverance granted immediately by God to those who accept His conditions of repentance and faith in the Lord Jesus, in whom alone it is to be obtained, Acts 4:12, and upon confession of Him as Lord, Rom 10:10; for this purpose the gospel is the saving instrument, Rom 1:16; Eph 1:13; (c) of the present experience of God's power to deliver from the bondage of sin, e. g., Phil 2:12, where the special, though not the entire, reference is to the maintenance of peace and harmony; 1 Peter 1:9; this present experience on the part of believers is virtually equivalent to sanctification; for this purpose, God is able to make them wise, 2 Tim 3:15; they are not to neglect it, Heb 2:3; (d) of the future deliverance of believers at the Parousia of Christ for His saints, a salvation which is the object of their confident hope, e. g., Rom 13:11; 1 Thess 5:8, and v. 9, where ‘salvation’ is assured to them, as being deliverance from the wrath of God destined to be executed upon the ungodly at the end of this age (see 1 Thess 1:10); 2 Thess 2:13; Heb 1:14; 9:28; 1 Peter 1:5; 2 Peter 3:15; (e) of the deliverance of the nation of Israel at the second advent of Christ at the time of ‘the epiphany (or shining forth) of His Parousia’ 2 Thess 2:8; Luke 1:71; Rev 12:10; (f) inclusively, to sum up all the blessings bestowed by God on men in Christ through the Holy Spirit, e. g., 2 Cor 6:2; Heb 5:9; 1 Peter 1:9,10; Jude 3; (g) occasionally, as standing virtually for the Savior, e. g., Luke 19:9; cf. John 4:22; (h) in ascriptions of praise to God, Rev 7:10, and as that which it is His prerogative to bestow, 19:1 (RV).”

Exegetical Dictionary of the New Testament: (1) Deliverance in the secular-historical sense (2) Salvation in the supernatural-eschatological sense. (3) Salvation from pressing circumstances (4) Deliverance of the Church by God and the Lamb from the enduring Tribulations (5) Rescue from shipwreck.18

The Analytical Greek Lexicon Revised: (1) A saving, preservation (2) Deliverance (3) Salvation, spiritual and eternal (4) A being placed in a condition of salvation by an embracing Gospel (5) Means or opportunity of salvation.19

The noun sōtēria is used with reference to the deliverance of the nation of Israel from her enemies (Lk. 1:69; 77). It can be used with reference to experiential sanctification meaning the believer’s spiritual life after getting saved (2 Cor. 1:6; 7:10; Phlp. 2:12; 2 Tim. 2:10; Heb. 2:3, 10; 1 Pet. 2:2). The word is often used of deliverance or rescue from one’s enemies or difficult circumstances (Luke 1:71; Acts 7:25; Phlp. 1:19; Heb. 11:7; Rev. 12:10; 19:1). It is used in reference to one’s physical health and well-being (Acts 27:34). The noun sōtēria further denotes spiritual prosperity (2 Cor. 7:10; Phil. 1:19, 28; 2 Tim. 3:15). It can refer to ultimate sanctification and receiving one’s resurrection body (Rom. 13:11; 1 Thess. 5:8-9; Heb. 1:14; 9:28; 1 Pet. 1:5).

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18 volume 3, pages 327-328
19 page 395
In Second Timothy 2:10, the noun *sōtēria* means “deliverance, salvation” and is used with reference to those who would become Christians through the apostle Paul communicating the gospel to them during his imprisonment. The word speaks of their deliverance from personal sins the sin nature, Satan, his cosmic system, condemnation from the Law, spiritual and physical death and of course eternal condemnation.

The genitive form of the noun *sōtēria* functions as a genitive direct object meaning it is receiving the action of the verb *tugchanō*. Verbs of sensation take a genitive direct object. Here *tugchanō* is a verb of sensation because it means “to experience.” The noun *sōtēria* is not put in the accusative case but rather the genitive case by the apostle Paul because he wants to emphasize the personal experience of salvation. It emphasizes that Paul desires that others personally experience eternal salvation through his efforts of communicating the gospel to them.

The genitive feminine singular form of the definite article *ho* functions as a substantiver meaning it nominalizes (i.e. converts to a noun) and conceptualizing the prepositional ἐν Χριστῷ Ἰησοῦ, “in Christ Jesus” and thus we can translate the article with the noun phrase “which is.”

The article functions as a “genitive of simple apposition” meaning that it stands in apposition to the genitive form of the noun *soteria*, “salvation.” This construction indicates that the prepositional phrase ἐν Χριστῷ Ἰησοῦ, “in Christ Jesus” is identifying for the reader how one enters into experiencing salvation along with eternal glory. One experiences eternal salvation by exercising faith in Jesus Christ as Savior.

The proper name *Christos* is a technical word designating the humanity of our Lord as the promised Savior for all mankind who is unique as the incarnate Son of God and totally and completely guided and empowered by the Spirit as the Servant of the Father. The word denotes the Messiahship of Jesus of Nazareth, thus He is the Deliverer of the human race in three areas through His death, resurrection, ascension and session: (1) Satan (2) Cosmic System (3) Old Sin Nature.

The word *Christos* also signifies the uniqueness of Jesus of Nazareth who is the God-Man and signifies His three-fold office: (1) Prophet (2) Priest (3) King. The Lord’s Messiahship has a four-fold significance: (1) Separation unto God. (2) Authorization from God. (3) Divine enablement. (4) The coming Deliverer.

*Christos* signifies that Jesus of Nazareth served God the Father exclusively and this was manifested by His execution of the Father’s salvation plan which was accomplished by His voluntary substitutionary spiritual and physical deaths on the Cross. The word also signifies that Jesus of Nazareth has been given authority by God the Father to forgive sins, give eternal life, and authority over all creation and every creature as a result of His execution of the Father’s salvation plan.
Furthermore, it signifies that Jesus of Nazareth was perpetually guided and empowered by God the Holy Spirit during His First Advent. Lastly, Christos signifies that Jesus of Nazareth is the promised deliverer of the human race from the bondage of Satan, his cosmic system and the old Adamic sin nature.

“Jesus” is the dative masculine singular form of the proper name Iesous, which refers to the impeccable human nature of the Lord Jesus Christ. This word functions as a “dative of simple apposition” meaning that it stands next a noun in the same case and clarifies who is mentioned. Therefore, the proper name Iesous, “Jesus” stands in apposition to the proper noun Christos, “Christ” and clarifies for the reader that Jesus is the Christ. Since there were many in the first century who claimed to be the Messiah, the Christ, Paul clarifies for us who He is, namely, Jesus of Nazareth.

Since Paul is emphasizing here the entrance into experiencing eternal salvation, we must interpret this preposition phrase as speaking of the means by which the sinner enters into experiencing salvation. Therefore, the preposition en is a marker of means indicating that entering into experiencing salvation is “through” or “by means of” faith in Christ Jesus. Thus this prepositional phrase contains the figure of metonymy meaning that the person of Christ Jesus is put for exercising faith in Him in order to enter into experiencing salvation.

Eternal Glory

2 Timothy 2:10 For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory. (NASB95)

“And with it eternal glory” is composed of the following: (1) preposition meta (μετά), “with” (2) genitive feminine singular form of the noun doxa (δόξα), “glory” (3) genitive feminine singular form of the adjective aionios (αἰώνιος), “eternal.”

The noun doxa was found in the writings of Homer and the historian Herodotus and is derived from the verb dokeo meaning “to think, to believe.” The sense of the noun became “belief, opinion,” and later “reputation.” The subjective sense can be applied in many ways. It may imply “expectation”\(^{20}\), but it may equally well imply the “opinion” or “view which I represent.”\(^{21}\) In this sense the term becomes a philosophical catchword for a “philosophical opinion,” whether sound or unsound, true or false.\(^ {22}\) Since dokeo usually denotes “good standing,” the objective sense is mostly used favorably for “reputation” or “renown.”\(^ {23}\) Sometimes doxa can imply

\(^{20}\) Homer Iliad, 10, 324; Odyssey 11, 344; Xenophon Anabasis II, 1, 18
\(^{21}\) Xenophon Vect. 5, 2
\(^{22}\) Demosthenes Or. 2, 15
\(^{23}\) Demosthenes Or. 2, 15
“expectation,” and it was used as a catchword in philosophy meaning “philosophical opinion.” From the latter the word came to be used for a “philosophical tenet.”

Depending upon the context, doxa could mean “light, radiance.” Josephus followed the customary Greek usage of the word. In his writings, doxa could mean, “view.” In Philo the word meant “a correct or false opinion, or philosophy tent.” Josephus employed the word in the sense of the “honor” or “glory” which accrues to man and in some passages doxa had the meaning of “splendor.”

The LXX records doxa 439 times translating 25 different words in the Hebrew and in the majority of these occurrences doxa corresponds to the Hebrew kavodh, “glory” (Ex. 40:34; Psa. 3:3; Ez. 3:12). The term kavodh originally meant, “that which makes something heavy, heaviness, weight, dignity.” It rapidly acquired the meaning of “honor, splendor, and power.” This has become the principle definition in the Old Testament (Gen. 45:13; Ex. 16:10; Lev. 9:6, 23). Moses asked the Lord to see His glory and the Lord responded with a description of what His glory entails in Exodus 33:18-19. Therefore, from these passages, we can see that doxa is used for the manifested character and nature of God. It refers to who and what God is and His modus operandi. It also was used in the Old Testament for the Shekinah Glory or the visible presence of the Lord in Israel in both the Tabernacle and the Temple (Ex. 29:42; 40:34; 1 Kings 8:11; 1 Chron. 5:14; 7:1; Isa. 6:3; Ezek. 1:28). The glory was also manifested ultimately in the Person and Finished Work of Jesus Christ in hypostatic union during the First Advent (Matt. 17:2-5; John 1:14; 1 Cor. 11:7; 2 Cor. 4:4, 6; Heb. 2:9; Rev. 19:1, 7).

Doxa refers to the visible manifestation of the perfect character and grace policy of God towards all mankind. Kavodh also functions in a secular sense for whatever gives an individual “honor, prestige, reputation,” or “influence.” In these cases the term(s) may refer to the doxa of men rather than God. If in relation to man kavodh denotes that which makes him impressive and demands recognition. In relation to God it implies that which makes God impressive to man, the force of His self-manifestation.

As everywhere attested in the Old Testament, God is intrinsically invisible. Here, and in biblical and biblically influenced Greek as a whole, we hardly ever find doxa used for opinion. Kavodh cannot bear such a sense, and it is extremely rare for doxa in the Bible. The meaning of “glory or honor ascribed to someone, reputation” for doxa is very rarely found in the Old Testament books. Since kavodh can have the sense of “power, splendor, human glory,” doxa takes on the same meaning. The primary meaning of the LXX word, however, does not emerge except with reference to God. The term doxa always speaks of one thing. The doxa
The noun *doxa* was used for both the glory of the Father and the Son in the Greek New Testament where it is employed 166 times. The New Testament use of *doxa* follows the Septuagint rather than classical Greek usage. As in the Septuagint, *doxa* in the New Testament had the senses of “reputation,” and “power,” but the word is also used strictly in the New Testament to express the “divine mode of being.” In the New Testament, as in the Septuagint, the meanings “divine honor, divine splendor, and divine power” and “visible divine radiance” are employed. The old meaning of “opinion” that *doxa* had in classical literature disappeared by the time of the Greek New Testament. The meanings “repute, honor” still appear in the Greek New Testament. There is also the added meanings “radiance, glory,” which is not found in secular Greek but was present in Josephus. It has the meaning “reflection” in the sense of “image.”

The glory of God is revealed through creation (Matt. 6:29; Luke 12:27; Rom. 1:29) since it is a manifestation of His omnipotence and wisdom. The glory of God is also revealed in and through believers by means of the function of the new nature (John 17:22; 2 Cor. 3:18; Eph. 1:18; 3:16; Col. 1:11, 27; 2 Pet. 1:3, 7, 11; Heb. 2:10). All things exist for the glory of God (Ex. 33:18; Psa. 19:1; Isa. 6:3; Matt. 6:13; Acts 7:2; Rom. 1:23; 9:23; Heb. 1:3; 1 Pet. 4:14). God’s glory was before all creation (John 17:5), and it will exist after human history as it did before.

The Finished Work of the humanity of Christ on the cross expressed the glory of God since it manifested the absolute perfection of all of God’s attributes that compose His essence or character and nature. The resurrection, ascension and session expressed the glory of God since it manifested the attributes of God’s love, righteousness, justice, truth, faithfulness and omnipotence.

The New Thayer’s Greek-English Lexicon: (1) Opinion, judgment, view (2) Opinion, estimate, whether good or bad, concerning someone; in prof. Writ. Generally one, and as resulting from that, praise, honor, glory (3) Splendor, brightness; magnificence, excellence, preeminence, dignity, grace; majesty; a most glorious condition, most exalted state.24

The Analytical Greek Lexicon Revised lists the following: (1) A seeming; appearance; a notion, imagination, opinion; the opinion which obtains respecting one; reputation, credit, honor, glory (2) Honorable consideration (3) Praise, glorification, honor (4) Dignity, majesty (5) A glorious manifestation, glorious

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24 pages 155-156
working (6) Dignitaries (7) Glorification in a future state of bliss (8) Pride, ornament (9) Splendid array, pomp, magnificence (10) Radiance, dazzling luster.  

Louw and Nida list the following meanings for the noun doxa: (1) The quality of splendid, remarkable appearance – ‘glory, splendor’ (79.18). (2) The state of brightness or shining – ‘brightness, shining, radiance’ (14.49). (3) A manifestation of power characterized by glory – ‘glorious power, amazing might’ (76.13). (4) To speak of something as being unusually fine and deserving honor – ‘to praise, to glorify, praise’ (33.357). (5) Honor as an element in the assignment of status to a person – ‘honor, respect, status’ (87.4). (6) A state of being great and wonderful – ‘greatness, glory’ (87.26) (7) a benevolent supernatural power deserving respect and honor—‘glorious power, wonderful being’ (12.49) (8) a place which is glorious and as such, a reference to heaven—‘glory, heaven’ (1.15) (9) the reason or basis for legitimate pride—‘pride’ (25.205).

A Greek-English Lexicon of the New Testament and Other Early Christian Literature-Third Edition: (1) the condition of being bright or shining, brightness, splendor, radiance (2) a state of being magnificent, greatness, splendor (3) honor as enhancement or recognition of status or performance, fame, recognition, renown, honor, prestige (4) a transcendent being deserving of honor, majestic, being.

In Second Timothy 2:10, the noun doxa means “glory” and refers to the Christian’s resurrection body as well as the rewards for faithful service.

The noun doxa is modified by the adjective aiōnios which means “eternal, perpetual.” Among classical writers this especially refers to “endless time,” a period of time lasting “for an age.” Together with aion the adjective aiōnios acquired philosophical overtones, especially beginning in the writings of Plato who developed the term along lines of “super-time, an idea of time itself.” Later, individuals and groups adopted this concept and this opened the door for even further speculations about time.

Despite the rather singular meaning of aiōnios in both Biblical and nonbiblical sources, a fundamental difference exists between the classical/philosophical Greek concept of “eternity” and the Biblical attitude. Whereas the Biblical concept of eternity is an eternity filled with time, “endless time,” the philosophical, Greek notion knows only a “timeless eternity.”

In eternity there is no such thing as time and no such thing as past, present or future, only an eternal now. According to Plato everything in the created order belonged to the realm of time, while eternity was the exclusive territory of deity.

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25 page 104
26 Greek-English Lexicon of the New Testament Based on Semantic Domains
27 Pages 257-258
Liddell and Scott list the following meanings for the adjective *aionios* (Greek-English Lexicon, New Edition, page 45): (1) Perpetual, eternal (2) Holding an office or title for life, perpetual (3) Adverb, eternally, perpetually.

The adjective *aiōnios* appears 152 times in the Septuagint (LXX). Like its cognate noun *aion*, it is used primarily to translate the Hebrew `olam, “everlasting, all future.” The adjective in the LXX means, “eternal.” The word is often used to describe a “lasting” or “perpetual ordinance” given for all generations (Ex. 30:21; Lev. 7:36 [LXX 7:26]; 10:9; cf. 16:29, 31, 34).


The Adamic and Noahic covenants are related to the theocentric dispensation of the Gentiles, which preceded the creation of the nation of Israel and its dispensation, which is subsequent to that of the Gentiles. These are all unconditional covenants whose fulfillment is contingent upon the faithfulness of God.

The Abrahamic, Palestinian, Davidic and New covenants are all unconditional covenants directly related to the nation of Israel and its future.


The word is not used in relation to the Feast of Trumpets. It is used of the eternal salvation of Israel (Is. 45:17). The adjective is used to describe God (Gen. 21:33).

Daniel describes the Lord’s dominion and rule under the inspiration of the Holy Spirit to be *aiōnios*, “eternal” (Dn. 7:14, 27).

The LXX translators appeared to shy away from using the adjective aionios in the philosophical sense, even in the more Hellenistic writings. The noun *aion* appears over 450 times in the LXX. In the LXX *aion* is the primary equivalent of the Hebrew `olam. The concepts behind this word greatly influence the definition of *aion* in the Greek New Testament. In reference time the word points to an existence beyond that which is material, an unlimited, undefined, and unknown period of time, either past or future.

The term also contains the concept of being uninterrupted. Depending on the context it can be translated “formerly, always, eternal, all eternity.” It is `olam and its cognates which the Old Testament most frequently relies upon to describe “eternal” concepts and “eternity.”
The Old Testament often understands the expressions “eternal” and “eternity” as relative in meaning. The nature of the matter in question and the pertinent circumstances determine the interpretation (Job 20:4; Josh. 24:2; Jer. 28:8). The word `olam retains its relative nature in expressions of future time such as in connection with the divine institutions in Israel (Ex. 12:14; 31:16; Dt. 15:17; 1 Ch. 16:11; 2 Ch. 7:16; Ps. 105:10). The word is used in relation to the Noahic covenant (Gen. 9:16). The terms “eternal” and “eternity” are also employed in the absolute sense. They are used in relation to the existence of God (Dt. 32:40). It is used in relation to the attributes of God and His superiority over His creatures (Ge. 21:33; Dt. 33:27; Is. 40:28).


A figurative use of the eternity concept appears in the expression “from eternity to eternity” (Ps. 90:2 [LXX 89:2]; 103:17 [102:17]). This denotes through a means of polarity, the extent of something immeasurable.

Nowhere in the OT does “eternity” carry a philosophical meaning. Therefore, `olam can denote a prolonged period of time which extends beyond sight which is hidden and secret and which cannot be comprehended. Nevertheless as with the Greek aion, `olam can refer to near and temporal things.

The adjective aiōnios appears 71 times in the Greek New Testament. Throughout the Greek New Testament, aiōnios can be translated “eternal.” The noun aion is employed more than 100 times in the Greek New Testament. It primarily means “eternal,” but in other instances it carries the same definitions and nuances, which are found in classical Greek and in the LXX.


Theological Dictionary of the New Testament lists the following usages for the adjective: (1) It is used of God. As a predicate of God aiōnios contains not merely
the concept of unlimited time without beginning or end, but also of the eternity, which transcends time. (2) It is also used of divine possessions and gifts. (3) A term for the object of eschatological expectation.\textsuperscript{28}

A Greek-English Lexicon of the New Testament and Other Early Christian Literature-Third Edition: (1) pertaining to a long period of time, long ago (2) pertaining to a period of time without beginning or end, eternal (3) pertaining to a period of unending duration, without end.

Greek-English Lexicon of the New Testament Based on Semantic Domains, “Pertaining to an unlimited duration of time – ‘eternal’.”\textsuperscript{29}

The adjective \textit{aiōnios} is used with the preposition \textit{eis} to express the concept of eternity. It appears regularly in the doxologies and offerings of praise. The noun appears in the formula \textit{eis ton aiona tou aionos} to emphasize the concept of eternity (Phlp. 4:20; Eph. 3:21). This repetition of the word is the figure of Polyptoton appearing in context of praise to both the Father and the Son. It is actually a Hebrew idiom.

The adjective \textit{aiōnios} is used to the Lake of Fire (Mt. 18:8; Jude 7). John uses the word for the life of God (Jn. 4:36; 6:54). The adjective is used quite a bit in conjunction with \textit{zoe}, which refers to the life of God (Jn. 3:15-16; 4:36; 5:24; 5:39; 6:27; 6:40, 47; Rm. 5:21; 6:23). It is of course used quite often to describe salvation (Mt. 19:16; Lk. 10:25; 18:18; John 3:15-16; 4:14; 5:24; 6:47; Rm. 5:21; 6:23; He. 5:19).

The doctrines of Christ are described as \textit{aiōnios} in John 6:68. The adjective is used to describe rewards for the eternal state (2 Co. 4:17; Gal. 6:8; 1 Ti. 6:19; 2 Ti. 2:10; Heb. 9:15). It is used to describe the resurrection body of the believer in 2 Corinthians 5:1.

Paul uses \textit{aiōnios} in a doxology in Philippians 4:20. It is used to describe the condemnation of the unbeliever who rejects Christ as Savior (2 Th. 1:9). Paul uses it in 2 Thessalonians 2:17 to describe the comfort that God gives the believer.

The adjective \textit{aiōnios} is used to describe the redemption of the believer (Heb. 9:12). It is used to describe the Holy Spirit in Hebrews 9:14. The word is used to describe the covenant of salvation in Hebrews 13:20. It is used to describe the millennial kingdom and reign of Christ (2 Pet. 1:11).

\textit{Aiōnios} is used to describe the incarnation and hypostatic union of the Lord Jesus Christ in 1 John 1:2, thus in this passage it describes the eternality of the Lord Jesus Christ, the God-Man. The word is used to describe the life of God that is in the Person of Christ (1 Jn. 5:11).

\textsuperscript{28} volume 1, pages 208-209
\textsuperscript{29} volume 2, page 642
In Revelation 14:6, the word is used to describe the Gospel. The adjective *aiōnios* is used to describe God in Romans 16:26. It is used of eternity past in Romans 16:25.

Now, here in Second Timothy 2:10, the adjective *aiōnios* means “eternal” and is modifying the noun *doxa*, “glory” and indicates that the resurrection body and rewards are eternal in nature. This adjective indicates that the Christian will experience forever the benefits of a resurrection body and rewards for faithful service.

The noun *doxa* is the object of the preposition *meta* which means “along with” since it is functioning as a marker of accompaniment meaning that the Christian will experience salvation “along with” eternal glory which speaks of a resurrection body and rewards for faithful service.

*Translation of Second Timothy 2:10*

*Second Timothy 2:10* For this reason, I always endure each and every type of adversity on behalf of the chosen ones in order that they themselves will also enter into experiencing salvation which is by means of faith in the Christ, who is Jesus along with eternal glory. (Author’s translation)

*Exposition of Second Timothy 2:10*

The apostle Paul here in Second Timothy 2:10 continues his thought from verse 9 in the sense that he takes the concept of the Word of God, i.e. the gospel never suffering imprisonment found in the latter and relates it to his suffering undeservedly throughout his ministry which he mentions in the former. Therefore, here in Second Timothy 2:10, Paul is telling Timothy that he endured each and every type of adversity in life for the sake of the chosen ones because the Word of God, i.e. the gospel is never imprisoned.

So as we can see with this first statement in Second Timothy 2:10 the apostle Paul is speaking of persevering through various forms of adversity or undeserved suffering. Perseverance is that spiritual staying power that will die before it gives in and is the virtue which can endure, not simply with resignation, but with a vibrant confident expectation of reward and blessing. It also involves doing what is right and never giving in to the temptation or trial and is a conquering perseverance and the ability to deal triumphantly with anything that life can do to us. It accepts the blows of life but in accepting them transforms them into stepping stones to new achievement and spiritual growth.
The attainment of spiritual maturity demands perseverance. Believers do not grow to spiritual maturity because they fail to persevere in their adversities or they fail to persevere, as they are experiencing prosperity.

**Romans 5:3** And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, confidence. (NASB95)

**James 1:12** Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which {the Lord} has promised to those who love Him. (NASB95)

Perseverance is steady persistence in a course of action, a purpose, a state. The believer who perseveres is one who is faithfully obedient to the Word of God and attains spiritual maturity. He is persistent in executing the Father’s will for his life. It suggests activity maintained in spite of difficulties, steadfast and long continued application. It is remaining faithful and obedient to the Word of God despite the obstacles in life such as the old sin nature, self, the cosmic system of Satan.

Perseverance is being steadfast and faithful in applying the Word of God despite the many obstacles and cares of life in the cosmic system of Satan. It being steadfast in picking up one’s cross daily and being willing to experience identification with Christ in His death and resurrection. The believer must have this characteristic in his life, which is produced by God the Holy Spirit in order to overcome the various difficulties and obstacles in life. This is why the Christian way of life is characterized as a race to be run (1 Co. 9:24; He. 12:1; 2 Ti. 4:7). It is also described in Scripture as a struggle or athletic contest to be fought (1 Th. 2:2; 1 Ti. 4:9; 6:12; 2 Ti. 2:5; He. 10:32). There are other terms such as labor or toil or work (1 Co. 3:8; 15:58; 2 Co. 11:27; 1 Th. 2:9; 2 Th. 3:8).

The Word of God also characterizes the Christian way of life as testing or trials (Jam. 1:2-4; 1 Pet. 1:6; 4:12). No believer can continue to run in the race, stand firm in the adversities of life, perform Christian service or handle the trials of life without perseverance. The Scriptures employ the track and field or foot race analogy many times. It is used to characterize the spiritual life. The believer must persevere in his walk with the Lord if he is to win the race and receive a reward from the Lord Jesus Christ at the Bema Seat Evaluation.

The footrace occupies the largest place in the imagery of the apostle, as it was the contest in which of all the Grecian games aroused the deepest interest and the keenest excitement. In his addresses reported in Acts, Paul alludes to the foot-race, describing John the Baptist as “fulfilling his course,” and speaking of himself as counting not even life dear unto him that he may finish course with joy (Acts 20:24). In his very first epistles he asks the prayers of the Thessalonians that the word of the Lord may run (treche) and be glorified (2 Th. 3:1). In his last, when the crown is full in view, he writes to Timothy, saying, “I have fought the noble fight
of doctrine” (ton kalon agona): “I have finished the course” (ton dromon) (2 Ti. 4:7-8). His whole career as an apostle and as a follower of Christ, and that of his converts, is a race. He is anxious “lest by any means he should run or had run in vain” (Ga. 2:2). He is confident that he will rejoice “in the day of Christ” (Phlp. 2:16).

In the epistles to the Philippians and the Corinthians his employment of the imagery of the games reaches its highest point (1 Co. 9:24-27; Phlp. 3:12-14). The imagery in these passages is unusually full and rich. The strenuous, exciting, and definite purpose of the runner, the self-control imposed during the period of training, with the punishment of the body to make it more fit, the prize, the crown, the reward of the victor, the call to the contest and the proclamation of the conditions, the chance of final disgrace if these are not properly observed (2 Ti. 2:15), are all set forth with a vividness that must have brought home powerfully and impressively, to those who were familiar with the Isthmian and Olympian games, the lessons of Christian instruction which the apostle wished to convey.

The winner in this race must be occupied with Christ in order to attain his goal of spiritual maturity and receive rewards at the Bema Seat Evaluation (Heb. 12:1-2). The believer is to lay aside every hindrance (acknowledging sin) in order to achieve victory in this spiritual marathon.

The Christian way of life is a spiritual marathon and thus requires endurance (Heb. 12:1). Just as the eye of the runner in the ancient athletic running events had to fix his eye on the square pillar that he must reach so must the believer fix his eyes on the humanity of Christ in hypostatic union Who pioneered the spiritual life during His First Advent. Paul employed running as a metaphor several times in his epistles (1 Co. 9:24-26; Ga. 2:2; Phlp. 2:16). He wanted to make absolutely sure that the course he was pursuing or had pursued was not in vain (Galatians. 2:2; Phlp. 2:16). Paul was totally occupied with Christ in the spiritual marathon in order to win the imperishable crown or wreath that God had reserved for him in heaven (1 Co. 9:24-26; Phil. 3:14).

The runner in the ancient track and field events would be disqualified if he broke the rules of training or the race itself and the same applies to the believer in the church age who does not adhere to the rules of the plan of God. The believer is disqualified from receiving rewards for the things he has done in his physical body if he failed to produce divine good which is accomplished by consistently being filled with the Spirit and applying Word of God.

The believer must be trained by his pastor-teacher just as the runner in the ancient games was trained (gumnazo) (1 Tim. 4:7). The pastor-teacher is to faithfully communicate the mechanics of the spiritual life to the believer (Eph. 4:12-16). The believer must recognize the delegated authority of the pastor-teacher and submit to his authority in order to grow to spiritual maturity. The believer will
receive an imperishable wreath or crown at the Bema Seat Evaluation of Christ just as the runner in the ancient world received a perishable wreath or crown in the ancient games.

Every believer is entered into the spiritual marathon at the moment of salvation and thus has equal privilege and equal opportunity to win and receive rewards at the Bema Seat Evaluation of Christ (Ga. 3:26-28). The starting line of the spiritual marathon is thus at the moment of salvation and the finish line is the execution of the plan of God. The goal of the Christian way of life is to be identified with Christ in His death and resurrection experientially which is the direct result of gaining Christ-likeness or Christ-like character.

The apostle Paul in Philippians 3:12-14 employs a track and field metaphor to describe his attitude as a mature believer at the time of writing regarding his spiritual status. He uses the image of a runner sprinting for the finish line, fixing his eyes upon the stone pillar, which marks the end of the race. The stone pillar is analogous to Christ, which spurs him on to greater exertion. He relates that in the same way that the winner of the race in the ancient world received a prize so the winner believer will receive rewards for executing the plan of God. Planet earth is the stadium where the contest takes place and the angels are those who viewing the contest.

Philippians 3:12 (I am) not (saying) that I have already achieved this, or I have already been brought to completion, but rather I am sprinting, if (by sprinting) I also may have captured the prize for which I also have been captured by Christ Jesus. 13 Brothers, I do not evaluate myself to have captured the prize, but I am in fact continually concentrating on one thing, namely, by forgetting the past and by extending myself forward towards the future, bearing down upon the objective. 14 I am sprinting towards the finish line for the prize, which is God the Father’s invitation to privilege residing in the Person of Christ Jesus. (Author’s translation)

As we noted in our study of Second Timothy 2:5, Paul employs an athletic metaphor.

Second Timothy 2:5 Furthermore in fact, if anyone does at any time compete as an athlete, if he does not compete as an athlete according to the rules, then he can never, as a rule of athletics, receive the victor’s crown. (Author’s translation)

In Second Timothy 2:5, the apostle Paul employs two fifth class conditional statements. The first contains a protasis but its apodosis is expressed by another fifth class condition. It would appear that there is only one apodosis and a protasis appears twice. However, the second fifth class condition serves as the apodosis for the first protasis. In both instances, the fifth class condition is expressing a
principle or a rule in the athletic games in the Graeco-Roman world in the first century.

The protasis of the first fifth class condition is “if anyone does at any time compete as an athlete” and the apodasis is the second fifth class conditional statement “if he does not compete as an athlete according to the rules, then he can never, as a rule of athletics, receive the victor’s crown.” This first fifth class condition is expressing a principle in the athletic games of the Graeco-Roman world in the first century, namely one who competes as an athlete does not win the prize of the event he is competing in unless he competes according to the rules of the athletic contest. The relationship between the protasis and the apodosis is equivalence. This means that protasis and apodosis say the same thing if they are flip-flopped. In other words, if a person who competes as an athlete can never receive the victor’s crown if he does not compete according to the rules is the same as saying that if a person does not compete according to the rules, then he can never receive the victor’s crown if he does compete as an athlete.

The protasis of the second fifth class condition is “if he does not compete as an athlete according to the rules” and the apodosis is “then he can never, as a rule of athletics, receive the victor’s crown.” So this second fifth class condition is expressing another rule in the athletic games of the Graeco-Roman world in the first century, namely if anyone does not compete as an athlete according to the rules, then he can never receive the victor’s crown. The relationship between the protasis and the apodosis in the second fifth class conditional statement is cause-effect. The cause is anyone not competing according to the rules and the effect is never receiving the victor’s crown.

The point Paul is making would be clear to Timothy. If he was to be rewarded at the Bema Seat by the Lord Jesus Christ, then he must remain faithful in living his life in accordance with Paul’s apostolic teaching which served as a spiritual rule book for Timothy. Paul was Timothy’s spiritual trainer. He is emphasizing with Timothy the need for him to abide by the rules of the Christian way of life and thereby fulfill his responsibilities as a communicator of the gospel. This means he is to confess his sins when necessary and obey the commands and prohibitions in Paul’s apostolic teaching. By doing so he will fulfill his responsibilities as a pastor to study, teach, pray and exemplify godliness for the body of Christ. If he remains faithful, he will receive a full reward from the Lord Jesus Christ at the Bema Seat Evaluation of the church. Now, we must not take Paul’s illustration too far since unlike the athlete, the Christian is not competing against their fellow Christians.

In First Timothy 6:12, the apostle Paul says something to Timothy which is similar to his statement here in Second Timothy 2:5. In both instances, he is using an athletic metaphor.
First Timothy 6:12 You yourself continue making it your habit of making every effort to win the race, which is noble by means of your faith. I solemnly charge you for your own benefit to make it your top priority to experience the life which is eternal for which purpose, you were effectually called with the result that you confessed the confession in the presence of many witnesses, which is of the utmost importance. (Author’s translation)

“You yourself continue making it your habit of making every effort to win the race” contains the idea of a runner struggling intensely to win a race in the Graeco-Roman games in the face of stiff opposition from other runners competing against him. Here this command refers to Timothy making every effort to win the noble contest of faith by experiencing eternal life which will accomplish the Father’s will for his life despite strong opposition from sin and Satan’s kingdom. Therefore, it indicates that accomplishing the Father’s will is analogous to the square stone pillar that marked the end of the race for a runner in the Graeco-Roman games. This is indicated by the fact that the square stone pillar in the ancient Graeco-Roman games marked the finish line in these games and accomplishing the Father’s will of growing up to become like Jesus Christ completes the plan of the Father for the believer’s life.

The runner in the Graeco-Roman games would struggle intensely against other runners in order to win a race, which would earn him a crown and rewards at the Bema Seat. In a similar fashion, Paul is commanding Timothy to struggle intensely to live the Christian way of life against opposition from the sin nature and Satan’s kingdom in order to execute the Father’s will to become like Christ, which would earn him crowns and rewards at the Bema Seat Evaluation of the church.

The will of the Father is that the Christian become like Jesus Christ (Ephesians 4:11-16) and this can only be accomplished by the Christian experiencing eternal life in time prior to the rapture or their death whichever comes first. Experiencing eternal life and thus living a godly life is accomplished by obedience to the Word of God, i.e. the gospel. Specifically, it is accomplished by accepting by faith the Spirit’s teaching in the Word of God that the Christian is crucified, died, buried, raised and seated with Christ, which results in obedience to the commands and prohibitions found in the Word of God. In other words, it is experienced by obeying the command to love God with one’s entire being and one’s neighbor as oneself, which summarizes the prohibitions and commands found in the Word of God. Experiencing eternal life is accomplished by loving others as Christ loved by the power of the Spirit.

Godliness is experiencing eternal life and is the Christian way of life. By living the Christian way of life, i.e. by experiencing eternal life or in other words by living a godly life the Christian grows up to become like Jesus Christ and thus
executes the Father’s will, which will earn them an imperishable crown and rewards at the Bema Seat Evaluation of the church.

Now, some argue that the first command in 1 Timothy 6:12 contains a military metaphor. However, the verb agonizomai was used in 1 Timothy 4:10 in an obvious athletic metaphor as we noted in detail. Furthermore, the noun agon, “fight” appears in 2 Timothy 4:7 in an athletic metaphor. Notice, in 2 Timothy 4:7, that after telling Timothy that he fought the good fight, Paul tells him that he finished the course, i.e. a race, which indicates an athletic metaphor of a runner finishing a race.

The fact that agon, “fight” is used this way in 2 Timothy 4:7 and agonizomai in 1 Timothy 4:10 is used in an athletic metaphor of a runner sprinting to win a race strongly suggests that these two words in 1 Timothy 6:12 are also used in an athletic metaphor of a runner struggling to cross the finish line to win a foot race. Also suggesting this is that the noun agon appears in Hebrews 12:1 where it means “race” referring to a foot race.

“Which is noble” describes the spiritual race to accomplish the will of the Father that Timothy was engaged in as superior to foot races in the natural realm since it possesses a superior goal, the will of the Father. It describes spiritual race as of the utmost importance in life possessing outstanding qualities because winning this race results in praise and rewards from a superior sovereign king, Jesus Christ and is against superior opponents, Satan and the sin nature. The word speaks of Timothy’s commission as of the utmost importance or the most important thing that he could do in life. It denotes that accomplishing the Father’s will for his life is the most important thing in his life to do.

“By means of your faith” refers to Timothy’s post-conversion faith in the Word of God. Specifically, it speaks of his faith in Paul’s gospel or apostolic teaching. This is indicated by the fact that in the very next command, Paul orders Timothy to take hold of eternal life, which refers to experiencing eternal life, which is accomplished by faith in Paul’s gospel. Furthermore, Paul is using an athletic metaphor of a runner attempting to win a race against other runners. This race is analogous to the Christian way of life and the finish for this race is the execution of the Father’s will for the Christian to become like Christ. This race is won by faith in the Word of God, i.e. appropriating by faith Paul’s gospel.

It does not refer to the objective body of truth, the content of the Christian faith meaning Christian doctrine, although that is the object of the believer’s faith after salvation. Rather, it refers to Timothy’s faith in Paul’s apostolic teaching, i.e. the gospel. The race to execute the Father’s will is not accomplished by means of the gospel, or the Christian faith but rather it is accomplished by means of the believer’s faith in the Word of God.
Next, in Second Timothy 2:10, the apostle Paul tells Timothy that he always endured each and every type of adversity for the sake of the chosen ones. This is a reference to Christians and specifically those who would become Christians through Paul’s evangelistic activities while imprisoned in Rome. The adjective *eklektos*, “chosen ones” describes these Christians as having been called or chosen out from the earth’s inhabitants who are enslaved to the sin nature and the devil and his cosmic system by the Father in eternity past. So this word brings out the idea of election, which is never used in Scripture in relation to the unbeliever since First Timothy 2:4 and 2 Peter 3:9 teach that God desires all men to be saved.

Then, in Second Timothy 2:10, the apostle Paul presents the purpose for which he endured suffering on behalf of the chosen ones. He says he endured all types of adversity in order that these chosen ones will also enter into experiencing salvation along with eternal glory.

As we noted, the conjunction *kai* is used in an adjunctive sense meaning that “in addition to” those who are already Christians, Paul was enduring every type of adversity for the sake of those who would become Christians in the future. The conjunction implies that Paul and others have already obtained salvation and that there are others to follow. Thus, in Second Timothy 2:10, the apostle Paul is speaking in evangelistic terms. So Paul is saying with this conjunction that he endures every type of adversity such as his present imprisonment for the sake of the chosen ones in order that they “too” would obtain salvation along with eternal glory, i.e. the resurrection body and rewards for faithful service.

“*They themselves*” is the intensive personal pronoun *autos* emphasizing the need for Paul to suffer for the sake of those who would become Christians as a result of his communicating the gospel to them during his imprisonment and trial as well as execution. This word is emphasizing a contrast between those who have already trusted in Jesus Christ as Savior and have manifested the fact that they have been elected from eternity past by the Father and those who have yet to become Christians and have yet to manifest this election from eternity past.

The verb *tugchanō* means “to experience” and the aorist tense of the verb is ingressive which indicates that Paul endured adversity for the sake of the chosen ones in order that they too would enter into salvation along with eternal glory. The fact that Paul puts this verb in the aorist tense is significant because he does so to identify for Timothy and the Ephesian Christian community that he is not speaking of those who are already Christians. But rather he is speaking of those who in the future will become Christians through his evangelistic efforts in prison. He puts the verb in the aorist tense and not the present tense or the future tense because he wants to communicate the idea of these chosen ones entering into a state of experiencing salvation in the future. If he was speaking of those who were already Christians, he would have put the verb in the present tense to emphasize the
Christian experiencing their salvation after conversion through obedience to his gospel message. If he was speaking of Christians experiencing the perfective aspect of their salvation when they receive a resurrection body and are perfected at the rapture of the church, he would have put the verb in the future tense.

“Salvation” is the noun sōtēria which means “deliverance, salvation” and is used with reference to those who would become Christians through the apostle Paul communicating to the gospel to them during his imprisonment. The word speaks of their deliverance from personal sins the sin nature, Satan, his cosmic system, condemnation from the Law, spiritual and physical death and of course eternal condemnation.

“Which is by means of faith in Christ, who is Jesus” is identifying for the reader how one enters into experiencing salvation along with eternal glory. One experiences eternal salvation by exercising faith in Jesus Christ as Savior.

“Along with eternal glory” refers to the Christian’s resurrection body as well as the rewards they receive for faithful service.

So here in Second Timothy 2:10, the apostle Paul is providing himself as an example for Timothy to follow as a communicator of the gospel, namely faithful, sacrificial service in communicating the gospel to the unsaved in the hopes that they too will enter into experiencing salvation along with eternal glory. Thus, Paul is exhorting Timothy to do the work of an evangelist which he explicitly orders him to do in Second Timothy 4:5.

We can see that Paul was using his last days on earth to reach the unsaved in Rome with the gospel so that they might also experience salvation like the rest of Christianity. This would indicate he was evangelizing governmental officials in the Roman Empire as well as soldiers keeping guard over him and also the Emperor himself. In fact Philippians 1:13, Paul states that the Praetorian Guard was evangelized during his first Roman imprisonment. In Philippians 4:22, Caesar’s household was apparently evangelized as well. Therefore, Paul’s statements here in Second Timothy 2:10 during his second Roman imprisonment are in keeping with his actions during his first Roman imprisonment. The apostle is thus looking at his imprisonment as an opportunity to evangelize more of the Gentiles and to bring more people into the family of God.

**Election**

Election means, “chosen, selected, set apart for privilege.” It means that the sovereignty of God wills the highest and best for you as a believer. Election is related to believers only. Unbelievers are not elected to condemnation. The Scriptures do not teach double predestination. Election is the plan of God for believers only. Election is related to regeneration. It means that God has selected at
physical birth and elected at regeneration every believer for equal privilege and equal opportunity.

Chronological Order: (1) Selection: selected to be a human being (2) Salvation (3) Election. Election is the expression of the sovereign will of God in eternity past (Eph. 1:4). It means that you have equal privilege as a royal priest. Election does not mean that God violates volition; He cannot since that would not agree with His perfect character and integrity.

God elected or chose believers in the sense, first, that He knew ahead of time that, if given free will, they would freely choose to believe in Christ, second, that He decreed that such an act of faith would actually occur; third, that He agreed not only that their positive volition to the Gospel would occur at a certain point in time but also that all the blessings of salvation plus certain unique blessings would be their eternal possessions (Eph. 1:4; 2 Thess. 2:13).

Election is the expression of the sovereign will of God regarding the eternal inheritance blessings and the provision of equal privilege and equal opportunity to attain them. It is the work of God the Father in eternity past. God the Father has elected us to privilege as church age believers and with privilege comes responsibility to grow to spiritual maturity under your royal priesthood.

The doctrine of election is never used in Scripture in relation to the unbeliever since 1 Timothy 2:4 and 2 Peter 3:9 teach that God desires all men to be saved. God elected the believer before the foundation of the world in the sense that God, in His foreknowledge, which is based upon His omniscience, knew before anything was ever created, that we would believe in His Son in time. God elected the believer before the foundation of the world since He knew beforehand that the believer would accept Jesus Christ as Savior in time and therefore elected the believer to privilege.

Election means that God has a plan for the Christian’s life, which is to be conformed to the image of Christ. God elected the Christian before the foundation of the world in the sense that God, in His foreknowledge, which is based upon His omniscience, knew before anything was ever created, that they would believe in His Son in time. Therefore, He elected them to the privilege of entering into fellowship with Him based upon the merits of our union with Christ. The believer’s election to privilege is a gift and irrevocable according to Romans 11:29. Election is the expression of the sovereign will of God in eternity past (Eph. 1:4). It is God’s complete agreement with His own foreknowledge (1 Peter 1:1-2).

God has three kinds of knowledge: (1) Self-knowledge (2) Omniscience (3) Foreknowledge. Foreknowledge acknowledges only what is in the decree of God, which is God’s eternal, holy, wise and sovereign purpose, comprehending at once all things that ever were or will be in their causes, courses, conditions, successions,
and relations and determining their certain futurition (i.e., that they will certainly take place).

The decree of God is His eternal and immutable will regarding the future existence of events, which will happen in time and regarding the precise order and manner of their occurrence. The decree of God is the chosen and adopted plan of all God’s works.

Election is declared through God’s foreknowledge. God elected the believer before the foundation of the world since He knew beforehand that the believer would accept Jesus Christ as Savior in time and therefore elected the believer to privilege.

There are three elections to privilege in history: (1) Israel (Deut. 7:6-7; 10:15; 14:2; Isa. 14:1; 44:1; 45:4; 48:12; Isa. 65:9; Ezek. 20:5; Psa. 135:4; Acts 13:17; 15:7; Rom. 11:5, 7, 28). (2) Christ (Isa. 42:1; Matt. 12:18; Luke 9:35; 23:35; 1 Pet. 2:4-6). (3) Church (Rom. 8:30, 33; 9:24-26; 1 Cor. 1:27; Eph. 1:4, 18; 4:1, 4; Phil. 3:14; Col. 3:12, 15; 1 Thess. 1:4; 2 Thess. 2:13; 2 Tim. 1:9; 2:10; Tit. 1:1; Heb. 3:1; James 2:5; 1 Pet. 1:1, 15; 2:4, 9, 21; 3:9; 5:10, 13; 2 Pet. 1:3, 10; Rev. 17:14).

Election is based upon God’s grace policy meaning that the believer does not merit his election but rather receives it based upon the merits of the Lord Jesus Christ and His finished work on the Cross (2 Timothy 1:8-9). The Christian has been elected to privilege in order that we may be freed from the bondage of the old sin nature and that we might serve one another through love (Galatians 5:13). Election is an expression of God’s love for the believer (1 John 3:1-3). The Christian has been elected in order that we may live in the eternal life we received when we believed in Christ for salvation (1 Tim. 6:12; Heb. 9:15). They have been elected in order that we may receive eternal glory, which means that God is not only going to bless us with a resurrection body but also with an eternal inheritance, if we persevere and overcome (1 Pet. 5:10). They have been elected in order that we may have fellowship (1 Cor. 1:9). They have been elected in order to form the body of Christ, which will be completed at the Rapture (Col. 3:15). God has elected the Christian to sanctification and not immoral degeneracy (1 Thessalonians 4:7). They have been elected in order that we may go through undeserved suffering for Christ’s sake (1 Peter 2:18-25).

Romans 8:28

In Romans 8:28, the apostle Paul teaches that for those who are characterized by love for God, the Spirit works all things together for the good, i.e. conformity to the image of Christ, for the chosen ones in accordance with God’s predetermined plan.
Romans 8:28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. (NASB95)

“Called” is the dative masculine plural form of the adjective *kletos*, which means, “chosen one.” This word does not refer to the “call of God,” which is related to “common grace” meaning grace given to all sinners by God in the form of being exposed to the gospel. In other words, it does not refer to the “invitation” to receive the gift of salvation by trusting in Jesus Christ as Savior. Rather, it refers to those sinners who have responded to the divine invitation or call of God when they were presented the gospel and have exercised faith in Jesus Christ as their Savior. Thus, it is an “effectual call” as many commentators describe it.

Therefore, *kletos* means “chosen ones” since it refers to those sinners who have accepted Christ as Savior. By responding in faith they manifest in time that they have been elected to privilege by God. God who is omniscient looked down the corridors of time and saw that the Christian would trust in His Son Jesus Christ as Savior and had prepared in advance a plan for them and elected to privilege these justified sinners. Therefore, when the Christian placed his or her trust in Jesus Christ as Savior, he or she was manifesting the fact that they have been elected to privilege by the Father. He did not coerce the Christian’s volition by electing but rather elected them to privilege when He saw through His omniscience that they would believe in His Son.

Therefore, in Romans 8:28, the adjective *kletos* means, “chosen ones” and refers to the sinner who has accepted by faith Jesus Christ as his or her Savior and is now been justified and made a son and child of God and placed in union with Christ through the power of the Spirit. The word signifies that the Christian as one who is elected to the privilege, responsibilities and blessings of obtaining salvation as well as an eternal relationship and fellowship with the Trinity and service to the Father through faith in Jesus Christ.

Romans 8:30

In Romans 8:30, the apostle Paul teaches the Christians in Rome that they have been predestinated, called, justified and glorified by God the Father.

Romans 8:30 And these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. (NASB95)

“He called” is the third person singular aorist active indicative of the verb *kaleo*, which refers to an act of summoning which effectively evokes from those addressed the response which it invites. The word refers to the “effective evocation” of faith through the presentation of the gospel by the Holy Spirit which
unites the sinner to Christ according to the Father’s gracious purpose in election. It is related to the adjective *kletos*, which means, “chosen one” and appears in Romans 8:28 with the same idea. Like the adjective *kletos*, the verb *kaleo* does not refer to the “call of God,” which is related to “common grace” meaning grace given to all sinners by God in the form of being exposed to the gospel. In other words, it does not refer to the “invitation” to receive the gift of salvation by trusting in Jesus Christ as Savior. Rather, it refers to those sinners who have responded to the divine invitation or call of God when they were presented the gospel and have exercised faith in Jesus Christ as their Savior. Thus, it is an “effectual call” as many commentators describe it.

Therefore, *kaleo* refers to the Father’s “effectual call” to trust in His Son Jesus Christ as Savior and which invitation originated from eternity past and is thus directly related to the Christian’s election. By responding in faith they manifest in time that they have been elected to privilege by God. God who is omniscient looked down the corridors of time and saw that the Christian would trust in His Son Jesus Christ as Savior and had prepared in advance a plan for them and elected to privilege these justified sinners.

Therefore, when the Christian placed his or her trust in Jesus Christ as Savior, he or she was manifesting the fact that they have been elected to privilege by the Father. He did not coerce the Christian’s volition by electing but rather elected them to privilege when He saw through His omniscience that they would believe in His Son.

Therefore, in Romans 8:30, the verb *kaleo* refers to the “effective evocation” of faith through the presentation of the gospel by the Holy Spirit who unites sinners to Christ according to the Father’s electing the Christian to privilege and His gracious eternal purpose and predetermined plan. The verb refers to not only the Father’s invitation to salvation to the sinner through the presentation of the gospel by the Holy Spirit but it also refers to the sinner’s acceptance of this invitation by faith and which invitation originates from eternity past.

Therefore, the verb *kaleo* in Romans 8:30 means, “to effectually call.” The word “effectual” is used of that which produces the effect desired or intended or a decisive result. Thus, the Father’s calling the Christian produced the effect He desired, intended form the Christian and the decisive result, namely to save the Christian.

*Romans 8:33*

In Romans 8:33, Paul teaches that no one can bring a charge against God’s elect because God has declared the Christian justified through faith in Jesus Christ.
Romans 8:33 Who will bring a charge against God's elect? God is the one who justifies. (NASB95)

“God’s elect” is composed of the genitive masculine plural form of the adjective eklektos, “elect” and the genitive masculine singular form of the noun theos, “God’s.”

The noun theos refers to the Father since Paul teaches in Romans 8:28 that the “chosen ones,” i.e. Christians were elected according to the Father’s predetermined plan. Further indicating that the Father is in view is that Paul teaches in Ephesians 1:3-4 that the Father elected the Christian to privilege in eternity past before the foundation of the world.

The word functions as a, “genitive of possession” indicating that the Christian who is elected by the Father “belong to” the Father or in other words, are “owned” by the Father in the sense that legally the Christian has been adopted Roman style into the family of God by the Father. They “belong to” the Father in the sense that He predestined them according to His predetermined plan to be conformed to the image of Jesus Christ. He effectually called them, justified them and glorified them according to His plan.

In Romans 8:33 the adjective eklektos means, “called out ones” or “chosen-out ones” and is used of church age believers. Church age believers are “chosen-out ones” or “called out ones” since they have been called or chosen out from the earth’s inhabitants who are enslaved to the sin nature and the devil and his cosmic system. It is directly related to the doctrine of election just as the adjective kletos in Romans 8:28.

Like the adjective kletos, the adjective eklektos is always used in Scripture of believers and never unbelievers. The adjective eklektos is a derivative of the verb eklegomai, which means, “elected and set apart for privilege” and appears in Ephesians 1:4 in relation to the Christian’s election.

Ephesians 1:4

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love. (NASB95)

“Chose” is the verb eklegomai, which means, “elected and set apart for privilege.” When Paul teaches the Ephesians that they were chosen before the foundation of the world, he is referring to the doctrine of election. The apostle teaches in Ephesians 1:4 that the purpose of this election was so that the Christian would be holy and blameless in the presence of God.
In Ephesians 1:18-23, Paul prayed that the Ephesian believers would be enlightened as to the confidence that this election can produce in them. Then, in Ephesians 4:1-3, he teaches that the believer has a great responsibility to conduct himself in a manner worthy of his election to privilege.

**Titus 1:1**

**Titus 1:1** Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness. (NASB95)

"Those chosen of God" is composed of the following: (1) preposition κατά (kata), “for” (2) accusative feminine singular form of the noun πίστις (pístis), “the faith” (3) dative feminine singular form of the adjective ἐκλεκτός (eklektos), “chosen” (4) genitive masculine singular form of the noun θεός (theos), “God”

This same expression appears in Romans 8:33. The noun θεός means “God” referring to the Father since Paul teaches in Ephesians 1:3-4 that the Father elected the Christian to privilege in eternity past before the foundation of the world. Furthermore, he taught in Romans 8:28 that the chosen ones, i.e. Christians were elected according to the Father’s predetermined plan.

In Titus 1:1, the noun θεός functions as a genitive of possession indicating that the Christian who is elected by the Father “belongs to” the Father or in other words, are “owned” by the Father in the sense that legally the Christian has been adopted Roman style into the family of God by the Father. They “belong to” the Father in the sense that He predestined them according to His predetermined plan to be conformed to the image of Jesus Christ. He effectually called them, justified them and glorified them according to His plan.

As is the case in Romans 8:33 the adjective ἐκλεκτός here in Titus 1:1 means, “called out ones” or “chosen-out ones” and is used of church age believers. Church age believers are “chosen-out ones” or “called out ones” since they have been called or chosen out from the earth’s inhabitants who are enslaved to the sin nature and the devil and his cosmic system. It is directly related to the doctrine of election just as the adjective κλητός in Romans 8:28. Paul ascribes this word to his readers in Romans 8:28 to teach them that they were elected according to the Father’s predetermined plan.

In Titus 1:1, the adjective ἐκλεκτός is a genitive of possession indicating that this faith belongs to the body of Christ, the church. Paul served the Father and bears the Son’s authority for the purpose of producing faith in the Word of God on the part of those who have been chosen out of the earth’s inhabitants who are enslaved to the sin nature and the devil and his cosmic system of Satan. So this post-conversion faith in the Word of God belongs to the church.
2 John 1

2 John 1 The elder to the chosen lady and her children, whom I love in truth; and not only I, but also all who know the truth. (NASB95)

“To the chosen lady” is composed of the following: (1) dative feminine singular form of the adjective eklektos (ἐκλεκτός), “chosen” (2) dative feminine singular noun kuria (κυρία), “to the lady.”

The noun kuria means “lady” which is used in a figurative sense for a particular house church which the apostle John was familiar with and had taught in the past. It is modified by the adjective eklektos, which means “elect, chosen.” This would indicate that the members of this particular church which the apostle John was familiar with and taught in the past was elected in eternity past by God the Father to have an eternal relationship and fellowship with the Triune God.

In 2 John 2:1, the adjective eklektos is used of church age believers and describes the Father in eternity past as having called or chosen them out from the earth’s inhabitants who are enslaved to the sin nature and the devil and his cosmic system.

2 John 13

2 John 13 The children of your chosen sister greet you. (NASB95)

“Chosen sister” is composed of the following: (1) articular genitive feminine singular form of the noun adelphe (ἀδελφή), “sister” (2) articular genitive feminine singular form of the adjective eklektos (ἐκλεκτός), “chosen.”

The noun adelphe means “sister” and is used in a figurative sense for the church whose greeting the apostle John is passing along here to the recipients of this epistle. The articular construction of the noun adelphe is employed with the genitive second person singular form of the personal pronoun su to denote possession.

The personal pronoun refers to the recipients of this epistle who composed a house church in Ephesus, which John identifies in verse 1 as “the elect lady.” It functions as a genitive of possession indicating that this sister “belonged to” the church which John identifies as “the elect lady” in verse 1 expressing the common relationship with the triune God, which they shared with each other through faith in Jesus Christ as their Savior. The articular construction of the noun adelphe is functioning as a genitive of relationship indicating a familial relationship between these two churches and which relationship is of course spiritual.

The adjective eklektos is modifying the noun adelphe, “sister” which refers to a church whose greeting John is passing along here to the recipients of this epistle in
verse 13. It is used of church age believers and describes the Father in eternity past as having called or chosen them out from the earth’s inhabitants who are enslaved to the sin nature and the devil and his cosmic system.

_Election and the Divine Decree_

Election is the work of God in eternity past and is a result of the divine decree. It took place before God created the universe, angels or human beings. Election is God’s complete agreement with His own foreknowledge which refers only to those things, which God did decree or adopt as the plan of God-those things related to the believer only. Foreknowledge is more limited in scope than God’s omniscience since it includes only the actual. Only the decree establishes certainty or reality; only reality can be foreknown; nothing can be foreknown until first decreed. God’s decrees never originate from His foreknowledge.

In 1 Peter 1:2, the phrase “who are chosen according to the foreknowledge of God” means that He simply agrees with Himself (foreknowledge) and puts a stamp of approval (election) upon what He decreed (1 Pet. 1:2). Election is declared through God’s foreknowledge.

The decrees are God’s eternal and immutable will regarding the future existence of events which will happen in time plus the precise manner and the order of their occurrence. The decrees in the plural means the eternal plan by which God has rendered certain all events of the universe (past, present and future) and understanding Predestination and understanding what happened in eternity past and appreciating the first immutable thing (the work God did on our behalf in eternity past) is the basis of developing a capacity for happiness, blessing through good decisions from a position of strength. The decrees are God’s chosen and adopted plan for all of His works. They are His eternal purpose. They are His eternal purpose according to the councils of His own wisdom and His sovereign will.

_Five Elective Decrees of Eternity Past_

Election is related to the doctrine of Lapsarianism, which refers to the doctrine that mankind is a fallen being. Lapsarianism refers to the five elective decrees of eternity past. It deals with the logical order of these five decrees. It is a technical theological term that deals with logical order of the decrees in eternity past but doesn’t deal with any chronological order in time.

Lapsarianism has four schools of interpretation: (1) Supra-Lapsarianism (2) Sub-Lapsarianism (3) Infra-Lapsarianism (4) Armenian-Lapsarianism. Infra-Lapsarian is the correct interpretation since it is in accordance with Scripture. Infra-lapsarianism has five elective decrees which are as follows: (1) The decree to
create all mankind for the purpose of bringing many sons to glory (Heb. 2:10), and resolving the more ancient pre-historic Angelic Conflict. (2) The decree to permit the Fall of mankind as the extension of the Angelic Conflict. (3) The decree to provide salvation for all mankind (Unlimited Atonement). (4) The simultaneous decrees of election and predestination (Eph. 1:4-5). (5) The decree to apply salvation to those who believe (Common and Efficacious Grace).

_Election and the Grace Policy of God_

Election is in accordance with the grace policy of God. Grace is all that God is free to do for mankind on the basis of the saving work of Jesus Christ on the Cross. Grace is the policy of God’s justice in blessing mankind. It means that God does all the work and God gets all the credit. Grace means that there is nothing that you and I can do to merit blessing from God. It means that there is nothing that a believer could possibly do to merit being elected by God (1 Cor. 1:26-31; James 2:5).

Election like salvation is appropriated through the non-meritorious decision of believing on the Lord Jesus Christ. Election excludes all human works and ability because it is the work of God in eternity past.

**Galatians 1:6 I am amazed that you are so quickly deserting Him who elected you to privilege by means of the graciousness of Christ for a counterfeit gospel.** (Author’s translation)

**Galatians 1:15 But when He who had set me apart, from my mother’s womb (selection), and called me (election) by His grace policy.** (Author’s translation)

**Romans 11:5 In the same way then, there is also at the present time a remnant (of believing Jews) according to the election of grace. Now, if by means of grace (1st class condition, “and it is.”) it (Election) is no longer of works; otherwise grace is no longer grace.** (Author’s translation)

Because grace is the policy of God’s justice in blessing us, God cannot cancel or revoke our election. Once the justice of God has rendered a decision, it cannot be revoked, it is final. Election like salvation is not earned or deserved; therefore, it also cannot be lost due to human failure or sin. There is nothing that we can do to merit the loss of our election because it is according to grace, which says that we haven’t earned or deserved our election. It is through faith alone in Christ alone.

**Romans 11:29 For the gifts and the calling of God are irrevocable. (NASB95)**

Election totally excludes all human works and ability because it took place in eternity past before the creation of the world and because it is in accordance with the grace policy of God.
Romans 9:11  For though the twins (Jacob and Esau) were not yet born, and had not done anything good or bad, in order that God’s purpose according to His election might stand, not because of works, but because of Him (God the Father) who elects. (NASB95)

Election is a part of the grace policy of God totally excluding all human merit. It is not something that you can earn or deserve because it is by means of grace. The non-meritorious decision to believe in Christ which is in accordance with God’s grace is the only means by which election can be secured (2 Tim. 1:8-9).

Your present condition or circumstances have no bearing upon election because it took place in eternity past under the grace policy of God thus excluding human failures or successes-past, present and future. Election under God’s policy of grace means that God did not elect according to human I.Q or ability or status in life in order that none should boast before Him and that He may get the credit and receive the glory and not man (1 Cor. 1:26-31).

Election and Equal Privilege and Equal Opportunity

Election means that God the Father also provides equal privilege and equal opportunity to attain His highest and best, which is the conveyance of the eternal inheritance blessings.

Equal privilege means: (1) Positional sanctification; Union with Christ through the Baptism of the Spirit. (2) Universal Priesthood of Believers. Equal opportunity means: (1) Logistical grace support. (2) Spiritual life consisting the new Christ-nature, the Word of God and the Spirit of God.

Equal privilege and equal opportunity means that there are no excuses for church age believers. It was provided for every church age believer at the moment of salvation through the Baptism of the Spirit (Gal. 3:28; Col. 3:11). It is exclusive to the church age.

Every church age believer has equal privilege and equal opportunity to execute the plan of God for the church age under the principles of election and predestination. Under election, every church age believer has equal privilege as a royal priest by which you represent yourself before God privately. Election means that God the Father in eternity past provided every church age believer equal privilege and equal opportunity to execute the Plan of God for the church age and therefore receive the conveyance of the eternal inheritance which were placed on deposit in Christ in eternity past. There are no distinctions under equal privilege and equal opportunity, therefore, there are no distinctions under Election (1 Cor. 1:24).

Election provides every church age believer equal privilege and equal opportunity to receive God’s highest and best, the eternal inheritance. Election is
the expression of the sovereign will of God for your life in time. It is God willing His highest and best for your life. Whether you receive God’s highest and best is determined by your attitude toward Bible Doctrine. Equal privilege and equal opportunity under election totally excludes and does not take into account your social, economic, racial status or gender in life (1 Cor. 7:20-24).

**Election vs. Selection**

Election is predicated on selection. Human life begins when God imputes soul life to the genetically formed old sin nature at physical birth. Life is given by God at physical birth. God invented life. God gives life. Kicking in the womb is not life but reflex motility. You became a human being when God imputed life to your soul. The fact that we are members of the human race means selection. There is selection from the sovereignty of God at the point of physical birth. You are under selection as a member of the human race. You are under election as a member of the royal family of God. Selection takes places at physical birth. Election takes places at the new birth or spiritual birth. Election takes places at the moment of salvation. That any person that is born again and given election to privilege and opportunity when he might have been forever lost is a motivational challenge that you cannot ignore. It is the highest of all motivational challenges. The selection of the sovereignty of God (physical birth) is followed by the election of the sovereignty of God at the point of Regeneration.

Selection relates to physical birth. Election relates to spiritual birth. Election means that God has selected at physical birth and elected at regeneration (second birth) every believer for equal privilege and equal opportunity. Man procreates and God selects.

The sovereignty of God chose to make human volition the common denomination of history, therefore every person, every nation is responsible for his thoughts, motives, decisions and actions. Since God has perfect integrity, He does not cause any person to exist without a perfect reason and a worthy person and that perfect reason and worthy purpose began with selectivity and ends up with electivity.

**Election and Foreknowledge**

God has three kinds of knowledge: (1) Self-knowledge (2) Omniscience (3) Foreknowledge. Foreknowledge acknowledges only what is in the decrees, in the plan of God. It is a computer printout of the actual fact (not mere possibilities) regarding the function of the believer. The term “foreknown” is used in Scripture of believers only (and of Christ). It is limited and objective.
The foreknowledge of God makes nothing certain but merely acknowledges what is certain. It knows what is already in the decrees regarding believers only. For believers, there are at least three categories of printouts from the computer of divine decrees: (1) Foreknowledge (2) Election (3) Predestination.

Foreordination is an act of the infinitely intelligent and wise God in determining the certain futurition of events in the life of the believer. Foreknowledge is not the same as omniscience but is more limited in scope. Omniscience knows both actual and the possible. Foreknowledge includes the actual only. It refers only to those things, which God did decree or adopt as the plan of God-those things related to the believer only. Only the decree establishes certainty or reality; only reality can be foreknown; nothing can be foreknown until first decreed.

God’s decrees never originate from His foreknowledge. Although all three exist simultaneously in the mind of God, omniscience, the decree and foreknowledge must be separated into logical sequence for us to understand them: (1) Omniscience (2) Decree: Based on omniscience (3) Foreknowledge: Based on the decree.

Election and Predestination

Election is the principle and Predestination is the function and they are two sides of the same coin (Eph. 1:4, 11). It has to do with the planning. Predestination has to do with the providing (spiritual life). Election is the expression of the sovereign will of God and Predestination is the means of fulfilling God’s sovereign will. Predestination combined with Election provides the following six concepts: (1) Purpose: Glorification of God. (2) Plan: Plan of God for the church age. (3) Means of Execution: Operational type spiritual life consisting of the new Christ nature, Word of God and the Spirit of God. (4) Opportunity: To fulfill Plan of God for the church age by applying the Word of God and conveyance of the eternal inheritance. (5) Lifetime of Support: Logistical grace. (6) Option: Function of the volition of the soul to live the spiritual life or in the Cosmic System. Election is a function of Predestination.

Election and the Plan of God for the Church Age

God the Father elected the church age believer in order for them to be conformed to the image of His Son. This in turn results in the execution of the plan of God and the glorification of God (Rom. 8:28-29). The design of the plan of God for the church age took place in eternity past like election. The execution of the plan of God for the church age glorifies God.
The believer who receives the conveyance of their eternal inheritance (i.e., eternal inheritance) glorifies God. God is glorified in blessing the believer in the devil’s world. Only the believer who grows to spiritual maturity and receives the conveyance of their eternal inheritance will glorify God. Only the believer who is consistent in learning and applying the Word of God will grow to spiritual maturity and receive the conveyance of the eternal inheritance. The believer who learns and applies the Word of God will execute the plan of God for the church age and receives the eternal inheritance for both time and eternity.

The purpose of election is to execute the plan of God for the church age. The purpose of election is for God the Father to bless you in both time and eternity. The execution of the Protocol Plan is only accomplished by means of divine power in two categories: (1) Word of God (2) Spirit of God. A divine plan demands divine power to execute, thus totally excluding human works or ability (2 Pet. 1:3).

**Purpose of Election**

Election means that God has a plan for your life. That plan is for the believer to be conformed to the image of Christ. This results in the execution of the Father’s plan and His glorification. It means that He has a purpose and direction for your life. Positive volition towards the Gospel is the means by which election is appropriated (2 Thess. 2:14). Election means that God has designed a specific plan or purpose for every church age believer in eternity past (2 Tim. 1:9).

We have been called out of the cosmic system of Satan in which we were enslaved at the moment of physical birth (1 Pet. 2:9). We have been elected in order that we may be freed from the bondage of the Cosmic System and the old sin nature (Gal. 5:13). We have been chosen to enter the kingdom of God through election, which is appropriated through faith in Christ (1 Thess. 2:12 cf. Heb. 11:8). God has elected us in order that we may be called the sons of God (1 John 3:1).

We have been elected in order that we may receive the promise of eternal life (1 Tim. 6:12; Heb. 9:15). We have been elected in order that we may receive eternal glory, which means that God is going to bless you beyond human comprehension in the eternal state in a resurrection body (1 Pet. 5:10). We have been elected in order that we may execute a predetermined plan (Rom. 8:28). We have been set apart for the purpose of executing this plan (Rom. 1:7). God has elected us in order to form a royal priesthood (1 Pet. 2:9). We have been chosen in order that we may perform divine good which has intrinsic and eternal value (John 15:16). We have been elected in order that we may have fellowship or a relationship with God through His Word and the Filling of the Spirit (1 Cor. 1:9). He has elected us in order that we may obtain prosperity (1 Cor. 7:15), and inherit blessing (1 Pet. 3:9).
We have been elected in order to form the body of Christ, which will be completed at the Rapture (Col. 3:15). We have been elected to privilege in order that we may have confidence in life and this confidence is obtained through the application of the Word of God (Eph. 1:18). We have been elected in order that we may go through unjust suffering for Christ’s sake (1 Pet. 1:18-21). Because the believer has been elected to such high privileges, he is persecuted by the devil and the kingdom of darkness while in the cosmic system (John 15:18-21).

Privilege of Election

The church age believer has been elected to privilege. He is said to be elected to privilege by virtue of what God has provided for them in eternity past. The church age believer lives in a totally unique dispensation and has been given totally unique and invisible assets. We have privileges that believers in other dispensations never had. For instance, the church age believer has the completed canon of Scripture and the mandates to be filled and walk by means of the Spirit, which is accomplished by applying the Word of God. The church age believer can represent himself before God the Father as a royal priest. The church age believer can pray to God the Father directly as a royal priest. This is a privilege that believers in past dispensations did not have. We have the privilege of being filled or influenced by the Holy Spirit (Eph. 5:18). We have the completed canon of Scripture, the mind of Christ (1 Cor. 2:16). All church age believers have been given a spiritual gift in which to edify or build up the Body of Christ (1 Cor. 12:4-11).

All church age believers are members of the body of Christ (1 Cor. 12:27), and members of the future Bride of Christ (Rev. 19:7-8; 21:9). We are called joint-heirs of Christ something which other believers neither in past dispensations nor in future dispensations will be able to boast about (Rom. 8:17). We are called sons of God, a title that church age believers hold exclusively (Rom. 8:14-17; Gal. 3:26). Church age believers have been given a new nature at the moment of salvation (2 Cor. 5:17; Gal. 6:15). The church age believer is a new spiritual species, which is totally unique to the church age. We are indwelt by all three members of the Trinity (Eph. 4:6; Rom. 8:11; Col. 1:27). Church age believers have a heavenly citizenship with all the privileges that it entails (Phil. 3:20). Never has so much divine power been made available in history to believers than which has been given to those in the church age. This invisible power has been provided because the church age is the dispensation of invisible warfare with Satan and the kingdom of darkness (Eph. 6:11-18).

We have also been given the privilege of suffering for Christ in this dispensation of invisible warfare (Phil. 1:30). The church age believer has the privilege of enduring unjust suffering, which is for the purpose of blessing the
believer in the devil’s world, thus glorifying God. The church age believer shares
in the sufferings of Christ in order that they may be glorified with Christ (Rom.
8:17), which is the desire of the believer in spiritual adulthood (Phil. 3:10).

Responsibility of Election

Along with the privileges that the church age believer possesses under election
comes responsibility.

Ephesians 4:1 I (Paul), therefore, the prisoner of the Lord, entreat you to
walk (live) in a manner worthy of the election with which you have been
elected. (NASB95)

The church age believer fulfills this responsibility by faithfully applying the
Word of God under the enabling power of God the Holy Spirit (2 Pet. 1:5). The
church age believer’s election to privilege provides for him greater responsibilities.
Church age believers as spiritual royalty and spiritual citizens have been given the
tremendous responsibility of executing the Plan of God for the church age. The
Plan of God for the church age can only be executed through the application of the
application under the enabling power of the Spirit. The Christian life is a
supernatural way of life and demands a supernatural means of execution.

1 Thessalonians 1:11 To this end also we pray for you always that our God
may count you worthy of your calling, and fulfill every desire for divine good
of eternal and intrinsic value and the work of doctrine by means of divine
power. (NASB95)

The church age believer’s election to privilege gives him the responsibility of
growing up spiritually as a son of God and member of the body of the Christ. The
church age believer’s election to privilege does not permit cosmic living or living
in the old sin nature. The believer has the responsibility of living in the new man or
new nature, which God has designed for him to live in under the Filling of the
Spirit. The believer has the responsibility as a citizen of heaven to conduct himself
according to the divine mandates found in the Mystery Doctrines for
the church
age.

The responsibility of the church age believer is to avoid a lifestyle in the
Cosmic System.

1 Thessalonians 4:7 For God has not elected us (church age believers) for
the purpose of impurity, but in (experiential) sanctification. (NASB95)

The church age believer has the responsibility as a royal priest to pray, to give
and to serve the royal family by operating in their spiritual gift, which they
received at the moment of conversion. They have the responsibility to conduct
themselves as a royal ambassador for Christ in the devil’s world. They have the
responsibility of being filled or influenced by the Holy Spirit.
Privilege connotes responsibility. Being a member of spiritual royalty provides greater privileges but also demands greater responsibility. The responsibility of the church age believer who has been elected to privilege is to avoid the enticements of the Cosmic System and to be occupied with the execution of the Plan of God for the church age for the church age (1 Tim. 6:10-12).

Election to privilege provides unique privileges and demands greater responsibilities. Election to privilege provides the church age believer with greater responsibilities never before given to believers in past dispensations nor will they be given to future dispensations.

_Election and Adoption (Eph. 1:5)_

The election of the believer is directly related to the adoption of the believer. At the moment of conversion when they exercise faith alone in Christ alone the church age believer is adopted _Roman style_ into the royal family of God through the baptism of the Spirit thus making him an heir of God and spiritual aristocracy.

In adoption they receive the _position_ of a son of God at the moment of conversion through the baptism of the Spirit. Every Christian obtains the place of a child and the right to be called a son the moment he believes in Jesus Christ for salvation (Galatians 3:25-26; 4:6; 1 John 3:1-2).

The New Testament teaches that the church has been adopted into the royal family of God as adult sons thus conferring upon them all the privileges and responsibilities that go along with this new relationship with God.

The indwelling of the Spirit gives the guarantee of the believer’s adoption (Galatians 4:6). The filling of the Spirit enables the believer to experience his adoption. The full manifestation of the believer’s sonship awaits the resurrection of the church or the rapture which is called the “redemption of the body” (Romans 8:23; 1 Thessalonians 4:14-17; Ephesians 1:14; 1 John 3:2). The believer’s adoption into the royal family of God makes him an heir of God (Romans 8:15-17). The church age believer has been removed from the cosmic system as a child of the devil and has been placed as an adult son into the royal family of God, of which the Lord Jesus Christ is the Head (Colossians 1:13).

Adoption means that the church age believer is spiritual aristocracy now and is intimately related to all three members of the Trinity. The adoption of the church age believer means: (1) Privileges as an adult son of God (2) Responsibility to grow to spiritual maturity. The adoption of the church age believer means: (1) Privileges as an adult son of God (2) Responsibility to grow to spiritual maturity.

Romans 8:15 teaches that the church age believer has been adopted “Roman style” into the royal family of God.
Romans 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!” (NASB95)

“Adoption” is the noun huiothesia, which means, “placing as a son.” It is not so much a word of relationship but of position. As we noted, at the moment of conversion the church age believer is adopted Roman style into the royal family of God through the baptism of the Spirit thus making him an heir of God and spiritual aristocracy.

Roman adoption was the process by which a person was transferred from his natural father’s power into that of his adoptive father. Roman style adoption was the custom of selectivity, selecting some to fulfill or take over the family estates and guarantee that the next generation will be as efficient as the last generation in Roman life.

Under Roman law the adopted son had the same status and privileges as the real son. Roman style adoption served a useful purpose both socially and politically, as a childless individual could adopt and ensure the continuation of the estates of the family, bequeathing not just property to the heir, but the family as well, for the new member accepted the name and rank of the adoptive father.

Politically, adoption could be used to great advantage as a means of improving one’s prospects by becoming adopted into a higher-class family moving from the Plebeian to the Patrician class.

An example of Roman style adoption was the Emperor Augustus who, as Octavius, was adopted by the testament of his uncle Julius Caesar in 44 B.C., taking the full name Gaius Julius Caesar Octavianus.

Adoption by testament, of course, was the naming of an heir through a will. As the adopted son of Gaius Julius Caesar, Octavius received not only the name and property of Caesar when he was assassinated in 44 B.C. but he received all the other benefits or social considerations as Caesar’s adopted son.

In Greek and Roman society adoption was, at least among the upper classes, a relatively common practice. Unlike the oriental cultures in which slaves were sometimes adopted, these people normally limited adoption to free citizens. But, at least in Roman law, the citizen so adopted became a virtual slave, for he came under the paternal authority of his adoptive father.

Adoption conferred rights and privileges but it came with a list of duties as well. For the believer, adoption is a gracious gift from God the Father that is totally undeserving on the believer’s part. God the Holy Spirit performs the ceremony of adoption at the moment of conversion through regeneration (John 1:12), and the baptism of the Spirit (Galatians 3:26-28).

The apostle Paul used the Roman style adoption analogy in his epistles to communicate to members of the churches throughout the Roman Empire their new
relationship with God the Father that was acquired at the moment of faith in Jesus Christ.

As a Roman citizen the apostle would naturally know of the Roman custom but in the cosmopolitan city of Tarsus and again on his travels, he would become equally familiar with the corresponding customs of other nations. He employed the Roman style adoption analogy to teach the *spiritual adoption* of church age believers. Paul utilized the Roman style adoption illustration to teach church age believers that God the Father’s grace policy places them into the relation of sons to Himself.

The act of adoption is the conclusion of any action by which any person, usually a son, is brought into a new family relationship where he now has new privileges and responsibilities as a member of the family, and at the same time loses all previous rights and is divested of the previous duties of his former family relationship.

“A spirit of slavery” is composed of the accusative neuter singular form of the noun *pneuma*, “a spirit” and the genitive feminine singular form of the noun *douleia*, “of slavery.”

The noun *pneuma* appears twice in Romans 8:15. It appears in the expression “a spirit of bondage” (*pneuma douleias*) and “a spirit of adoption” (*pneuma huirothesias*). The word is translated “spirit” since the translators interpret the word as either referring to an attitude, disposition or mentality. This is how the word is used by Paul in 1 Corinthians 4:21 and 2 Timothy 1:7. Therefore, if we interpret *pneuma* as referring to an attitude, disposition or mentality in both instances where the word is used, this would mean that Paul is teaching in Romans 8:15 that the Christian has not received a mentality or spirit of bondage but rather a mentality or spirit produced by adoption.

There are also some who interpret the second *pneuma* as referring to the Spirit and the first referring to a mentality or attitude. Therefore, this would mean that Paul is teaching in Romans 8:15 that the Christian has not received a mentality or attitude of slavery but rather the Spirit who effects the Christian’s adoption into the family of God. However, there are several reasons why both of these interpretations are incorrect and that the word in both instances is a reference to the Holy Spirit.

The first is the context. In Romans 8:1-27, Paul is teaching regarding the Spirit’s work on behalf of the Christian as related to his sanctification. In Romans 8:1, Paul assured his Christian readers in Rome that there is never any condemnation, none whatsoever for them because of their union with Jesus Christ. Next, in Roman 8:2, he taught the Christians in Rome that the life-giving Spirit’s authoritative power, by means of Christ Jesus, has set them free from the authoritative power of the sin nature as well as spiritual death’s. Then, in Romans
8:3, Paul “explains how” or presents the “reason why” the life-giving Spirit’s authoritative power, by means of (the death and resurrection of) Christ Jesus has set them free from the sin nature’s authoritative power as well as spiritual death’s. Romans 8:4 teaches that the Father’s purpose for sacrificing His Son on the Cross was so that the righteous requirement of the Law would be fulfilled in an experiential sense in those Christians who are not conducting their lives in submission to the sin nature but in submission to the Spirit. Then, in Romans 8:5, Paul teaches that those Christians who are in submission to the sin nature, occupy their minds with the desires of the sin nature whereas those who are in submission to the Spirit occupy their minds with desires of the Spirit.

Paul in Romans 8:6 teaches that the mind-set produced by the sin nature is temporal spiritual death, i.e. loss of fellowship with God whereas the mind-set produced by the Spirit is life, i.e. experiencing eternal life and peace. Then, in Romans 8:7, he teaches that the mind-set produced by the sin nature is antagonistic toward God and has no capacity to obey His Law.

Next, in Romans 8:8, the apostle teaches that those in bondage to the flesh, i.e. the sin nature can never please God. In Romans 8:9, he teaches that the Christian is not in bondage to the sin nature in a positional sense but rather in subjection to the authority of the Spirit and is indwelt by the Spirit in contrast to the unbeliever who is not.

Paul teaches in the protasis of a first class condition that appears in Romans 8:10 that the Christian is indwelt by Christ. Then, in the apodasis, he teaches that while on one hand, the Christian’s body is dead due to the sin nature but on the other hand, the Spirit is life and peace because of imputed righteousness. Next, Paul in Romans 8:11 teaches that the Spirit who raised Jesus from the dead will also give life to the Christian’s mortal body through the Spirit who indwells the Christian.

The apostle Paul in Romans 8:12 teaches that the Christian is by no means obligated to live in submission to the flesh. Then, in Romans 8:13a, Paul teaches that the Christian, who submits to his flesh, will lose fellowship with God. Whereas, in Romans 8:13b, he teaches that if by the Spirit, the Christian puts to death the deeds of the sin nature, then he will live and experience fellowship with God. Lastly, in Romans 8:14, Paul teaches that the Sons of God are led by the Spirit of God.

Therefore, up to Romans 8:15, when Paul uses *pneuma*, it is used with reference to the Holy Spirit exclusively. In Romans 8:16-27, Paul continues to emphasize the work of the Spirit on behalf of the Christian. In this passage, *pneuma* is used with reference to the Holy Spirit in every instance except in Romans 8:16 where the second time the word appears in the passage, it is used clearly with reference to the Christian’s human spirit. Also further indicating that
the two occurrences of *pneuma* in Romans 8:15 are a reference to the Holy Spirit is that there is a clear connection that Paul is making between the believer’s sonship and the Holy Spirit in Romans 8:14 and 23. Also, in Galatians 4:4-7, Paul teaches the Galatians regarding this connection.

In Galatians 4:5, Paul uses the noun *huiotehisa*, “adoption as sons” and the expression *Abba ho pater*, “Abba, Father” in Galatians 4:6, both of which appear in Romans 8:15. Some contend that the expression “a spirit of bondage” in Romans 8:15 refers to the Spirit’s role in relation to the Law in convicting people of sin in the Old Testament dispensation. There is support for this since Paul teaches in Romans 7:14 that the Law is spiritual meaning inspired by God the Holy Spirit. In fact, in Romans 7:7-25, although He is not mentioned, it was the Spirit who convicted Paul as a Christian that he was breaking the Law since the Scriptures teaches that one of the ministries of the Spirit on behalf of the believer is to convict him of sin. However, nowhere in Romans does he teach that the Spirit is related to bringing the Christian into bondage to the Law or sin. He convicts of sin but never is He said to bring anyone into bondage to sin. He convicts the believer when he disobeys the Law but does not bring the believer into bondage to the Law in either the Old Testament dispensations or in the church age. Rather, it is just the opposite, Paul teaches that the Spirit sets the Christian free from sin and the Law.

Also, in Galatians 4:4-7, slavery is tied to being under the Law. In Romans 7:5-6, Paul contrasts the “letter” of the Law with the Spirit and teaches that the Spirit has freed the Christian from the bondage and condemnation of the Law as a result of the presence of the indwelling Adamic sin nature. Furthermore, 2 Corinthians 3:6-18 teaches that the Spirit gives life but the letter of the Law kills.

Therefore, it would appear that the noun *pneuma* in the expression “a spirit of slavery” in Romans 8:15 does not refer to the Spirit since the Scriptures do not teach that He is related to bringing the believer under any type of bondage to the Law or sin. However, in this expression, the noun *pneuma* does refer to the Spirit since it is used in a rhetorical sense. It is used in a hypothetical sense in contrast to the expression “the Spirit of adoption.” This means that he is teaching that the Spirit the Christians in Rome have received is not a “Spirit of bondage” or a “Spirit who effects or brings about slavery” but a Spirit, who effects or brings about their adoption as sons of God. So he is not implying that the Spirit effects or brings into bondage to the Law or sin but rather He effects or brings about their adoptions as sons of God.

So, in Romans 8:15, Paul uses *pneuma* twice with reference to the Holy Spirit in order to teach two things regarding His work on behalf of the Christian. First of all, the Spirit in contrast to the sin nature does not enslave the Christian and does not condemn him like the Law. The second is that He effects the Christian’s adoption into the royal family of God. He does not make the Christian a slave like
the sin nature did prior to justification, or condemn him like the Law but rather He makes the Christian a son of God. This interpretation is supported by the fact that Paul is speaking of the Spirit’s work in relation to the Christian’s sanctification in Romans 8:1-27.

The rhetorical use of *pneuma* in the expression “a spirit of bondage” is used in a hypothetical sense in contrast to the concept taught in the expression “the Spirit of adoption.” Paul does this in order to emphasize with his Christian readers in Rome that they have a familial and legal relationship with God so that they would be assured of their eternal salvation and that God is for them and not against them.

Paul uses the adoption metaphor and slavery metaphor together in order to appeal to the frame of reference of his readers since both were institutions in the Roman Empire in the first century when he penned this epistle. Cranfield, Moo, Murray and Morris agree with this interpretation.

Therefore, in Romans 8:15, the first time that the noun *pneuma* is used by Paul, it is a reference to the Holy Spirit in a rhetorical sense. The word functions as an “accusative direct object” meaning that it is receiving the action of the verb *lambano*, “you have received” whose meaning is negated by the emphatic negative adverb *ou*, “by no means.”

“A spirit of adoption as sons” is composed of the accusative neuter singular form of the noun *pneuma*, “a spirit” and the genitive feminine singular form of the noun *huiothesia*, “of adoption.”

The noun *huiothesia* occurs rarely before the Christian period. W. von Martitz indicates that it was known in the second century B.C. (Kittel’s Theological Dictionary of the New Testament, volume 8, pages 397f.) as well as Milligan (648-649). There appears to be no precedent for the concept in the Old Testament despite the fact that the term does not appear in the Septuagint. *Huiothesia* is a legal technical term in antiquity and does not appear in the nomenclature of religion.

The word appears only five times in the Greek New Testament (Romans 8:15, 23; 9:4; Galatians 4:5; Ephesians 1:5).

In Romans 8:15 and Ephesians 1:5, the noun *huiothesia* is related of course to the noun *huios* and means, “placing as a son.” The moment the Christian was declared justified through faith alone in Christ alone, they were adopted Roman style into the royal family of God through the baptism of the Spirit thus making them an heir of God and spiritual aristocracy.

In Romans 8:15, the noun *huiothesia*, “adoption as sons” functions as a “genitive of product” meaning that it is the “product” of the noun *pneuma*, “the Spirit” to which it stands related. This indicates that the Spirit “produces” or “effects” or “brings about” or “causes” the Christian to be adopted Roman style into the royal family of God.
The noun *huiothesia* emphasizes that the believer receives the “position” of being a son of God, the moment they were declared justified through faith alone in Christ alone (Galatians 3:26-28; 4:6; 1 John 3:1-2). The Spirit makes this adoption real to the Christian’s experience (Galatians 4:6). The indwelling of the Spirit gives the guarantee of the believer’s adoption (Galatians 4:6). The filling of the Spirit enables the believer to experience his adoption (Ephesians 5:18). The full manifestation of this adoption takes place at the rapture of the church (Romans 8:23; Ephesians 1:14; 1 Thessalonians 4:13-18; 1 John 3:2).

Romans 8:23 teaches that the Christian, who has the first fruits of the Spirit, groans within himself, waiting eagerly their adoption as a son, the redemption of his body at the resurrection of the church.

**Romans 8:23** And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. (NASB95)

“**Adoption**” is the accusative feminine singular form of the noun *huiothesia*, which we saw this word in Romans 8:15 and is related of course to the noun *huios* and means, “placing as a son.” It refers to the Christian’s Roman style adoption into the royal family of God.

The noun *huiothesia* emphasizes that the believer receives the “position” of being a son of God, the moment he was declared justified through faith alone in Christ alone (Gal. 3:26-28; 4:6; 1 Jn. 3:1-2). The Spirit makes this adoption real to the Christian’s experience (Gal. 4:6). The indwelling of the Spirit gives the guarantee of the believer’s adoption (Gal. 4:6). The filling of the Spirit enables the believer to experience his adoption (Ephesians 5:18). The full manifestation of this adoption takes place at the rapture of the church (Rom. 8:23; Eph. 1:14; 1 Thess. 4:13-18; 1 Jn. 3:2). This is how the word is used in Romans 8:23.

“**The redemption**” is the articular accusative feminine singular form of the noun *apolutrosis*, which means, “to buy back a slave thus making him free by payment of a ransom, the act of release or state of being resulting in release or redemption” (Luke 21:28; Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7; 1:14; 4:30; Col. 1:14; Heb. 9:15; 11:35).

The word was used was used in secular Greek as a technical term for money paid to buy back and set free prisoners of war or to emancipate, to liberate a person from subjection or domination, to free from restraint, control, or the power of another) slaves from their masters.

*Apolutrosis* would have been a very meaningful term to the first century reader as there were by some accounts up to 60 million slaves in the Roman Empire! Many of these slaves became Christians and fellowshipped in the local assemblies.
A slave could purchase his own freedom, if he could collect sufficient funds or his master could sell him to someone who would pay the price and set him free. Redemption was a precious thing in Paul’s day.

*Apolutrosis* appears ten times in the Greek New Testament where its usage can be divided into three categories: (1) Soteriological: The study of salvation. (2) Eschatological: The study of future things. (3) Release of a prisoner.

In Hebrews 11:35, the term describes Old Testament martyrs who refused to accept their release from torture by denying the Lord.

The following passages contain the soteriological usage. In Romans 3:24, 1 Corinthians 1:30, Ephesians 1:7, Colossians 1:14, and Hebrews 9:15, the word refers to the Lord Jesus Christ “purchasing” the entire human race out of the slave market of sin by means of His voluntary, substitutionary spiritual death on the Cross.

The following passages contain the eschatological usage. In Luke 21:28, the Lord uses the word in relation to His Second Advent, which will “deliver” the nation of Israel from Satan, the Antichrist and the Gentile armies.

Paul uses the word in Romans 8:23 and Ephesians 1:14 for the rapture or resurrection of the church, which will terminate the church age and is imminent.

Ephesians 4:30 Do not make it a habit to grieve the Holy Spirit by means of whom all of you have been sealed for the day of redemption. (NASB95)

Therefore, in Romans 8:23, Paul employs the noun *apolutrosis* in an “eschatological” sense referring to the moment when the Christian will receive his resurrection body and will be permanently delivered from the sin nature.

Redemption of the soul in salvation leads to redemption of the body in resurrection (Eph. 1:14). Redemption of the body is the ultimate status of the royal family of God forever (Rom. 8:23; Eph. 4:30).

In Romans 8:23, Paul is teaching that because he and his fellow Christian readers in Rome possess the indwelling presence of the Holy Spirit, they always groan within themselves. Consequently, they are always eagerly waiting for the final manifestation of their adoption as sons of God when they will receive their resurrection bodies at the rapture of the church. The resurrection or “rapture” of the church will mark the permanent eradication of the sin nature from the existence of the believer and will be the completion of the believer’s deliverance from the sin nature as well as the believer’s sanctification.

The rapture of the church completes the believer’s sanctification. The “rapture” is a technical theological term for the resurrection of the church, which is imminent, and will be invisible to the world, and will terminate the church age dispensation. It will take place in the earth’s atmosphere when the Lord Jesus Christ will suddenly and forcefully remove the church from planet earth in order to deliver her from the Tribulation period.
Galatians 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law 5 so that He might redeem those who were under the Law, that we might receive the adoption as sons. 6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!” 7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God. (NASB95)

This passage makes clear that adoption of the Christian is directly related to the incarnation of the Son of God in that the incarnation made possible the Christian’s adoption into God’s family.

In Galatians 4:5, Paul uses the noun *huiothesia*, “adoption as sons” and the expression *Abba ho pater*, “Abba, Father” in Galatians 4:6, both of which appear in Romans 8:15. In Galatians 4:4-7, slavery is tied to being under the Law. In Romans 7:5-6, Paul contrasts the “letter” of the Law with the Spirit and teaches that the Spirit has freed the Christian from the bondage and condemnation of the Law as a result of the presence of the indwelling Adamic sin nature. Furthermore, 2 Corinthians 3:6-18 teaches that the Spirit gives life but the letter of the Law kills.

Galatians 4:4-7 teaches that one of the purposes of the incarnation of the Son of God was that we might receive the adoption as sons. So the church age believer’s adoption into the family of God is based upon the incarnation of the Son of God and His substitutionary death on the cross.

Ephesians 1:1 Paul, an apostle of Christ Jesus by the will of God to the saints who are at Ephesus and who are faithful in Christ Jesus. 2 Grace to you and peace from God our Father and the Lord Jesus Christ. 3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love. 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will. (NASB95)

Ephesians 1:4-5 teaches that by means of His love, the Father predestined the church age believer to adoption as sons through Jesus Christ to Himself according to the gracious intention of His sovereign will. So the believer’s adoption is related to predestination.

In Romans 9:4-5, Paul lists eight privileges that were given to the nation of Israel by God. One of these privileges was adoption.

Romans 9:1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, 2 that I have great sorrow and unceasing grief in my heart. 3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the
promises, 5 whose are the fathers, and from whom is the Christ according to
the flesh, who is over all, God blessed forever. Amen. (NASB95)

In Romans 9:4, “adoption” is the articular nominative feminine singular form
of the noun huiothesia. This is the third time that we have seen this word in the
Roman epistle. We saw this word in Romans 8:15 and 23. In both instances, the
word refers to the Christian’s Roman style adoption into the royal family of God.
At the moment the Christian was declared justified through faith alone in Christ
alone, he was adopted Roman style into the royal family of God through the
Baptism of the Spirit thus making him an heir of God and spiritual aristocracy.

Romans 9:4 is the only instance in the Greek New Testament that huiothesia is
used in relation to the nation of Israel. It is not used of the Christian but rather is of
the members of the nation of Israel, the majority of whom rejected Jesus of
Nazareth as their Messiah. Thus, it is surprising that Paul would attribute this word
to unregenerate Israel.

Furthermore it is never used in the Old Testament or in Judaism for Israel.
Some erroneously conclude that this indicates that the nation of Israel remains the
children of God just as church age believers, i.e. Christians are God’s people.
However, this interpretation totally contradicts Paul’s teaching in the first eight
chapters of Romans where he teaches that it is only through faith alone in Christ
alone that one becomes a son and child of God. Also, we cannot explain Paul’s
great sorrow and unceasing grief for the nation of Israel in verses 2 and 3, if we do
not interpret huiothesia as referring to Israel. Also, Paul teaches in Romans 9:6 that
not all who have descended from Israel constitute spiritual Israel or those whom
God recognizes as His covenant people. Therefore, we can conclude that Paul’s
use of huiothesia in Romans 9:4 means something totally different when the word
is applied to Christians in Romans 8:15, 23, Galatians 4:5, and Ephesians 1:5.

The adoption as sons in Romans 8:15, 23, Galatians 4:5 and Ephesians 1:5 is
related to the “individual” whereas the adoption as sons in Romans 9:4 is
“national.” In Romans 9:4, Paul’s refers to the Old Testament teaching concerning
the nation of Israel that they were “God’s son” in a “national” sense meaning that
God had set apart Israel from all the nations of the earth for blessing and service
(Exodus 4:22-23; Deuteronomy 14:1-2; Jeremiah 31:9; Hosea 11:1).

Election and the Eternal Inheritance

God the Father has elected every church age believer in eternity past to
privilege in order to bless them with an eternal inheritance which refers to the
rewards the believer can receive at the Bema Seat for faithful service.

There will be three major events following the rapture for the church in heaven:
(1) Bema Seat Evaluation: Involving all believers (2 Corinthians 5:10; Romans
14:10). (2) Overcomer believers are presented to the Father by the Lord Jesus Christ (Revelation 3:5). (3) Marriage of the Lamb: Involving all believers (Revelation 19:7).

The believer who perseveres and becomes a joint-heir with Christ during His millennial reign and on into eternity is an “overcomer” who is one who executes the Father’s plan for his life and overcomes the following: (1) Old sin nature (2) Cosmic system of Satan (3) Satan.

1 John 5:4, “For whatever is born of God overcomes the world; and this is the victory that has overcome the world -- our faith. Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?”

Revelation 21:7, “He who overcomes will inherit these things, and I will be his God and he will be My son.”

The believer must fulfill the condition of executing God’s plan for his life if he is to receive his eternal inheritance. Failure to execute God’s plan does not result in loss of salvation but rather loss of rewards (1 John 2:28; 1 Corinthians 3:11-15).

The overcomer will receive his inheritance and rewards at the “Bema Seat Evaluation,” which is taken from the Greek noun bema. This judgment takes place immediately after the Rapture of the Church and is actually an “evaluation” of the church age believer’s life after salvation to determine if they merit rewards or not (Romans 14:10; 1 Corinthians 3:11-15; 2 Corinthians 5:10; 1 John 2:24).

A prominent doctrine of the New Testament concerns the Judgment Seat of Christ. It is a doctrine often ignored or, when taught, it is misrepresented because of the term “judgment” that is used in translating the Greek text. As will be shown below, though it is tremendously serious with eternal ramifications, the Judgment Seat of Christ is not a place and time when the Lord will mete out punishment for sins committed by the child of God. Rather, it is a place where rewards will be given or lost depending on how a believer has lived his life for the Lord.

In 1 Thessalonians 2:19-20, the Apostle Paul drew courage and was motivated by the fact of rewards at the return of the Lord for the church which he mentions in every chapter in this epistle and which becomes the primary subject of 2 Thessalonians. The Lord’s return and what this means, not only to the world but also to us individually, is a very prominent subject of the New Testament.

1 Thessalonians 2:19 For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming? 20 For you are our glory and joy. (NASB95)

It is significant that among the final words of Revelation, the last book of the Bible, we find these words of the Lord: “Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done” (Revelation 22:12). While salvation is a gift, there are rewards given for faithfulness in the Christian life as well as the loss of rewards for unfaithfulness.
Rewards become one of the great motivations of the Christian’s life or should. But we need to understand the nature of these rewards in order to understand the nature of the motivation. Some people are troubled by the doctrine of rewards because this seems to suggest “merit” instead of “grace,” and because, it is pointed out, we should only serve the Lord out of love and for God’s glory. Of course we should serve the Lord out of love and for God’s glory, and understanding the nature of rewards will help us do that. But the fact still remains that the Bible promises us rewards.

God gives us salvation. It is a gift through faith, but He rewards us for good works. God graciously supplies the means by which we may serve Him. Indeed, He works in us both to will and to do as we volitionally appropriate His grace, but the decision to serve and the diligence employed in doing so, are our responsibility and contribution, and this is what God will reward. He will reward how we used His grace.

What Will Take Place At The Bema?

The bema seat of Christ is an evaluation of the Christian’s works to determine if they merit rewards or not. Eternal salvation is not the issue at this judgment since this was determined the moment the Christian was declared justified through faith alone in Christ alone.

At the Bema Seat, the believer’s sins are never mentioned whether these sins were confessed by the believer on earth or were not. These sins were judged at the cross (1 John 2:12). Therefore, the Bema Seat is not punitive.

The purpose of the Bema Seat is to evaluate the quality of every believer’s work whether it is good in the sense of acceptable or bad in the sense of being unacceptable. In fact, the Lord Jesus Christ evaluates the church every day according to Revelation 2-3.

The Bema Seat Evaluation of the church is a time when those works that the believer performed in the energy of the sin nature will be destroyed.

1 Corinthians 3:11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. 14 If any man's work which he has built on it remains, he will receive a reward. 15 If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire. (NASB95)

The Bible teaches that every sin committed by the believer in his lifetime, both confessed and unconfessed have been forgiven as a result of Christ’s
substitutionary spiritual and physical deaths on the cross, which the Holy Spirit appropriated for the believer when they trusted in Christ as Savior (Psalm 102:12; John 3:18; Romans 5:1-2, 19; 8:1; 1 John 2:12).

The believer must confess his sin in order to be restored to fellowship with God. Personal sin does not sever his relationship with God but it does knock him out of fellowship with God, thus the need for the confession of sin.

The Bema Seat is a time when the believer will be rewarded for his actions that were empowered by the Spirit and in response to God’s love for him. The believer who was properly motivated to serve Him and the body of Christ out of love and appreciation for what the Lord did for him will be rewarded at the Bema Seat.

The believer will be rewarded for living in light of the imminent return of Christ at the rapture of the church. Every moment that the church believer lives, is an opportunity to bring glory to God and receive rewards for loving one’s neighbor as oneself.

The “overcomer” church age believer or in other words those who were faithful till death or the rapture will receive rewards at the “Bema Seat Evaluation” of the church, which takes place immediately after the rapture of the church.

*Rewards at the Bema Seat*

There are two words in the Greek New Testament that are used to describe rewards for believers: (1) *Stephanos*, “wreath, garland, crown.” (2) *Brebeion*, “prize.”

In the ancient world, the *stephanos* was the wreath or garland, the actual crown for winning an event whereas the *brabeion* was the prize given to the victor in the athletic games of the ancient world.

Believers who execute the Father’s plan for their life are called in Revelation 2 and 3 “overcomers,” meaning that they overcame their old sin nature, the devil and his cosmic system by obeying the Word of God, which is motivated by love for God. These believers will receive the following rewards from the Lord Jesus Christ at the Bema Seat Evaluation:

The “crown of righteousness,” is a reward given to believers for their faithfulness in executing their own spiritual life and functioning in their spiritual gift.

2 Timothy 4:7 I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing. (NASB95)
“The Incorruptible Crown” describes all the crowns and is also a special crown given for faithfulness in running the race and exercising self-control in order to serve the Lord and finish the race.

1 Corinthians 9:24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. 25 Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. 26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air 27 but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified. (NASB95)

The “crown of life” is given to the believer for enduring testings (trials) and temptation.

James 1:12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. (NASB95)

Revelation 2:10 Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life. (NASB95)

The “unfading crown of glory” is a reward promised to pastor-teachers for their faithfulness in the discharge of their responsibilities in shepherding their flocks.

1 Peter 5:4 And when the Chief Shepherd appears, you will receive the unfading crown of glory. (NASB95)

“White garment” is a reward for faithfulness in the form of a translucent uniform of glory over the resurrection body.

Revelation 3:4 “But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy.” (NASB95)

The overcome or winner believer will receive a “white stone” and “hidden manna” and a “new name” written on the stone, which refers to intimate access to the Lord Jesus Christ and great responsibility in Christ’s millennial government and in the eternal state (Revelation 2:17).

Revelation 2:17 “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.” (NASB95)

The “hidden manna” in Revelation 2:17 refers to the special intimate access to the Person of Christ during His millennial reign and throughout all of eternity and will be given only to the overcomer or winner believer.
The new title on the white stone in Revelation 2:17 refers to the privilege of having intimate access to the Person of Christ during His millennial reign and throughout all of eternity which will be exclusively to the overcomer. He will also receive a New Title in the Lamb’s book of life and will have a membership to the Paradise Club and access to the Gazebo in the Garden (Revelation 2:7).

Revelation 2:7 “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.” (NASB95)

The winner believer will have his name recorded in the historical record section of heaven (Revelation 3:12).

Revelation 3:12 “He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.” (NASB95)

The overcomer will have a special audience with God the Father.

Revelation 3:5 “He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.” (NASB95)

The noun brabeion, “prize,” refers to the believer’s inheritance or escrow blessings, which are released to the believer upon executing the Father’s plan for their lives (Ephesians 1:14, 18; Philippians 3:14; Colossians 1:12; 3:23-24; 1 Peter 1:4; Hebrews 9:15).

Philippians 3:14 I am sprinting towards the finish line for the prize, which is God the Father’s invitation to privilege residing in the Person of Christ Jesus. (Author’s translation)

Every church age believer has the opportunity to receive his eternal inheritance if he fulfills the condition of being faithful till death or the rapture whichever comes first and thus executes the Father’s will for his life.

If we are not faithful and don’t stay habitually in fellowship with the Lord we will be disqualified from receiving rewards.

Colossians 3:23 Whatever you do, do your work heartily, as for the Lord rather than for men 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. 25 For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality. (NASB95)

The prize is given to the overcomer and refers to the privilege of ruling with Christ during His millennial reign and throughout the eternal state, and only the overcomer will receive it (Romans 8:16-18; 2 Timothy 2:12a; Revelation 2:26; 3:21).
Revelation 2:26 “He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS.” (NASB95)

Revelation 3:21 “He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.” (NASB95)

The prize is also intimate access to the Person of Christ during His millennial reign and the eternal state and thus it involves having the privilege of being a companion to the Lord during His millennial reign and throughout the eternal state.

The believer who does not execute the Father’s plan by habitually remaining out of fellowship through disobedience and will experience loss of rewards and temporary shame and embarrassment when he stands before the Lord Jesus Christ at the Bema Seat Evaluation.

1 John 2:28 Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. (NASB95)

Salvation

The doctrine of salvation in the Bible is of course an extremely important one and very often misunderstood. For many Christians salvation is simply understood in relation to justification. In other words, they only think of it in relation to the sinner receiving eternal salvation through faith alone in Jesus Christ alone. However, the Scriptures teach that it involves much more than this since they teach that it is accomplished in stages.

The first stage occurs at the moment of conversion or in other words, justification. The second occurs when the Christian is experiencing fellowship with God or in other words, experiencing their sanctification. The final stage takes place when the Christian receives their resurrection body at the rapture of the church.

The nature of salvation is also misunderstood by Christians today in the sense that when they think of being saved, they think of receiving eternal life and the forgiveness of sins. They often don’t understand that salvation in the Bible speaks of deliverance. The Scriptures teach that salvation is deliverance from eternal condemnation. It is also a deliverance from being condemned by the Law. Furthermore, it is a deliverance from real spiritual death, the sin nature, personal sins, the devil and his cosmic system.

At the moment of their conversion or we can say justification the Christian was delivered from all these things in a positional sense. They initially experience this deliverance at their conversion but lose this experience by committing sin. Confession of sin restores them to fellowship which is maintained by obedience to
the Word of God. They can experience this deliverance in time after their conversion through fellowship. They will experience this deliverance in a perfective sense when they receive their resurrection body at the rapture of the church.

*What is the Christian Saved From?*

As we noted in our introduction, the Scriptures teach that salvation is deliverance from eternal condemnation. It is also a deliverance from being condemned by the Law. Furthermore, it is a deliverance from real spiritual death, the sin nature, personal sins, the devil and his cosmic system. At the moment of their conversion or we can say justification the Christian was delivered from all these things in a positional sense. They initially experience this deliverance at their conversion but lose this experience as a result of committing sin. This problem is resolved by the confession of sin (1 John 1:9) which restores the Christian to experiencing their deliverance. This is maintained by obedience to the Word of God. Thus, the Christian can experience this deliverance in time through fellowship. They will experience this deliverance in a perfective sense when they receive their resurrection body at the rapture of the church.

*The Death and Resurrection of Jesus Christ Provided Salvation*

Our Lord’s death and resurrection provided the entire human race deliverance from the sin nature, spiritual death, personal sins, eternal condemnation, condemnation from failing to keep the Law perfectly, Satan and his cosmic system. The sinner appropriates this deliverance by exercising faith in Jesus Christ which results in the Holy Spirit identifying them with Christ in His death and resurrection.

*Substitutionary Spiritual Death of Jesus Christ*

Our Lord’s spiritual death is recorded in Matthew 27:46.

**Matthew 27:45** Now from the sixth hour darkness fell upon all the land until the ninth hour. 46 About the ninth hour Jesus cried out with a loud voice, saying, “ELI, ELI, LAMA SABACHTHANI?” that is, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” (NASB95)

When the Lord Jesus Christ cried out “My God, My God, why have You forsaken Me? He was experiencing spiritual death meaning that in His human nature he was separated from His Father.

In John 19:30, the Lord triumphantly said “It is finished” while He was still alive and which statement refers to the payment of our sins.
**John 19:30 Therefore when Jesus had received the sour wine, He said, “It is finished!’ And He bowed His head and gave up His spirit.”** (NASB95)

Therefore, it was His spiritual death that was the payment for our sins and not His physical death since the consequences of the human race possessing a sin nature and committing personal sins is spiritual death. In His sinless human nature, our Lord suffered the loss of fellowship with the Father during those last three hours of darkness on the Cross so that we might never suffer the second death in the eternal lake of fire, which is eternal loss of fellowship with God. Therefore, God the Father considers Christ’s spiritual death to be the believer’s since this death dealt with the believer’s problem of real spiritual death.

Every person that is born into the world is physically alive yet spiritually dead and possesses a sin nature as a result of God imputing Adam’s sin in the Garden of Eden to his posterity, i.e. the human race. This sin nature and spiritual death manifest itself in the life of a human being through the function of the volition in obeying the desires of the sin nature.

The fact that our Lord’s spiritual death was the payment for our sins and not His literal blood is illustrated in Isaiah 53.

**Isaiah 53:10 But the LORD was pleased to crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities.** (NASB95)

“Anguish of His soul” refers to the intense suffering of our Lord’s human soul as a result of being separated from the Father on the Cross and experiencing spiritual death as a perfect sinless human being. This suffering no angel or man will ever be able to identify with since no angel or man has kept themselves experientially sinless.

Notice that Isaiah says that the anguish of the Son’s soul while experiencing spiritual death “satisfied” the Father, which refers to propitiation. This passage further substantiates that it was the Lord Jesus Christ’s spiritual death that propitiated the Father and not His literal blood.

The greatest suffering the humanity of Christ endured on the cross was “not” the physical and mental torture of the cross but rather when He experienced separation from His Father during those last three hours on the Cross as a result of receiving the imputation of the sins of the entire world by the justice of God the Father.

The physical suffering that our Lord endured through the scourging and beatings at the hands of the Jews and Romans as well as the crucifixion itself were in fact part of His bearing the judgment for our sins.
Remember, the unbeliever will suffer eternity in the Lake of Fire in a resurrection body according to Daniel 12:1, Romans 2:7, Revelation 20:11-15 and many other passages. This suffering is not only spiritual death but also physical suffering. Thus, since our Lord died spiritually so that no human being will be separated from God for all of eternity in the Lake of Fire so Christ suffered the physical torture so that no human being will suffer physically forever in the Lake of Fire.

Our Lord’s loss of fellowship with His Father in His humanity during those last three hours in darkness on the Cross was infinitely more painful to our Lord than the physical suffering He had endured and was enduring. Our Lord’s loss of fellowship with His Father in His humanity during those last three hours in darkness on the Cross was valued infinitely more by the Father than the shedding of His literal blood or His physical suffering.

This is not to say that the Father did not value the physical suffering of His Son, or His literal blood, which was sinless, He did, but literal blood though sinless cannot resolve man’s problem of separation from God under real spiritual death. A sinless human being suffering the loss of fellowship with the Father was the penalty that had to be paid in order to redeem human souls from the curse of Adam sin of disobedience and real spiritual death.

Our Lord died spiritually and was separated from His Father during those last three hours on the Cross so that we might never be separated from God for all of eternity due to sin.

During the last three hours on the cross, God the Father imputed every sin in human history-past, present and future to the impeccable humanity of Christ in hypostatic union. Consequently, Christ voluntarily suffered the penalty for this imputation as our Substitute, which was spiritual death.

2 Corinthians 5:21 He (Christ) who never knew sin experientially (Christ was impeccable), on behalf of us (as our Substitute), was made (the representative of) sin in order that we might become the very righteousness of God in Him. (Author’s translation)

Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us -- for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE.” (NASB95)

This spiritual death served as the propitiation for these sins, the reconciliation of the world to God, the redemption of the entire human race out of the slave market of sin and the basis for the forgiveness of sins and eternal salvation.

Imputation is the function of the justice of God in crediting something to someone for cursing or for blessing.
There are two categories of imputations: (1) Real: “crediting to a person something which belongs to him” (2) Judicial: “crediting to a person something which does not belong to him.”

A real imputation has a target or a home whereas as a judicial imputation has no target or home, and emphasizes the Source, the justice of God. To complete a judicial imputation divine justice must immediately pronounce a verdict, cursing or blessing.

Judicial Imputations: (1) Imputation of human sin to Christ (2) Imputation of divine righteousness to sinful mankind through faith in Christ.

Sin is any thought, word or action that is contrary to the will and holy character of God and is thus disobedience to the commands and prohibitions of God. Therefore, during the last three hours on the cross, God the Father imputed every sin in human history-past, present and future to the impeccable humanity of Christ in hypostatic union.

During the last three hours on the Cross, God the Father credited to the impeccable humanity of Christ something, which did not belong to Him, namely the sins of the entire world-past, present and future! When the sins of mankind were imputed to the impeccable humanity of Christ, the justice of God took action and pronounced a guilty verdict. Therefore, when Christ was receiving the imputation of the sins of the world, God was not projecting into the soul of the human nature of Christ the sins of the world, nor does imputation put Him into contact with sin.

This imputation made the Lord a curse for us and set Him up to receive the penalty for our sins, which is spiritual death, i.e. separation from God.

When Christ cried “My God, My God, why have you forsaken Me?” He was suffering the “consequences” for our sins, which was separation from the Father and was “not” coming into contact with our sins, nor was He becoming literal sin.

Christ could not experience or come into contact with sin unless He Himself chose to sin. You cannot experience or come into contact with sin unless one chooses to sin. Therefore, there is no way possible that the Lord could come into contact with our sins or experience them. Furthermore, the imputation of every sin in history to Christ does “not” mean that Christ became literal sin, which is a heretical statement. If the Lord did become literal sin then He would no longer be qualified to be our perfect Substitute.

Therefore, Jesus Christ died spiritually meaning that in His human nature, He was separated from His Father in the sense that He lost fellowship with His Father during those last three hours on the Cross. He suffered this spiritual death so that no member of the human race should have to. Thus, the believer is identified with our Lord’s spiritual death since this death spared the believer from the second death in the eternal lake of fire.
The Substitutionary Physical Death of Jesus Christ

The physical death of our Lord is recorded in the Gospels (Matthew 27:47-50; Mark 15:22-40; Luke 23:33-49; John 19:16-30). The Lord Jesus Christ did “not” die from suffocation or exhaustion, nor did He bleed to death, or die of a broken heart but rather He died unlike any person in history, namely by His own volition. Remember what our Lord said in John 10:18.

If He had bled to death, He would have fainted. The Lord Jesus Christ was in total control of His faculties and was totally and completely alert throughout all His suffering on the cross. Our Lord’s voluntary physical death was another indication to those observing Him at the Cross that He was indeed the Son of God. He died like no other man in history, namely, of His own choosing. This is why the centurion stated that our Lord was the Son of God.

Matthew 27:50 And Jesus cried out again with a loud voice, and yielded up His spirit. (NASB95)

“Yielded up” is the aorist active indicative form of the verb aphiemi, “to dismiss, to release, to let go.” The aorist tense of the verb is a culminative aorist, which views an event from its existing results, the Lord Jesus Christ's physical death.

The Lord is the only human being in history to dismiss His own spirit from His body. Every human being that dies physically as a result of a sovereign decision of God but here the Lord chooses to die physically. Our Lord’s voluntary physical death was another indication to those observing Him at the Cross that He was indeed the Son of God. He died like no other man in history, namely, of His own choosing. Our Lord’s burial is recorded in John 19:38-42.

The perfect sinless humanity of Christ was born trichotomous: (1) Body (2) Soul (3) Spirit. Therefore, our Lord’s physical death was unique because it was a trichotomous separation: (1) His physical body went to the grave (Luke 23:50-53). (2) His human spirit went to heaven (Luke 23:46; John 19:30). (3) His human soul went into Paradise a compartment of Hades (Luke 23:43; Acts 2:27; 2:31; Eph. 4:9).

The Lord was brought back from the dead by three categories of divine omnipotence: (1) Omnipotence of God the Father sent back our Lord’s human spirit to the body in the grave (Acts 2:24; Rom. 6:4; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 1 Pet. 1:21). (2) Omnipotence of God the Holy Spirit sent back our Lord’s human soul to the body in the grave (Rom. 1:4; 8:11; 1 Pet. 3:18). (3) Omnipotence of God the Son raised His physical body from the grave (John 2:20-23; 6:39-40, 54 10:17-18).
The Lord Jesus Christ died physically in order to deal with the problem of the sin nature in the human race, which is located in the physical body of a person as a result of God imputing Adam’s sin in the Garden of Eden to every person at the moment of physical birth. Therefore, the Christian’s problem with his indwelling Adamic sin nature is resolved when he is identified with Christ in His physical death through the baptism of the Holy Spirit the moment they were declared justified through faith in Jesus Christ as their Savior (Romans 6:1-10).

Redemption

One of the results of our Lord’s substitutionary spiritual and physical deaths on the cross is that He redeemed the entire human race out from the slave market of sin. “Redemption” refers to that aspect of Christ’s finished work on the Cross—that “purchased” all of humanity out of the slave market of sin. It is appropriated through the non-meritorious decision to believe in Jesus Christ for salvation. Redemption is one of the three major doctrines of Soteriology: (1) Redemption: inward (2) Reconciliation: manward (3) Propitiation: Godward.

The doctrine of redemption refers to the fact that Jesus Christ’s spiritual and physical deaths on the cross were a substitutionary ransom for the benefit of each and every member of the human race. These unique substitutionary deaths redeemed the entire human race out from the slave market of sin in which each and every member of the human race was born physically alive but spiritually dead.

There are many references in the New Testament to the Lord Jesus Christ “purchasing” the entire human race out of the slave market of sin by means of His voluntary, substitutionary spiritual and physical deaths on the Cross.

Mark 10:45 “For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” (ESV)

Matthew 20:28 “even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” (ESV)

Acts 20:28 Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. 29 I know that after my departure fierce wolves will come in among you, not sparing the flock. (ESV)

Romans 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus. (NASB95)

1 Corinthians 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption. (NASB95)

1 Corinthians 6:20 for you were bought with a price. So glorify God in your body. (ESV)
1 Corinthians 7:23 You were bought with a price; do not become slaves of men. (ESV)

Galatians 3:13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith. (ESV)

Galatians 4:4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons. 6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” (ESV)

Ephesians 1:7 In whom (the Beloved) we have the redemption through His blood (Christ’s substitutionary spiritual death), the forgiveness of sins according to the riches of His grace. (NASB95)

Colossians 1:13 For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, 14 in whom we have redemption, the forgiveness of sins. (NASB95)

1 Timothy 2:1 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, 2 for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. 3 This is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For there is one God, and one mediator also between God and men, the man Christ Jesus, 6 who gave Himself as a ransom for all, the testimony given at the proper time. (NASB95)

Titus 2:11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. (NASB95)

Hebrews 9:11 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. 13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to
God, cleanse your conscience from dead works to serve the living God? 15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. (NASB95)

1 Peter 1:17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth, 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. (NASB95)

2 Peter 2:1 But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. (ESV)

Revelation 5:9 And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation. (ESV)

Revelation 14:1 Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads. 2 And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps, 3 and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth. 4 It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb, 5 and in their mouth no lie was found, for they are blameless. (ESV)

The Redeemer

The Lord Jesus Christ is the Redeemer of the entire human race. He is mankind’s Kinsman-Redeemer. The Lord is the Redeemer of Israel (Ps. 78:35; Isa. 43:14; 44:24; 49:7; 54:5, 8; 60:16). He is redeemer of the Church (1 Cor. 1:30; Gal. 3:13; Eph. 1:7, 14; Col. 1:14; Titus 2:14).

A Kinsman-Redeemer must be related to the one who is being redeemed and must be able to afford the ransom price and thus fulfill its righteous demands. Our Lord fulfilled this in His incarnation by becoming true humanity. As our Kinsman-
Redeemer, our Lord had to be like us. The second Person of the Trinity became a man (John 1:14; 1 Tim. 3:16; Heb. 2:14; 1 John 1:1).

The Lord Jesus Christ is the one and only Redeemer of mankind and the only sacrifice that God will accept (Matt. 20:28; Mark 10:45; 1 Tim. 2:6). He is the only one qualified to be mankind’s Redeemer due to the fact that He is impeccable (1 Pet. 1:19). The doctrine of the Kinsman-Redeemer originates in the Old Testament. The Hebrew word in the Old Testament for Redeemer is goel. Kinsman redemption was of persons, estates, and inheritance (Lev. 25:25, 48; Gal. 4:5; Eph. 1:7, 11, 14).

The Lord Jesus Christ is a type of Kinsman-Redeemer in that He became like one of us-human. He was able to afford and pay the ransom price which was His substitutionary spiritual and physical deaths, and was also willing to pay the ransom price. Christ as the Kinsman-Redeemer fulfills the type of being willing to redeem.

The Kinsman-Redeemer type states that the Redeemer: (1) Must be a kinsman or related by blood (Lev. 25:48-49; Ruth 3:12-13; Heb. 2:14-15) (2) Must be able to pay the redemption price (Ruth 4:4-6; cf. Jer. 50:34; John 10:11, 18) (3) Must be able to pay the righteous demands (Lev. 25:27; Gal. 3:13; 1 Pet. 1:18-19) (4) Must be “willing” to pay the redemption price (John 10:18).

Reconciliation

Another thing that our Lord’s spiritual and physical deaths on the cross accomplished is that they reconciled sinners to a holy God. Reconciliation is God’s peace treaty with the entire human race. Reconciliation removes the Barrier, which separates God from man (Eph. 2:14-16).

The peace offering in the Old Testament depicts reconciliation (Lev. 3; 7:11-38; 8:15). The peace offering emphasizes the Person of Christ. The peace offering sets forth God as propitiated and the sinner reconciled.

The Author of the Peace Treaty is God the Father (2 Cor. 5:18a; Eph. 1:3-7; 2:14-16). Man was the enemy of God (Rom. 5:6-10; Eph. 2:1-5). God the Father is the Initiator of the peace treaty with man. Man is totally helpless to make peace with God (Rom. 3:10, 23; 8:5-8; Eph. 2:1).

The Lord Jesus Christ is the Mediator of the Peace Treaty (2 Cor. 5:18b; 1 Tim. 2:5). The Lord is the peacemaker (Eph. 2:14). This peace treaty took place inside the Person of Christ, the God-Man (2 Cor. 5:19a; Eph. 2:14-16; Col. 1:22; 1 Pet. 2:24).

God offers the entire world a full pardon of their sin through faith in Jesus Christ (2 Cor. 5:19b; Acts 13:38; Eph. 1:7; 4:32b; Col. 1:14; 2:13; 1 John 2:12). Every believer in the Church Age has been an ambassador for Christ (2 Cor.
5:20a). The terms of the Peace Treaty is to believe on the Lord Jesus Christ (Acts 16:31; John 3:16, 36).

Reconciliation is totally the work of God. It is God’s peace treaty with the entire human race or the removal of the Barrier, which separated God from man and is a result of the finished work of Christ on the Cross (2 Cor. 5:18; Eph. 2:14-16; Col. 1:20-21).

Propitiation

Propitiation is the Godward side of salvation whereby the voluntary substitutionary spiritual death of the impeccable humanity of Christ in hypostatic union satisfied the righteous demands of a holy God that the sins of the entire world -past, present and future be judged.

Romans 3:21 But now, independently of seeking to be justified by obedience to the Law, the righteousness originating from God is being manifested at the present time while simultaneously being attested to by the Law and the Prophets. 22 Namely, the righteousness originating from God through faith in Jesus who is the Christ for the benefit of each and every person who does believe for there is, as an eternal spiritual truth, absolutely no distinction. 23 For each and every person has sinned consequently they are always failing to measure up to the glory originating from God 24 with the result that they might, as an eternal spiritual truth, be undeservedly justified based upon His grace by means of the redemption, which is by means of the spiritual death of Christ who is Jesus 25 whom God the Father offered publicly as a propitiatory gift through faith by means of His blood in order to demonstrate His righteousness because of the deliberate and temporary suspension of judgment of the sins, which have taken place in the past on the basis of the tolerance originating from the character and nature of God the Father. 26 Correspondingly, in relation to the demonstration of His righteousness during this present distinct period of history, that He Himself is, as an eternal spiritual truth, inherently righteous, even while justifying anyone by means of faith in Jesus. (Author’s translation)

Hebrews 2:17 Therefore, He (the Lord Jesus Christ) had to be made like His brethren (humanity) in all things, that He might become a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. (NASB95)

1 John 2:2 And He Himself (the Lord Jesus Christ) is the propitiation for our sins; and not for ours only, but also for those of the whole world. (NASB95)
1 John 4:10 In this is love, not that we loved God (the Father), but that He loved us and sent His Son to be the propitiation for our sins. (NASB95)

*Unlimited Atonement*

Our Lord’s substitutionary spiritual and physical deaths on the cross were on behalf of all of sinful humanity. This is called the “unlimited” atonement, which is taught by Paul in 1 Timothy 2:4.

1 Timothy 2:1 Therefore, based upon my previous statements, I first of all urgently request specific detailed requests, reverential prayers, intercessory prayers, thanksgivings be regularly offered up on behalf of each and every member of the human race, 2 on behalf of kings as well as each and every one of those individuals who are in authority in order that we may continue to live a peaceful and tranquil life with absolute godliness as well as dignity. 3 This is, as an eternal spiritual truth noble as well as pleasingly acceptable in the judgment of God the Father, our Savior 4 who, as an eternal spiritual truth desires each and every member of the human race to be saved as well as to enter into knowing experientially the truth. (Author’s translation)

“Who, as an eternal spiritual truth desires each and every member of the human race to be saved” is a relative pronoun clause that is connected to verse 3, which itself is connected to verse 1. It reveals that the reason why intercessory prayer for each and every member of the human race is noble and pleasingly acceptable to the Father is that He desires each and every member of the human race to be saved.

The expression πάντας ἀνθρώπους, “each and every member of the human race” in verse 4 is picked up from verse 1 where it mean the same thing. Thus, as noted in verse 1 Paul taught that it is the Father’s will that the Ephesians intercede in prayer for all people or each and every member of the human race. Now in verse 4 he teaches that the Father wants the Ephesians to do this because it is His will that each and every member of the human race be saved and to come to an experiential knowledge of the truth. This expression refers to “common” or “universal grace.” God the Holy Spirit, in common or universal grace, makes the Gospel understandable to unbelievers, so that they may make a decision to either accept or reject Jesus Christ as Savior.

When Paul says that the Father desires each and every member of the human race to be saved does not imply that all will be saved automatically. Rather, he is simply teaching that the Father desires this to be the case and made it possible by making salvation possible for everyone through the gospel of His Son Jesus Christ. The offer salvation is made possible to every member of the human race because the Father’s Son Jesus Christ died on the cross for each and every member of the
human race. The fact that the sinner has to make a volitional decision in relation to this offer is clearly taught by Paul in Romans 3:21-5:1 and many other passages such as Ephesians 2:8-9, Galatians 2:16 and John 3:16-17 just to name a few.

“To be saved” speaks of the act of the Father delivering each and every member of the human race without exception from personal sin, the sin nature, Satan, his cosmic system, condemnation from the Law, spiritual and physical death and eternal condemnation through faith in His Son Jesus Christ.

This statement in 1 Timothy 2:4 teaches the “unlimited” atonement and refutes those who adhere to a “limited” atonement. The latter is a false doctrine that is actually an attack instigated by Satan upon the integrity of God. The “limited” atonement doctrine contends that Christ died for only the elect or in other words, believers whereas the “unlimited” atonement contends that Christ died for “all” men, all-inclusive, without exception and thus “without racial, sexual or social distinction.” This doctrine states that Jesus Christ died for every sin committed by every single member of the human race-past, present and future (John 1:29; Rom. 5:6-8; 1 Tim. 4:10; Titus 2:11; 1 John 2:2).

The Bible emphatically states that God desires for all men to be saved and that Christ died for all people. The apostle Paul taught the Roman believers that Christ died for the ungodly, which refers to unbelievers and reconciled us meaning believers, while we were God’s enemies. Therefore, if Christ reconciled the believer to God while he was an enemy of God, then Christ died for unbelievers as well (Romans 5:6-10).

Thus, in order for God’s desire for all men to be saved to ever have any chance of becoming a reality, He would have to send His Son into the world to die for all men. Therefore, Christ’s death on the Cross was the propitiation for the sins of both believers and unbelievers. Of course, all men will not be saved because many will reject Jesus Christ as Savior.

The “limited” atonement doctrine contends that Christ died for only the elect or in other words, believers whereas the “unlimited” atonement contends that Christ died for “all” men, all-inclusive, without exception and thus “without racial, sexual or social distinction.”

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John 1:29 The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world!” (NASB95)

John 4:41 Many more believed because of His word; 42 and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.” (NASB95)
Hebrews 2:9 But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. (NASB95)

Titus 2:11 For the grace of God has appeared (the Lord Jesus Christ), bringing salvation to all men. (NASB95)

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you (unbeliever), not wishing for any to perish but for all to come to a change of mind about Christ. (NASB95)

2 Corinthians 5:14 For the love of Christ motivates us, having concluded this, that one (Jesus Christ) died for all men, therefore, all died (as a result of Adam’s sin). 15 And He (the Lord Jesus Christ) died for all men, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf! (Author’s translation)

2 Corinthians 5:18 Now all these things are from God the Father, the One who reconciled us to Himself through Christ and gave to us for our benefit the ministry of this peace treaty (the Gospel). 19 Specifically that God the Father was reconciling the world to Himself in Christ, not charging their personal sins to their account, and has deposited in us (believers) the doctrine of this peace treaty (the Gospel). (Author’s translation)

John 3:16 For God the Father so loved the world that He gave His uniquely virgin born Son, that whoever believes in Him should not perish (go to the Lake of Fire), but have eternal life (live with God forever and ever)! (Author’s translation)

1 Timothy 2:5 For there is one God, and one mediator also between God and men, the man Christ Jesus, 6 who gave Himself as a ransom for all, the testimony given at the proper time. (NASB95)

1 Timothy 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers. (NASB95)

1 Peter 3:18 For Christ also died for sins once for all (the entire human race), the just (the believer) and the unjust (unbeliever), in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit. (NASB95)

1 John 2:2 Furthermore, He Himself is the propitiation with regards to our sins. In fact, He Himself is the propitiation not with regards to our sins only in contrast with the rest of unregenerate humanity, absolutely not, but also with regards to the entire world, without exception and without distinction. (Author’s translation)
1 John 4:14 We have seen and testify that the Father has sent the Son to be the Savior of the world. (NASB95)

The “limited” atonement doctrine contends that Christ died for only the elect or in other words, believers whereas the “unlimited” atonement contends that Christ died for “all” people, all-inclusive, without exception and thus “without racial, sexual or social distinction.”

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Christ had to die for everyone otherwise if He did not then unregenerate men could accuse God at the Great White Throne Judgment of wrongdoing by stating that they never were given a chance since their sins were never atoned for. Thus, the fact that Christ did die for everyone gives no one an excuse at the Great White Throne Judgment. They will go to the Lake of Fire forever because they chose to and not because God wanted them to.

In Romans 1:16, Paul teaches that the gospel is the power of God for salvation to “everyone” who believes.

Romans 1:16 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. (NASB95)

Therefore, the expression “who believes” refers to making the non-meritorious decision to trust or place one’s complete confidence in the Person of Jesus Christ for salvation. Then the apostle Paul notes the universal nature of salvation by faith in Jesus Christ with the phrase “to the Jew first and also to the Greek.” This phrase demonstrates that God desires all men to be saved and that Christ died for all men.

The expression “to the Jew first and also to the Greek” does “not” mean that every Jew must be evangelized before the gospel can be presented to the Gentiles but rather means that the Jews were elected by God as noted by Paul in Romans 9-11. Also, this expression “to the Jew first and also to the Greek” places the Jew on equal footing with the Gentile with respect to the need for salvation.
In Romans 1:16, the apostle Paul reveals three principles: (1) The effect of the gospel is salvation. (2) The extent of the gospel is that it is for all men. (3) The condition attached to the gospel is faith in Christ.

The Resurrection of Jesus Christ

The resurrection of Christ was a fulfillment of Old Testament prophecy.

Psalm 16:10 “For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.” (NASB95)

Paul taught in 1 Corinthians 15:3-4, the resurrection of our Lord from the dead is a fundamental doctrine of the Christian faith at the very heart of the gospel.

1 Corinthians 15:3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures 4 and that He was buried, and that He was raised on the third day according to the Scriptures. (NASB95)

The resurrection is fundamental to the gospel because it demonstrates that Jesus of Nazareth is in fact God. It demonstrated the substitutionary spiritual and physical deaths of our Lord were acceptable to the Father as the atonement for sin. The resurrection of Jesus from the dead was central to the preaching of the apostles, who were witnesses of His resurrection (see Acts 2:24, 32; 3:15, 26; 4:10; 5:30; 10:40; 13:30, 33, 34, 37; 17:31).

Only one resurrection has taken place in human history—the humanity of our Lord Jesus Christ. He was the first fruits in resurrection (1 Cor. 15:23). There were only resuscitations prior to the humanity of Christ’s resurrection.

Jesus never predicted His death without adding that He would rise again. Look at the list of Scriptures in which Jesus predicted His resurrection: Matthew 12:38-40; 16:21; 17:9, 22-23; 20:18-19; 26:32; 27:63; Mark 8:31-9:1; 9:10, 31; 10:32-34; 14:28, 58; Luke 9:22-27; John 2:18-22; 12:34; chapters 14-16. Jesus not only predicted His resurrection but also emphasized that His rising from the dead would be the “sign” to authenticate his claims as being the Messiah (Jn. 2:13-22).

Our Lord declared openly that He was the resurrection (John 14:6).

John 11:25 Jesus said to her, “I am the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die. Do you believe this?” (NASB95)

The apostles confirmed that He had risen from the dead on the third day (Acts 1:22; 2:24, 32; 3:15).

The resurrection of Christ demonstrated to all that He was indeed who He claimed to be, namely, the incarnate Son of God (Rm. 1:1-4).

Romans 1:1 Paul, a slave owned by Christ who is Jesus, called as an apostle, set apart for the gospel originating from God, 2 which He promised
beforehand through His prophets in the Holy Scriptures 3 concerning His Son, who was born as a descendant of David with respect to His human nature. 4 The One demonstrated as the Son of God by means of divine power with respect to a nature characterized by holiness because of the resurrection from the dead ones, Jesus Christ, our Lord. (Author’s translation)

The Resurrection of Christ in Relation to the Christian

In the book of Romans, Paul teaches how the resurrection relates to the Christian. In Romans 4:25, Paul declares that the Lord Jesus Christ died because of the Christian’s sins and was raised from the dead because of the Christian’s justification. Christ was raised for the Christian’s justification in the sense that the resurrection of Christ demonstrated that God the Father had accepted His Son’s spiritual and physical deaths on the cross to resolve the problem of personal sin and the sin nature in the human race.

Romans 4:25 Who has been delivered over to death because of our transgressions and in addition was raised because of our justification. (Author’s translation)

In Romans 6:4-5, Paul taught that just as the Christ was raised through the glory of the Father so in the same way the Christian would be as well since the Christian has been identified with Christ in His physical death and resurrection.

Romans 6:4 Therefore, we have been buried with Him through baptism with respect to His physical death in order that just as Christ was raised from the dead ones through the glory of the Father, in the same way, we, ourselves will also walk in the realm of an extraordinary life. (Author’s translation)

In Romans 6:5, the apostle teaches that the justified sinner is identified with Christ in His resurrection in order that the believer might receive a resurrection body like the last Adam, Christ so as to replace his sinful body.

Romans 6:5 Therefore, if and let us assume that it is true for the sake of argument that we are entered into union with Him, conformed to His physical death. Of course, we believe this is true. Then, certainly, we will also be united with Him, conformed to His resurrection. (Author’s translation)

Faith Appropriates Salvation

The Scriptures teach that the spiritually dead sinner appropriates the salvation provided for them through the death and resurrection of Jesus Christ by exercising faith in Jesus Christ.

There are three forms of perception: (1) Empiricism: Trusting in one’s experiences in life to make decisions. (2) Rationalism: Trusting in one’s intellect
to make decisions in life. (3) Faith: Trusting in the authority of another to make decisions in life.

Faith is the only system of perception that God will accept because it is compatible with His grace policy (Ephesians 2:8-9). The object of the Christian’s faith at the moment of conversion is the Lord Jesus Christ and the object of his faith after conversion is the written Word of God.

Faith for the Christian is trusting in the authority of the Word of God in order to govern one’s life. Faith is obedience to God’s commands and is the positive response to God’s commands and acting upon those directions. The Bible never separates faith from obedience (cf. Hebrews 11:8). Unbelief on the other hand is disobedient and is the negative response to God’s commands and as a result the failure to act upon God’s commands (Hebrews 3:12).

After conversion the believer is to walk by means of faith in the Word of God (2 Corinthians 5:7; Galatians 2:20; Romans 1:16-17; Hebrews 10:37-38). Just as the Christian received the Lord Jesus as his Savior by exercising faith in Him for eternal salvation, so after conversion he is to live by the same principle of faith (Compare Ephesians 2:8-9 with Colossians 2:5-7).

The principle of faith operates quite simply: (1) God speaks and we hear His Word. (2) We trust His Word and act on it no matter what the circumstances are or what the consequences may be. The circumstances may be impossible, and the consequences frightening and unknown but we obey God’s Word just the same and believe Him to do what is right and what is best.

Hebrews 11:1-3 gives a definition of faith and also a description of the nature of faith or in other words, what faith does and how it works.

**Hebrews 11:1** Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the men of old gained approval. 3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible. (NASB95)

One of the foundational doctrines of the Christian faith is that of the doctrine of justification. This doctrine has given assurance to believers throughout the centuries and has changed the course of human history. By way of definition, justification is a judicial act of God whereby He declares a person to be righteous as a result of crediting or imputing to that person His righteousness the moment they exercised faith in His Son Jesus Christ. Consequently, God accepts that person and enters that person into a relationship with Himself since they now possess His righteousness.

The mechanics of justification are as follows: (1) God condemns the sinner, which qualifies them to receive His grace. (2) The sinner believes in Jesus Christ as His Savior. (3) God imputes or credits Christ’s righteousness to the believer. (4)
God declares that person as righteous as a result of acknowledging His Son’s righteousness in that person.

Justification is God declaring a person to be righteous as a result of acknowledging or recognizing His righteousness in that person, and which righteousness He imputed to that person as a result of their faith in His Son, Jesus Christ. It causes no one to be righteous but rather is the recognition and declaration by God that one is righteous as He is. It is a once and for all declaration, which never changes and never can be rescinded since God is a perfect Judge who because He is immutable, always makes perfect decisions.

To be justified by God through faith alone in Christ alone means that God can never condemn us for our sins. It means that a believer can never lose his salvation because of any sin since God, who is a perfect judge, rendered a perfect decision when he declared righteous the person, who exercised faith in His Son Jesus Christ! Thus, Paul declares the following: Romans 8:1, “Therefore there is now no condemnation for those who are in Christ Jesus.”

Faith is the positive response and obedience to God’s commands and prohibitions and acting upon those directions whereas unbelief on the other hand is disobedient and is the negative response to God’s commands and as a result the failure to act upon God’s commands.

A Christian’s faith is based upon trusting in the authority of the Scriptures in order to govern his life and is a non-meritorious system of perception. The object of the sinner’s faith for eternal salvation is the Lord Jesus Christ and the object of his faith after conversion is the written Word of God. In order for the Christian to please God and gain His approval he must trust in the authority of the Scriptures to govern his life (See Hebrews 11:6).

Justification By Faith In Christ In Romans 3:21-31

The Scriptures teach that the only way that a member of the human race can ever be declared righteous by God is through receiving the gift of divine righteousness by grace through faith alone in Christ alone.

In Romans 3:28, Paul teaches that justification is by means of faith in Jesus Christ, independently of actions produced by obedience to the Law.

Romans 3:28 For we maintain that a man is justified by faith apart from works of the Law. (NASB95)

This verse presents the reason why human boasting is excluded by means of the principle of faith in Jesus Christ. Human boasting is the sinner’s arrogant self-confidence in his own merits when approaching a holy God as the means of establishing a relationship with Him. This arrogant self-confidence in approaching God on the basis of one’s own merits expresses itself through an attitude of
independence from God, which is evil. To attempt to approach God independently of the means He provided through His Son is the epitome of arrogance and independence from God or the epitome of evil. Thus, boasting in oneself before God is evil since evil is independence from God (Isaiah 14:12-14).

Boasting in oneself can manifest itself by attempting to perform a meritorious system of works to establish a relationship with God. It can manifest itself by thinking one has merit with God based upon one’s racial background as the Jews did. It can manifest itself in thinking that one has merit with God based upon what one possesses such as the Jews in relation to the Old Testament.

Also, boasting in oneself can manifest itself by attempting to establish a relationship with God through some system of morality. The Bible rejects human righteousness since it is based upon a comparison with the morality of other human beings rather than based upon the absolute standard of God’s perfect righteousness.

In Romans 3:9-20 and 23, Paul demonstrates that there is no one in the human race that has merit with God and could get into heaven or enter into a relationship with a holy God based upon his own merits.

Now, in Romans 3:21-31, Paul argues that since the sinner is justified by means of faith in Jesus Christ and not through a meritorious system of works or obedience to the Law, then the sinner has no room for boasting. Therefore, the sinner is justified on the basis of the merits of Jesus Christ and the merits of His spiritual death on the Cross.

In Romans 3:27-31, Paul’s argument has his Jewish countrymen in mind since the unsaved Jews presumptuously and arrogantly thought that they would enter the kingdom of heaven because of their racial background as Jews and circumcision as well as being the recipients and custodians of the Old Testament canon of Scripture.

The only form of appropriate and justified form of boasting is that of boasting in the unique Person, Finished Work of our Lord and Savior Jesus Christ.

Sinful mankind could not produce the perfect obedience required by the Law in order to establish a relationship and fellowship with a holy God. What the Law could not do through sinful mankind, namely, save it, God the Father did through the Person and Work of His Son on the Cross (Rom 8:1-8).

Religion promotes human pride and arrogance whereas Biblical Christianity rejects it. Theologically, religion is the antithesis to Biblical Christianity in that it is the ignorant, presumptuous, vain and arrogant attempt by man to gain the approbation of God by depending upon a legalistic, meritorious system of human works rather than the impeccable Person and Finished Work of the Lord Jesus Christ. Religion is sponsored by Satan and the kingdom of darkness and is his ace trump.
Romans 3:28 reiterates what Paul taught in Romans 3:20-21. Paul teaches in Romans 3:20-24 that the Law required perfect obedience, which mankind has no capacity to do because they are under the dominion of the old Adamic sin nature. Thus, the human race stands condemned before a holy God, having absolutely no merit with God.

As Paul points out in Romans 3:21-31, the fact that the sinner is justified on the basis of God’s grace policy and through faith in Jesus Christ totally rejects and excludes the idea that the sinner could enter into a relationship with a holy God based upon his own merits. As long as sinful man boasts in his own actions and merit, it will be impossible for him to trust in Jesus Christ whom the Father sent to redeem sinful man. The sinner can only be justified that is rightly related to God or can only be accepted by God and entered into a relationship and fellowship with God when he ceases to place confidence in his own actions, accomplishments or human merit and instead trusts in the merits of Jesus Christ and His death on the Cross to be put right with God.

So Paul’s statement in Romans 3:28 presents the reason why human boasting is not excluded by means of obedience to the Law but rather by the principle of faith in Jesus Christ. Paul refutes the idea that actions produced by obedience to the Law are the means by which human boasting is excluded by reiterating in Romans 3:28 what he said in Romans 3:19-24.

Now, the question arises, does not God want us to be obedient to His Word? The answer is yes. However, Paul is speaking in the context of unbelievers seeking to be justified before a holy God based upon their own merits. He is not speaking in the context of believer’s obeying their heavenly Father as an expression of love for Him. We must remember that the unsaved Jews were seeking to establish a relationship as sinners with a holy God who demanded perfect obedience, which was impossible for the unsaved Jews to do since they were under the power of the sin nature. Therefore, faith in Jesus Christ is the only way an unsaved Jew or Gentile can enter into a relationship with a holy God since Jesus Christ was perfectly obedient and His spiritual death dealt with the sins of humanity.

So the concept of being obedient to the Law in order to be justified by God was impossible since the Law of God demanded perfect obedience, which a sinner has no capacity to do. In fact, for the unsaved Jew to attempt to establish a relationship with a holy God through obedience to the Law was in essence attempting to enter into the kingdom of God based upon one’s own merits. This is impossible since mankind has no merit with a holy God due to the fact that man is a sinner by nature and practice.

“We maintain” is the first person plural present (deponent) middle indicative form of the verb logizomai, which means, “conviction” in the sense of having a fixed or firm belief and confident assurance that is the result of a process of
reasoning from the Scriptures. It means that Paul has come to the conviction that a person is justified by faith in Jesus Christ apart from the works of the Law or in other words, apart from actions that are produced by obedience to the Law.

This word means that Paul was of the conviction that the sinner is justified before God by faith in Jesus Christ rather than by attempting to establish a relationship with God based upon one’s own merits or through obedience to the Law as a system of merit. The word means that he came to this conviction that justification is by faith in Jesus Christ apart from actions produced by obedience to the Law as a system of merit as a result of a thorough and detailed study of the Scriptures.

This conviction is not only the result of a process of studying the Scriptures and receiving direct revelation from the Lord but is also the result of even attempting himself to establish a relationship with God based upon his own merit while as a legalistic, self-righteous Pharisee.

In Romans 3:28, the verb logizomai is in the first person plural form and is identified by grammarians as an “exclusive we” referring to Paul, the other apostles as well as other communicators of the gospel of salvation through faith in Jesus Christ such as Titus and Timothy and also includes Christians in general. This is not an “inclusive” or “literary we” referring to Paul and his audience but rather it is a “exclusive we” referring to himself and other communicators of the gospel of Jesus Christ and Christians in general. The reason this is the case is that in context, Paul is refuting the unsaved Jews who maintained that they were justified before God by their obedience to the Law, as well as through circumcision and their racial background. Neither is this an “editorial” or “epistolary we” meaning that Paul is referring to himself exclusively since in context Paul has been presenting the Christian doctrine of the total depravity of mankind in Romans 1:18-3:20 and another Christian doctrine of justification through faith in Jesus Christ. Both of which are in stark contrast to the teaching of the Judaizers or those unsaved Jews who maintained that you could be justified by obedience to the Law or through circumcision or one’s racial background as a biological descendant of Abraham, Isaac and Jacob. Therefore, the first person plural of this verb indicates that this was the conviction or fixed firm belief of not only himself but also other communicators of the gospel and all Christians in general.

“A man” is the accusative masculine singular form of the noun anthropos, which is used in a generic sense for a human being without reference to sex or racial background and is equivalent to “a person.”

“Is justified” is the present passive infinitive form of the verb dikaioo, which means, “to declare or pronounce righteous.” Therefore, the verb dikaioo refers to God declaring a person as righteous as He is as a result of God imputing or crediting to that person His Son’s righteousness, the moment they exercised faith in His Son, Jesus Christ.
“By faith” is the dative feminine singular form of the noun pistis, which refers to the non-meritorious system of perception of placing one’s “trust” or “confidence in” the merits of the Lord Jesus Christ. He is the object of faith for salvation and justification since His spiritual death on the Cross as an impeccable person redeemed sinful mankind from the slave market of sin, satisfied the demands of a holy God that human sin be judged, reconciled the entire human race to God and fulfilled the righteous requirements of the Law.

The object of faith is Jesus Christ on the Cross as indicated as indicated in Romans 3:22 and 26.

The noun pistis functions as “dative instrumental of means” indicating that faith in Jesus Christ is “the means by which” the sinner is declared righteous by a holy God.

“Apart from” is the improper preposition choris, which is employed with genitive case of the noun ergon, “works” indicating that a person is justified “independently of” or “without relation to” observance of the Law. The word is an “improper” preposition meaning that it does not form compound words with verbs as does epi and sun. When the word is used as a preposition it governs the genitive case and serves to specify the use of the “genitive of separation” or some grammarians identify as the “ablative” case. In Romans 3:28, the improper preposition choris indicates that the sinner is justified “independently of” or “without any connection to” the actions produced by obedience to the Law as a system of merit.

“Works” is the genitive neuter plural form of the noun ergon, which refers to “actions” that are produced by obedience to the Old Testament Scriptures. The noun ergon is used with reference to unsaved humanity in a negative sense and in the plural form referring to “actions” that are produced by obedience to the Old Testament Scriptures, which is designated by the term nomos, “Law.”

The noun ergon, “actions” functions as a “genitive” or “ablative of separation” meaning that the genitive substantive ergon is that from which the head noun pistis, “by faith” is separated. Therefore, as a “genitive of separation” the noun ergon indicates that attempting to be justified by means of actions produced by obedience to the Law is entirely “separated from” attempting to be justified by means of faith in Jesus Christ. They are totally antithetical because in the former the merit is with the subject, himself, whereas with the latter, the merit is in the object of the sinner’s faith, Jesus Christ. The sinner is never justified before God by means of actions produced by obedience to the Law since the presence of the sin nature renders man powerless to be perfectly obedient, which the Law requires. Therefore, the human race does not have the capacity to obey the Word of God perfectly, which a holy God requires in order to be accepted into a relationship and fellowship with Him.
In Romans 8:3, Paul explains that God sent His Son to fulfill the requirement of the Law because obedience to the Law could not save humanity because the human race does not have the capacity to be perfectly obedient to the Law.

“**The Law**” is the genitive masculine singular form of the noun *nomos*, which again does not refer to simply the Mosaic Law, i.e. the Pentateuch but rather the entire Old Testament Scriptures including the Pentateuch. This is indicated by the fact that in Romans 3:27-28, Paul is echoing his statement in Romans 3:19-23 where Paul used *nomos* to refer to the Old Testament Scriptures. The fact that *nomos* in Romans 3:19-23 referred to the Old Testament Scriptures is indicated in that in Romans 3:10-18, Paul quotes from “the Writings” and “the Prophets” and not the Mosaic Law or Pentateuch in order to illustrate that both Jew and Gentile are under the power of the old Adamic sin nature. Therefore, in context, the noun *nomos*, “**Law**” in Romans 3:27-28 refers to the entire Old Testament canon of Scripture and not the Mosaic Law exclusively. Also, the noun *nomos*, “**Law**” contains a figure of speech called “metonymy” where the Law is put for obedience to the Law.

The noun *nomos*, “**Law**” functions as a “genitive of production” meaning that it “produces” the noun *ergon*, “**actions**” to which it stands related. Thus, the noun *nomos*, “**Law**” as a “genitive of production” indicates that obedience to the Old Testament Scriptures “produced” these actions. Therefore, we will translate the noun *nomos*, “produced by obedience to the Law.”

In Romans 3:28, Paul is teaching his audience that the sinner is justified by means of faith in Jesus Christ independently of actions produced by obedience to the Law. The unsaved Jew erroneously and presumptuously and arrogantly thought that his actions produced by obedience to the Law would serve as a system of merit with God, which cause God to declare him righteous. However, the Law demanded perfect obedience, which was impossible because both Jew and Gentile are under the dominion or power of the old Adamic sin nature that manifests itself through the function of the volition resulting in the sinner producing mental, verbal and overt acts of sin (Romans 1:18-32; Romans 2:1).

Therefore, there is no human being that could be declared justified by God as a result of performing actions that are in obedience to the Law since the Law demanded perfect obedience, which no human being could accomplish because they are sinners by nature (Gal. 2:16).

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**Justification By Faith In Romans 5:1-2**

In Romans 5:1, Paul teaches that since the believer has been justified by faith in Jesus Christ, he has peace with God through the Lord Jesus Christ.
Romans 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. (NASB95)

“Therefore” is the “inferential” use of the conjunction oun̚, which denotes that what is introduced at this point is the result of an inference from Paul’s teaching that is contained in Romans 1:18-4:25.

“Having been justified” is the nominative masculine first plural aorist passive participle form of the verb dikaioo, which means, “to declare or pronounce righteous.”

The first person plural form of the verb dikaioo refers exclusively to those Jews and Gentiles who have exercised absolute confidence in the Lord Jesus Christ as their Savior since only those who do so are declared justified by God (Romans 3:21-26).

The participle form of the verb dikaioo in Romans 5:1 is a “causal” participle since the rule of grammar states that the causal participle normally precedes the verb it modifies, which in Romans 5:1 is the verb echo, “we have.” Furthermore the context indicates that Paul is presenting the reason why the Christian has peace with God through the Lord Jesus Christ. As a “causal” participle it answers the question as to “why” the believer has peace with God. The believer has peace with God “because” he has been declared justified by God through faith in Jesus Christ.

The aorist tense of the verb dikaioo is a “culminative” or “consummative” aorist tense, which is used to emphasize the cessation of an act or state. This type of aorist views an event in its entirety but regarding it from the viewpoint of its existing results. Therefore, the “culminative” aorist views God the Father declaring the sinner justified through faith in His Son Jesus Christ in its entirety. But regards it from the standpoint of its existing results, which is that the believer has peace with God as indicated by the statement eirenen echomen pros ton theon, “we have peace with God.”

The aorist tense is extremely important to understand since it signifies that this judicial act of God in declaring the sinner justified through faith in Jesus Christ is a once and for all declaration, which never changes or can be rescinded since God is a perfect Judge who because He is immutable, always makes perfect decisions. This indicates that to believe in Jesus Christ as one’s Savior is a one shot decision since justification is a once and for all declaration! Therefore, the believer has eternal security.

The passive voice means that the subject receives the action of the verb from either an expressed or unexpressed agency. Therefore, the passive voice means that the sinner who trusts in Jesus Christ as their Savior as the subject received the action of being declared justified by the unexpressed agency of God the Father.
Although the Father is not explicitly mentioned as the agency in declaring the sinner justified through faith in His Son Jesus Christ, Romans 3:21-26 makes clear that He was the member of the Trinity that performed this act. This passage also makes clear that His Son Jesus Christ was the agency and His spiritual death on the Cross the means, which made this possible.

“By faith” is composed of the preposition *ek*, “by” and the genitive feminine singular form of the noun *pistis*, “faith.”

The noun *pistis* refers to the non-meritorious system of perception of placing one’s “trust” or “confidence in” the merits of the Lord Jesus Christ and His spiritual death on the Cross. He is the object of faith for salvation and justification since His spiritual death on the Cross as an impeccable person redeemed sinful mankind from the slave market of sin, satisfied the demands of a holy God that human sin be judged, reconciled the entire human race to God and fulfilled the righteous requirements of the Law.

The object of faith is Jesus Christ on the Cross as indicated as indicated in Romans 3:22 and 26. Paul omits *Iesous*, “Jesus” but is clearly implied from Romans 3:21-26 that the object of faith must be Jesus Christ. In Romans 5:1, the preposition *ek* is used with the genitive form of *pistis* as a marker of means constituting a source. The noun *pistis* as a “genitive of means” indicates that faith in Jesus Christ is “the means constituting the source by which” God the Father justifies the sinner.

Paul uses *ek* not only because he wants to emphasize the means of justification, faith in Jesus Christ but that this means constitutes the source of justification. This preposition *ek* is a reminder to the Jew that justification is not only by means of faith in Jesus Christ but that it also constitutes the source of justification since the Jews erroneously believed that observing the Law or circumcision was the means constituting the source by which one was declared justified by God.

In fact, in Romans 3:20, Paul uses the preposition *ek* with genitive form of the noun *ergon*, “actions, works” and states that sinful humanity will never be justified by means of actions produced by obedience to the Law (as a source of justification). Therefore, the preposition *ek* is a reminder to the Jew that justification is not only by means of faith in Jesus Christ but that this faith in Jesus Christ constitutes the source of justification.

*Justification and Deliverance From Eternal Condemnation*

The apostle Paul in Romans 5:9 writes that if Christ died as a substitute for sinners, how much more then, will He deliver the sinner justified by faith in Jesus Christ from the wrath of God. In this passage, Paul uses the logical argument of *a fortiori*. 

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Romans 5:9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. (NASB95)

In Romans 5:9, “then” is the “emphatic inferential” use of the post-positive conjunction oun, which denotes that what is introduced at this point is the result of an inference from Paul’s teaching that is contained in Romans 5:1-8. It is introducing a summarization of Paul’s statements in Romans 5:1-8 that are the result of an inference from these verses.

In Romans 5:1, Paul teaches that since the believer has been justified by faith in Jesus Christ, he has peace in the presence God through the Lord Jesus Christ whose spiritual death on the Cross reconciled them to God, implying that the believer now has a relationship with God. In Romans 5:2a, he teaches that because the believer has been justified by faith in Jesus Christ, he also has as a permanent possession access to this gracious benefit of a relationship with God, in which he stands forever. Then, in Romans 5:2b, we noted that in addition Paul rejoiced in the confident expectation of receiving a resurrection body. Next, in Romans 5:3, Paul taught us that the confident expectation of the rapture produces endurance in the believer in times of adversity. In Romans 5:4, we noted that perseverance produces tested character and tested character produces confidence in the believer in his relationship with God, that he will be rewarded for enduring undeserved suffering and that God is conforming him into the image of His Son. Romans 5:5 teaches that the believer’s confidence in the Lord is never disappointed because God the Holy Spirit reassures the believer that he is the object of God’s love.

If you recall, Romans 5:6-8 forms a single argument that demonstrates the unconditional and absolute nature of God’s love for the believer. This argument not only provides evidence for the love of God being poured out in the believer’s heart through the Holy Spirit by pointing out that the source of this love is God’s character and nature, but also, in doing so, it substantiates the absolute dependability of the believer’s confidence in the Lord. This confidence in the Lord is mentioned by Paul in Romans 5:2b and 5:5. The Holy Spirit’s work in communicating God’s love for the justified sinner is also mentioned in Romans 5:5.

In Romans 5:6-8, the apostle Paul ends each verse with the verb apotnesko, “died,” which refers to the voluntary substitutionary spiritual death of the impeccable human nature of Jesus Christ in hypostatic union. He uses this verb at the end of verses six, seven and eight in order emphasize the unity of the argument presented in these verses. This verb along with the statement dikaiothentes en to haimati autou, “having been justified by His blood” in Romans 5:9 indicates that oun in Romans 5:9 is introducing a statement that is the result of an inference from Romans 5:1-8.
This statement summarizes Paul’s statements in Romans 5:6-8 and refers to the fact that the voluntary substitutionary spiritual death of the impeccable human nature of Jesus Christ in hypostatic union is the basis for the believer’s justification.

Romans 3:21-26 also emphasizes that our Lord’s spiritual death is the basis for the sinner’s justification. In Romans 3:25 and 5:9, the expression “His blood” depicts the substitutionary spiritual death of Jesus Christ on the cross, which was the payment for our sins.

The expressions the “His blood,” “blood of Christ” or the “blood of Jesus” that appear in Scripture do “not” refer to the literal blood of Christ but are part of a “representative” analogy between the physical death of the animal sacrifice in the Mosaic Law and the spiritual death of Christ. Therefore, in Romans 5:9, Paul refers to the voluntary spiritual death of the impeccable human nature of Jesus Christ in hypostatic union by reverting back to the representative analogy to haimati autou, “His blood.”

This again indicates that the conjunction oun is introducing a summarization of Paul’s statements in Romans 5:1-8 that are the result of an inference from these verses that emphasize the spiritual death of Jesus Christ demonstrates God’s love for the sinner while he was an enemy of God. Therefore, the believer’s confidence in the Lord is not misplaced but is on a firm and eternal foundation.

The fact that God the Father sent His Son to the Cross to die as a substitute for the believer prior to being justified by faith in Jesus Christ guarantees the believer that his confidence in the Lord is not misplaced but rather He can be depended upon. Therefore, Paul’s statements in Romans 5:6-8 and the expression dikaiothentes en to haimati autou, “having been justified by His blood” in Romans 5:9 emphasize that as an expression of His love for sinners, the Father sent His Son to the Cross to die a substitutionary spiritual death. This sets up the a fortiori or “much more” logical argument in Romans 5:9 that if God the Father sent His Son to the Cross while the justified sinner, i.e. believer in Jesus Christ was still an enemy of His, how much more then will He deliver the sinner justified by faith in His Son from God’s wrath.

Christ’s substitutionary spiritual death on behalf of the believer while he was unregenerate and an enemy of God, guarantees that the believer will be blessed in the future and avoid the wrath of God. In other words, if God the Father expressed His love for the believer by sending His Son to the Cross to die as a substitute for them while they were His enemies, then He will certainly bless the believer now that he is reconciled to God.

This a fortiori or “much more” logical argument is used by Paul to return to the subject of the believer’s confidence in the Lord, which he mentions in Romans 5:2b and 5. In Romans 5:2b, Paul rejoiced in the confident expectation of receiving
a resurrection body and in Romans 5:5, he teaches that the believer’s confidence in the Lord is never disappointed because God the Holy Spirit reassures the believer that he is the object of God’s love.

Therefore, in Romans 5:9, he is returning to the concept of the believer’s confidence in the Lord but from the perspective of the future in that since Christ died for the believer while he was an enemy of God, it follows that he will not face the wrath of God.

“Much more” is composed of the dative neuter singular form of the adjective polus, “much” and the comparative adverb mallon, “more.”

The adjective polus is joined with the comparative adverb mallon in order to increase or intensify its comparative force. The word is used as a positive adjective of degree and is employed with the comparative adverb mallon denoting degree, increasing the adverb’s comparative force.

Mallon means “more, to a greater degree,” and denotes an increase, greater quantity, a larger measure, a higher degree.

The positive adjective of degree polus functions grammatically as a “dative of measure” or “degree of difference.” This type of dative occurs when the dative substantive precedes or follows a comparative adjective or adverb as is the case in Romans 5:9 where polus precedes the comparative adverb mallon. This type of dative may be used to indicate the extent to which the comparison is true or the degree of difference that exists in the comparison.

In Romans 5:9, the positive adjective of degree polus functions as a “dative of measure” indicating the extent to which the comparison between the death of Christ while the believer was an enemy of God and the believer’s deliverance from eternal condemnation now that he is reconciled to God.

The adjective of degree polus and the comparative adverb mallon form the logical argument called a fortiori, which is a Latin phrase meaning “with stronger reason” and is an idiom of greater degree.

A fortiori has two parts: (1) The greater (2) The lesser. What requires a greater degree of effort is used as the basis for showing what requires less effort. It is a conclusion compared with some other conclusion or recognized fact, as inferred to be even more certain or inescapable than the two conclusions it combines.

Webster's Ninth New Collegiate Dictionary defines a fortiori, “with greater reason or more convincing force-used in drawing a conclusion that is inferred to be even more certain than another.”

A fortiori uses an inferential conclusion as being more conclusive than another reasoned conclusion. It is a system of argumentation or debate which takes an accepted fact and by a comparison produces an inescapable fact and confident conclusion.
Therefore, in Romans 5:9, the adjective *polus* and the comparative adverb *mallon* form the principle of *a fortiori*. They emphasize that if God has done the most “difficult” or “greater” thing for the believer in sending His Son to die as a substitute for them while they were His enemies, how much more can God be depended upon to accomplish the “easier” thing, namely, deliver them from the wrath of God now that they are reconciled to Him.

The expression *pollo mallon* introduces the argument that if Christ had done the “greater” work of providing the basis for the justification of sinners by dying for them as their substitute, He will certainly then perform the comparatively “lesser” or simple task of delivering them from the Lake of Fire, now that they are reconciled to Him.

The “most difficult” or “greatest” problem facing God when dealing with sinful mankind was that not only did He need to fulfill the demands of His holiness that required that sin and sinners face His righteous indignation but at the same time He also needed to express His love for sinners in providing them a way of avoiding His righteous indignation.

So the logical argument of *a fortiori* as expressed by the words *pollo mallon* emphasizes that if Christ died for His enemies, it follows that He will deliver His friends or those who have been reconciled to His Father through faith in Him.

If the greater benefit has been given, the less will not be withheld. If God can do the greater work, it follows *a fortiori* that He can do the lesser. The “greater” is the work of salvation accomplished by Jesus Christ’s spiritual and physical deaths on the Cross, which is an accomplished fact of history. The “less” is God protecting, sustaining and delivering the believer in time and blessing him in the future and delivering him from the eternal Lake of Fire.

*“Having been justified”* is the nominative masculine first person plural aorist passive participle form of the verb *dikaioo*, which means, “to declare or pronounce righteous.”

Once, again, in Romans 5:9, the verb *dikaioo* refers to the doctrine of justification, which by way of definition is a judicial act of God whereby He declares a person to be righteous as a result of crediting or imputing to that person His righteousness the moment they exercised faith in His Son Jesus Christ. Consequently, God accepts that person and enters that person into a relationship with Himself since they now possess His righteousness.

The first person plural form of the verb *dikaioo* refers exclusively to those Jews and Gentiles who have exercised absolute confidence in the Lord Jesus Christ as their Savior since only those who do so are declared justified by God (Romans 3:21-26).

The participle form of the verb *dikaioo* in Romans 5:9 is a “causal” participle since the rule of grammar states that the causal participle normally precedes the
verb it modifies, which in Romans 5:9 is the future tense of the verb *sozo*, “we shall be saved.”

As a “causal” participle it answers the question as to “why” the believer will certainly be delivered from wrath of God. The believer will be delivered from the wrath of God “because” he has been declared justified by God through faith in Jesus Christ.

The aorist tense of the verb *dikaioo* is a “culminative” or “consummative” aorist tense, which is used to emphasize the cessation of an act or state. This type of aorist views an event in its entirety but regarding it from the viewpoint of its existing results. Therefore, the “culminative” aorist views God the Father declaring the sinner justified through faith in His Son Jesus Christ in its entirety. But regards it from the standpoint of its existing results, which is that the believer will certainly be delivered from the wrath of God. This is indicated by the statement *sothesometha di’ autou apo tes orges*, “we shall be saved from the wrath (of God) through Him.”

The passive voice means that the subject receives the action of the verb from either an expressed or unexpressed agency. Therefore, the passive voice means that the sinner who trusts in Jesus Christ as their Savior as the subject received the action of being declared justified by the unexpressed agency of God the Father.

Although the Father is not explicitly mentioned as the agency in declaring the sinner justified through faith in His Son Jesus Christ, Romans 3:21-26 makes clear that He was the member of the Trinity that performed this act.

“Now” is adverb of time *nun*, which emphasizes the present state of Paul and his fellow Christians who were declared justified by God the Father in the past when they exercised faith in His Son Jesus Christ.

The word is employed with the aorist tense of the verb *dikaioo* in order to emphasize the believer’s present state of being justified as a result of the past action of the Father declaring them justified through faith in His Son Jesus Christ.

“By His blood” is composed of the preposition *en*, “in,” which is followed by the articular dative neuter singular form of the noun *haima*, “blood” and the genitive third person masculine singular form of the intensive personal pronoun *autos*, “His.”

So, in Romans 5:9, the phrase “His blood” refers to our Lord’s substitutionary spiritual death on the Cross.

In Romans 5:9, Paul is emphasizing the “basis” for the believer’s justification, which is signified by the expression *to haimati autou*, “His blood.” This again, is a representative analogy referring to the spiritual death of Jesus Christ on the Cross. The voluntary substitutionary spiritual death of the impeccable humanity of Christ in hypostatic union on the Cross is the basis for justification since His unique spiritual death propitiated or satisfied the demands of God’s holiness,
which required that sin be judged. This unique spiritual death also redeemed mankind out of the slave market of sin, fulfilled the righteous requirements of the Law and reconciled the human race to God. Therefore, the sinner is justified on the basis of the merits of Jesus Christ and the merits of His spiritual death on the Cross. The perfection of Christ’s Person and Work are the foundation of the imputation of divine righteousness and resultant justification.

The intensive personal pronoun autos refers to the Lord Jesus Christ since the word’s antecedent is the proper noun Christos, “Christ,” which appears at the end of Romans 5:8.

The definite article that is before the noun haima, “blood is used with the intensive pronoun autos to denote possession. Together, this blood “belongs to” Jesus Christ and of course, His blood is representative analogy signifying His spiritual death that delivered the believer from real spiritual death and eternal condemnation.

“We shall be saved” is the first person plural future passive indicative form of the verb sozo, which means, “to deliver.”

The future tense of the verb sozo indicates that the word is referring to the act of God delivering the believer in an “ultimate” sense in the future from eternal condemnation. The believer’s deliverance from eternal condemnation is in view here in Romans 5:9 and not his deliverance from the tribulation period, which is also called by students of prophecy as “Daniel’s Seventieth Week.” This is indicated in that Paul is used this deliverance in the context of Christ’s spiritual death, which delivers them from real spiritual and eternal condemnation in the eternal Lake of Fire.

Also, up to this point in the book of Romans, Paul has been teaching that the entire human race is under the wrath, or righteous indignation of God due to sin (Romans 18:-3:18). He has pointed out that the sinner can only be declared justified by God the Father and delivered from the wrath of God through faith in His Son Jesus Christ and not by observing the Law or circumcision (Romans 3:19-4:25).

In Romans 5:1-5, Paul presents results concerning this justification by faith, which is that the believer now has peace with God, permanent access to a relationship with God, confidence that he will be blessed by God through undeserved suffering. In Romans 5:6-8, he demonstrates that the believer’s confidence in future blessing is not misplaced since Christ died for the believer as a substitute while the believer was still and enemy of God. Therefore, in Romans 5:9, when Paul uses sozo he is speaking in the context of the benefits that accrue to the believer because of the spiritual death of Jesus Christ as their substitute, which delivered them from eternal condemnation and reconciled them to God.
In Romans 5:10-11, he talks about the reconciliation of the sinner to a holy God through this spiritual death of Jesus Christ. Therefore, in Romans 5:9, the verb *sozo* refers to the believer’s deliverance from eternal condemnation in the eternal Lake of Fire.

The future tense of the verb is a “predictive” future tense indicating that something will take place or come to pass. Therefore, it indicates the believer’s deliverance from eternal condemnation in the eternal Lake of Fire “will take place” in the future. They will be delivered from eternal condemnation because they have been declared justified by God the moment he exercised faith in Jesus Christ as their Savior whose spiritual death on the Cross propitiated the Father’s holiness that required that sin and sinners face His righteous indignation forever in the eternal Lake of Fire.

The passive voice means that the subject receives the action of the verb from either an expressed or unexpressed agency. In Romans 5:9, the subject is the sinner who has been justified by faith in Jesus Christ. The agency is expressed by the prepositional phrase, *di’ autou,* “by Him.” Therefore, the passive voice of *sozo* indicates that the sinner who has been declared justified by God the Father through faith in His Son Jesus Christ will be delivered in the future from eternal condemnation in the eternal Lake of Fire by the Lord Jesus Christ.

“From the wrath of God” is composed of the preposition *apo,* “from” and the articular genitive feminine singular form of the noun *orge,* “wrath.”

The noun *orge* is used of God’s settled opposition to and displeasure against sin meaning that God’s holiness cannot and will not coexist with sin in any form whatsoever. It is not the momentary, emotional, and often uncontrolled anger to which human beings are prone and does not refer to an explosive outburst but rather it refers to an inner, deep resentment that seethes and smolders, often unnoticed by others as in the case of God’s wrath.

God hates sin so much and loves the sinner so much that He judged His Son Jesus Christ for every sin in human history—past, present and future and provided deliverance from sin through faith in His Son Jesus Christ. The only way to avoid God’s righteous indignation is to believe on the Lord Jesus Christ.

The preposition *apo* is a marker of separation and dissociation and the noun *orge* functions as a “genitive of separation” or as some grammarians call an “ablative of separation” in which the genitive substantive is that from which the verb or sometimes the head noun is separated indicating point of departure. Thus, the noun *orge* functions as a “genitive” or “ablative of separation” indicating that because the believer has been declared justified by means of faith in Jesus Christ as their Savior, he is “totally and completely separated from” experiencing God’s righteous indignation forever in the eternal Lake of Fire.
The definite article preceding the noun orge functions as a possessive pronoun since possession is obviously implied. Therefore, the article is referring to the Lord Jesus Christ’s righteous indignation, which will be expressed at the Great White Throne Judgment when He executes the sentence of eternal condemnation upon every sinner who rejected Him as Savior.

If the sinner will not exercise faith in Jesus Christ as his or her Savior, then they will face His righteous indignation at the Great White Throne Judgment. The Lord Jesus Christ Himself declared to the Jews that the Father had given Him authority to judge the living and the dead (John 5:22-29). The judgment of God is inescapable unless one trusts in Jesus Christ as their Savior.

The fact that unregenerate man will receive eternal condemnation in the lake of fire forever and ever is a righteous judgment since as sinners they can never be justified before a holy God and have rejected God’s only provision for sin, which is the Person and Finished Work of Jesus Christ on the Cross.

God who is holy and cannot tolerate sin is justified in throwing His creatures into the lake of fire for rebelling against Him but also God, who as to His nature, is love, did everything He could to prevent any of His creatures from going to the lake of fire forever and ever for their rebellion against Him.

The fact that God did not immediately deposit all mankind in the lake of fire for their disobedience is incontrovertible evidence that God loves His creatures and desires none of them to go to the lake of fire.

The fact that God the Father sent His Son into the world to become a human being to satisfy His righteous demands that the sin of men be judged is also incontrovertible evidence that God loves His creatures.

The Lord Jesus Christ will conduct the Great White Throne Judgment as He will all judgments since God the Father has promoted Him to sovereign ruler of creation as a result of His voluntary substitutionary spiritual death on the Cross (See Philippians 2:5-11; Hebrews 1:1-3).

The sins of the unbeliever are never brought up since Christ died for all their sins and instead their self-righteous works that do not measure up to Christ perfection will be used to condemn them to the eternal lake of fire.

“Through Him” is composed of the preposition dia, “through” and genitive third person masculine singular form of the intensive personal pronoun autos, “Him”

The preposition dia is employed with the genitive form of the intensive personal pronoun autos, “Him” to denote that the Lord Jesus Christ is the personal intermediate agent who delivers the believer from eternal condemnation since He is the mediator between sinful mankind and a holy God.
The intensive personal pronoun *autos* refers to the Lord Jesus Christ since the word’s antecedent is the intensive personal pronoun *autos*, which appears in the prepositional phrase *en to haimati autou*, “on the basis of His blood.”

The intensive personal pronoun *autos* functions as a “genitive of agency” indicating that the Lord Jesus Christ is the personal intermediate agency by whom the action of being delivered from God’s righteous indignation is accomplished.

In Romans 5:9, the prepositional phrase *en to haimati autou*, “on the basis of His blood” refers to the “finished work” of Jesus Christ on the Cross, which was accomplished by our Lord’s spiritual death on the Cross. This “finished work” refers to that which the spiritual death of Jesus Christ on the Cross accomplished.

Our Lord’s spiritual death redeemed sinful mankind from the slave market of sin, propitiated the Father’s holiness that required that sin be judged, reconciled sinful humanity to a holy God, fulfilled the righteous requirements of the Law, providing the forgiveness of sins, and destroyed the works of the devil.

In Romans 5:9, the prepositional phrase *di’ autou*, “by Him” emphasizes the “unique impeccable Person” of Jesus Christ. The Lord Jesus Christ is the one and only mediator between sinful mankind and a holy God since His spiritual death on the Cross propitiated the demands of God’s holiness that required that sin and sinners be judged. Consequently, His spiritual death fulfilled the righteous requirements of the Law, redeemed sinful mankind out of the slave market of sin and the cosmic system of Satan, destroying the his works, and reconciled or established peace with a holy God.

*Faith and the Christian Way of Life*

The Christian experiences his salvation after their conversion by exercising faith in the Word of God. In fact, fellowship with God is based upon a moment-by-moment walk of faith in the Lord.

Galatians 2:20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the {life} which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. (NASB95)

Faith in the Word of God is the way to victory over the enemy, Satan.

1 John 5:4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world -- our faith. (NASB95)

In fact, the believer is commanded to take up for himself the shield of faith.

Ephesians 6:16 In addition to everything, I solemnly charge all of you to take up for yourselves your shield, which is your faith because that will enable all of you to extinguish all the flaming arrows originating from the evil one. (Author’s translation)
The believer acquires faith through hearing the communication of the Word of Christ.

**Romans 10:17** So faith comes from hearing, and hearing by the word of Christ. (NASB95)

Answered prayer requires faith and is thus an expression of confidence in God’s ability to meet one’s need (Matt. 8:10; Luke 7:9; Matt. 9:22; Mark 5:34; Luke 8:48; Matt. 9:29; 17:20; Luke 17:5; Mark 9:29; Matt. 21:22; Mark 11:24; 1 John 3:21-22; James 1:5-8; 5:15).

True faith regards what has been requested as one’s own possession even though the request has not been received. Faith is an attitude toward God, in which the believer considers God to be faithful who will perform all that which He is promised in His Word. This attitude is illustrated in Philippians 1:6.

The great Old Testament saints were men and women who lived by this principle of faith. Hebrews 11:1-3 gives a definition of faith and also a description of the nature of faith or in other words, what faith does and how it works.

**Hebrews 11:1** Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the men of old gained approval. 3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible. (NASB95)

The Lord will test the believer’s faith after conversion in order to produce endurance in them.

**James 1:2** Consider it all joy, my brethren, when you encounter various trials, 2 knowing that the testing of your faith produces endurance 3 and let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing. (NASB95)

The Lord rewards the believer after his faith has been tested.

**James 1:12** Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. (NASB95)

*The Christian’s Identification with Christ’s Death and Resurrection*

During the dispensation of the church age when a sinner exercises faith alone in Christ alone, the omnipotence of God the Holy Spirit places that person in an eternal union with Christ, thus identifying the believer positionally with Christ in His crucifixion, death, resurrection and session. This results in the believer being delivered from eternal condemnation, condemnation from failing to keep the Law perfectly, spiritual death, the sin nature, personal sins, Satan and his cosmic system. It also results in making the believer a permanent member of the royal family of God, a new spiritual species and eternally secure (Mark 16:16; John...
7:37-39; 14:20; Acts 1:5; 2:1-4; Romans 6:3-5; 1 Corinthians 12:13; Galatians 3:26-28; Ephesians 4:5; Colossians 2:11-13; 1 Peter 3:21). This is called the “baptism of the Spirit.”

To be identified with Christ means that the Holy Spirit has made the justified sinner identical and united with the Lord Jesus Christ and also means that the Spirit ascribes to the believer the qualities and characteristics of the Lord Jesus Christ. This does not mean that the believer becomes the second person of the Trinity, but rather it means that God views the believer has having been crucified, died and buried with Christ two thousand years ago as well as raised and seated with Him.

The baptism of the Spirit results in positional sanctification and the potential to experience sanctification in time and the promise of perfective sanctification at the resurrection of the church. This ministry of the Spirit never took place before the day of Pentecost in June of 32 A.D. and will not take place after the rapture of the church. The completion of the royal family of God at the rapture will mark the end of the baptism of the Spirit. The baptism of the Spirit distinguishes the church age from other dispensations. There was no church before the baptism of the Spirit.

There are seven baptisms in the Word of God: (1) Baptism of John (2) Baptism of Jesus (3) Christian water baptism in the pre-canon period of the church age (4) Baptism of Moses (5) Baptism of the Cross (6) Baptism of Fire (7) Baptism of the Spirit.

Identification with Christ

In Romans 6:3, 1 Corinthians 12:13 and Galatians 3:27, Paul is using the verb *baptizo* in a figurative or metaphorical sense to denote the Holy Spirit causing the believer to be “identified” with Christ.

1 Corinthians 12:13 By means of one Spirit, we are all baptized into one body, whether Jews or Greek (Gentiles), slaves or free, and we are all made to drink into one Spirit. (NASB95)

Galatians 3:27 For all of you who were baptized into Christ have clothed yourselves with the nature of Christ. (Author’s translation)

Romans 6:3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? (NASB95)

“Have been baptized” is the first person plural aorist passive indicative form of the verb *baptizo*, “to cause the believer to be identified with the Lord Jesus Christ.”

At the moment of conversion, the omnipotence of God the Holy Spirit causes the believer to become identical and united with the Lord Jesus Christ and also ascribes to the believer the qualities and characteristics of the Lord Jesus Christ.
The Baptism of the Spirit results in positional sanctification and the potential to experience sanctification in time and the promise of perfective sanctification at the resurrection of the church.

By positionally, I mean that God views the believer as crucified, died, buried, raised and seated with Christ since at the moment of conversion, the Holy Spirit placed the believer in union with Christ, identifying him with Christ’s crucifixion (Romans 6:6; Galatians 2:20), His death (Romans 6:2, 7-8; Colossians 2:20; 3:3), His burial (Romans 6:4; Colossians 2:12), His resurrection (Romans 6:5; Ephesians 2:6; Philippians 3:10-11; Colossians 2:12; 3:1) and His session (Ephesians 2:6; Colossians 3:1).

Therefore, in 1 Corinthians 12:13 and Galatians 3:27 and Romans 6:3, the verb baptizo does not refer to water baptism but rather it refers to the act performed by the omnipotence of the Holy Spirit on behalf of those sinners who exercise faith in Jesus Christ as their Savior. This act places the believer in Jesus Christ in an eternal union with Jesus Christ and identifies them with Christ in His crucifixion, death, burial, resurrection and session.

The omnipotence of God the Holy Spirit causes the believer to become identical and united with the Lord Jesus Christ and also ascribes to the believer the qualities and characteristics of the Lord Jesus Christ.

In Romans 6:3, the aorist tense of the verb baptizo is a “constative” aorist describing in summary fashion the moment that Paul and his fellow Christians were identified with Christ, which was when they were declared justified by the Father through faith in His Son Jesus Christ.

The passive voice means that the subject receives the action of the verb from either an expressed or unexpressed agency. Therefore, the passive voice means that the sinner who trusts in Jesus Christ as their Savior as the subject received the action of being identified with Christ by the unexpressed agency of God the Holy Spirit. Although the Holy Spirit is not explicitly mentioned as the agency as identifying the believer with Christ, Matthew 3:11, John 7:37-39, Acts 2 and 10 and 1 Corinthians 12:13 make clear that He was the member of the Trinity that performed this act.

James Montgomery Boice commenting on the verb baptizo writes, “The clearest example that shows the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptised' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptizing the vegetable, produces a permanent change. When used in the New Testament, this word more often refers to our union and identification with Christ than to our
water baptism... mere intellectual assent is not enough. There must be a union with Him, a real change, like the vegetable to the pickle!”

Leon Morris makes the following comment regarding the verb *baptizo* in Romans 6:3, he writes, “We may perhaps miss something of what he (Paul) is saying because for us baptized evokes liturgical associations; it points to a comforting and inspiring piece of ceremonial. But in the first century, while the verb could denote this ceremony and Paul certainly means that here, to “baptize” evoked associations of violence. It meant “immerse” rather than “dip.” It was used, for example, of people being drowned, or of ships being sunk. Josephus used it metaphorically of crowds who flooded into Jerusalem and “wrecked the city” (Bell. 4.137; Loeb translation). It is quite in keeping with this that Jesus referred to His death as baptism (Mk. 10:38; Lk. 12:50). When it is applied to Christian initiation we ought not to think in terms of gentleness and inspiration; it means death, death to a whole way of life. It is this that is Paul’s point here. Christians are people who have died, and their baptism emphasizes that death. Death runs through this passage and is mentioned in every verse up to verse 13. We should not let the modern associations of baptism blinds us to the point Paul is making so strongly. He is saying that it is quite impossible for anyone who understands what baptism means to acquiesce cheerfully in a sinful life. The baptized have died to all that.”

Kenneth Wuest explains that the verb “can be illustrated by the action of the smith dipping the hot iron in water, tempering it, or the dyer dipping the cloth in the dye for the purpose of dying it...The word refers to the introduction or placing of a person or thing into a new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition. While the word...had other uses, yet the one that predominated above the others was the above one. Observe how perfectly this meaning is in accord with the usage of the word in Romans 6:3, 4, where the believing sinner is baptized into vital union with Jesus Christ. The believing sinner is introduced or placed in Christ, thus coming into union with Him. By that action he is taken out of his old environment and condition in which he had lived, the First Adam, and is placed into a new environment and condition, the Last Adam. By this action his condition is changed from that of a lost sinner with a totally depraved nature to that of a saint with a divine nature. His relationship to the law of God is changed from that of a guilty sinner to that of a justified saint. All this is accomplished by the act of the Holy Spirit introducing or placing him into vital union with Jesus Christ. No ceremony of water baptism ever did that. The entire context is supernatural in its character. The Greek word here should not be transliterated but translated, and the translation

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30 The Epistle to the Romans; pages 246-247; W. B. Eerdmans; Inter-Varsity Press
should read; “As many as were introduced (placed) into Christ Jesus, into His
death were introduced. Therefore we were buried with Him through the
aforementioned introduction into His death.”

Allen Ross makes the following insightful comment, he writes, “What does
Paul mean when he talks about being baptized in the likeness of his death. What
kind of baptism is this? The word “baptism” is a difficult one to define in all its
nuances. The background of the word refers to the ritual with water whereby
someone is immersed (in the first century by self-immersion in a ritual bath with
an authority figure witnessing it [but not touching the person]), either as a
purification ritual, or an initiation rite. But it can be used in the Bible to mean
identification with something, such as judgment (a baptism by fire), or
regeneration (a baptism by the Holy Spirit). So what kind of baptism does Paul
mean here? (1) One view is that it could be water baptism. In support of this we
have the common use of the word baptism, as well as the truths that the rite sets
forth, death, burial, and resurrection. Moreover, verse 3 sounds as if not all the
readers had been baptized (‘as many as are’), whereas all believers have been
baptized by the Spirit (according to 1 Corinthians 12:13). And so according to
verse 5 we have been united with him in the likeness of his death. His death was
physical and representative; our death in Christ is spiritual and judicial. There is a
likeness, but both are real. (2) The other view is that it is the baptism of the Holy
Spirit that Paul has in
mind. Water is in the picture when we talk of baptism; but
water is the physical representation of the spiritual reality. For example, when John
baptized Jesus, it was an actual act using water. But that act inaugurated Jesus’
ministry which was to lead to the suffering at the cross. John’s baptism prepared
the way for the death of Christ. So when people respond to the preaching of the
Gospel and want to be baptized, the water baptism is a testimony of the spiritual
reality, that is, Spirit baptism. If they have come to faith in Christ, they have
already been ‘united with’ Christ (baptized) by the Spirit; the ritual now becomes
the sign (as circumcision was in the Old Covenant with Abraham). The point Paul
makes in 1 Corinthians 12:13 is clear: all believers have been baptized by the Spirit
into one body, the Church. There could be no regeneration (new birth) without the
Holy Spirit. So the idea of the term ‘baptism’ is that of ‘identification with’ Christ.
There is a mystical union between the believer and his Lord. If anyone is ‘in
Christ’ by faith, that person has ‘died’ in Christ. When God the Father beholds the
cross of Calvary, he sees the Savior dying for our sins; but he also sees the believer
dying in Christ unto sin. Our sins were placed on Christ; but we were in him in an
identifying union. His death for sin was our death to sin. Our burial with him is a
spiritual fact which demonstrates the reality of our death to sin (see Galatians

2:20). This language is hard for many to understand, but it has to be grasped as spiritual language to describe what saving faith means. If I truly believe in Christ (not just believe things about him), then I am identifying myself, my life, my destiny with him. When I accept Christ as my Savior, then I am receiving by faith the salvation that he purchased for me on the cross. And if that faith is saving faith, I am so identified with Christ, I am so committed to Christ, that it will change my life to be like his. And the basis for the change is in my identification by faith with his death on the cross. So Paul can say it is as if we died on the cross, and were buried, and rose to a new life—if we have the kind of faith that places our whole life in him. Perhaps an illustration of this will help. In the Old Testament the Israelite brought an animal to sacrifice on his behalf. He placed his hand on the head as the throat was slit, and the animal would die at his hands and crumple lifeless to the ground. By laying his hands on the animal, the worshiper was identifying with the animal to be slain; and when the animal died, the believer knew that that should be his blood spilled, and that should be his body on the ground. But God in his grace allowed a substitute, an animal for the sinner. For all spiritual purposes, he died with and in that animal. That truth would have a profound impact on the way the believer lived in the future, knowing that only by God’s grace could he walk away from judgment of the burning altar. So too the believer today knows that faith in Christ is that kind of identification. The Christian faith is not a nice little philosophy of life, or some moral teachings to live by; it is salvation through the death of Christ—a salvation that not only delivers us from the judgment of God, but also changes the way we live today. How can we cling to a sinful life-style when we have so identified with Christ who was slain on our behalf for that life-style that God declared sinful. To express how it should change us, Paul speaks symbolically about our dying with Christ.32

Warren Wiersbe makes the following comment on the verb, he writes, “The Greek word has two basic meanings: (1) a literal meaning—to dip or immerse (2) a figurative meaning—to be identified with.”

He makes the following comment on the word’s usage in Romans six, he writes, “It appears that Paul had both the literal and the figurative in mind in this paragraph, for he used the readers’ experience of water baptism to remind them of their identification with Christ through the baptism of the Holy Spirit. To be ‘baptized into Jesus Christ’ (Romans 6:3) is the same as ‘For by one Spirit are we all baptized into one body’ (1 Corinthians 12:13). There is a difference between water baptism and the baptism of the Spirit (John 1:33). When a sinner trusts Christ, he is immediately born into the family of God and receives the gift of the Holy Spirit. A good illustration of this is the household of Cornelius when they

32 The Epistle of St. Paul to the Romans, pages 27-28; the Biblical Studies Foundation; www.bible.org
heard Peter preach (Acts 10:34-38). When these people believed on Christ, they immediately received the Holy Spirit. After that, they were baptized. Peter’s words, “Whosoever believes in Him shall receive remission of sins’ gave to them the promise that they needed. They believed-and they were saved. Historians agree that the mode of baptism in the early church was immersion. The believer was ‘buried’ in the water and brought up again as a picture of death, burial and resurrection. Baptism by immersion (which is the illustration Paul is using in Romans 6) pictures the believer’s identification with Christ in His death, burial and resurrection. It is an outward symbol of an inward experience. Paul is not saying that their immersion in water put them ‘into Jesus Christ,’ for that was accomplished by the Spirit when they believed. Their immersion was a picture of what the Spirit did. The Holy Spirit identified them with Christ in His death, burial and resurrection.”

The church age believer’s “sanctification” is directly related to the baptism of the Spirit. “Sanctification” is a technical theological term for the believer who has been set apart through the baptism of the Spirit at the moment of conversion in order to serve God exclusively and is accomplished in three stages: (1) Positional (2) Experiential (3) Perfective.

Sanctification deals with conforming the believer to the holiness of God and reproducing it in the believer. At the moment of the moment the believer was declared justified through faith in Jesus Christ, the omnipotence of God the Holy Spirit caused the believer to become identical and united with the Lord Jesus Christ in His crucifixion, His spiritual and physical death, His burial, resurrection and session. It also ascribes to the believer the qualities and characteristics of the Lord Jesus Christ.

The baptism of the Spirit results in positional sanctification and the potential to experience sanctification in time and the guarantee of perfective sanctification at the resurrection of the church.

By positional, I mean that God views the believer as crucified, died, buried, raised and seated with Christ since at the moment of conversion, the Holy Spirit placed the believer in union with Christ, identifying him with Christ’s crucifixion (Romans 6:6; Galatians 2:20), His death (Romans 6:2, 7-8; Colossians 2:20; 3:3), His burial (Romans 6:4; Colossians 2:12), His resurrection (Romans 6:5; Ephesians 2:6; Philippians 3:10-11; Colossians 2:12; 3:1) and His session (Ephesians 2:6; Colossians 3:1).

“Positional sanctification” is the believer’s “entrance” into the plan of God for the church age resulting in eternal security as well as two categories of positional

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33 The Bible Exposition Commentary, volume 1, page 531
truth (1 Corinthians 1:2, 30; 1 Peter 1:2; 1 Thessalonians 5:23; Ephesians 5:26-27; Hebrews 2:11; 10:10; Acts 20:32; 26:18; Romans 6:3, 8; 2 Thessalonians 2:13).

“Retroactive” positional truth is the church age believer’s identification with Christ in His death and burial (Romans 6:3-11; Colossians 2:12). In other words, when Christ died God considers the believer to have died with Him.

Romans 6:4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. (NASB95)

1 Corinthians 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption. (NASB95)

Colossians 2:12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. (NASB95)

“Current” positional truth is the church age believer’s identification with Christ in His resurrection, ascension and session (See Ephesians 2:4-6; Colossians 3:1-4). In other words, when Christ was raised and seated at the right hand of the Father, the Father considers the believer to have been raised and seated with Christ as well.

“Positional sanctification”: (1) What God has done for the church age believer. (2) His viewpoint of the church age believer. (3) Sets up the potential to experience sanctification in time. (4) Provides the believer with the guarantee of receiving a resurrection body.

“Experiential sanctification” is the function of the church age believer’s spiritual life in time through obedience to the Father’s will, which is revealed by the Spirit through the communication of the Word of God (John 17:17; Romans 6:19, 22; 2 Timothy 2:21; 1 Peter 3:15; 1 Thessalonians 4:3-4, 7; 1 Timothy 2:15).

The will of the Father is for the believer to obey the Spirit’s teaching in the Word of God that he has been crucified, died, buried, raised and seated with Christ, which constitutes experiencing sanctification.

2 Thessalonians 2:13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. (NASB95)

“Experiential sanctification” is the post-conversion experience of the believer who is in fellowship with God by confessing any known sin to the Father when necessary followed by obedience to the Father’s will, which is revealed by the Spirit through the Word of God.

Experiential sanctification is only a potential since it is contingent upon the church age believer responding to what God has done for him at the moment of
conversion, therefore, only believers who are obedient to the Word of God will experience sanctification in time.

The believer who experiences sanctification is walking in “newness of life” and he does this by obeying the teaching of the Word of God, which states that the believer has been crucified, died, buried, raised and seated with Christ and which teaching is inspired by the Holy Spirit (See Romans 6).

The believer can experience this victory and deliverance by appropriating by faith the teaching of the Word of God that he has been crucified, died, buried, raised and seated with Christ (Romans 6:11-23; 8:1-17; Galatians 2:20; Colossians 3:5-17). This is what Paul did.

The believer’s faith in the teaching of the Word of God that he has been crucified, died, buried, raised and seated with Christ will express itself in obedience, which results in the believer experiencing sanctification.

The believer who appropriates by faith the teaching of the Word of God that he has been crucified, died and buried with Christ will experience deliverance from the lust patterns of the old sin nature.

Galatians 5:24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. (NASB95)

The believer is to consider the members of his body to be dead to these lust patterns of the old sin nature since they were crucified at the cross and he has died with Christ.

Colossians 3:5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. (NASB95)

The Lord Jesus Christ was crucified so that the believer might not live for the lusts of the old sin nature but for the will of God (See 1 Peter 4:1-3).

Prior to salvation, the believer was enslaved to the lust patterns of the old Adamic sin nature since he was under real spiritual death meaning he had no capacity to experience fellowship with God (See Ephesians 2:1-3).

At the moment of conversion, through the baptism of the Spirit, the omnipotence of the Spirit identified the believer with Christ in His crucifixion, death, burial, resurrection and session (See Romans 6:4-7; Ephesians 2:4-6).

Also, at the moment of conversion, God gave the believer a new divine nature that gives him the capacity to experience deliverance from the lust patterns of the old Adamic sin nature (See 2 Peter 1:4).

Galatians 3:27 For all of you who were identified with Christ have clothed yourselves with the nature of Christ. (Author’s translation)

1 Corinthians 15:45 So also it is written, “‘The first MAN, Adam, BECAME A LIVING SOUL.’” The last Adam became a life-giving spirit. (NASB95)
2 Corinthians 5:17 Therefore if anyone is in Christ, he is a new spiritual species; the old things passed away; behold, new things have come. (NASB95)

2 Peter 1:4 For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. (NASB95)

1 John 3:9 No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. (NASB95)

The new Christ nature that indwells every believer is the holiness of God and is perfectly holy just as Christ is and thus cannot sin. Believers sin because they choose to obey the temptations of the old sin nature and the lies of Satan’s cosmic system. The new Christ nature provides the believer the capacity to experience the holiness of God in his life and Christ-likeness is the production or the result of having a lifestyle of living in the new Christ nature.

The new Christ nature functions when the believer is obedient to the voice of the Spirit, which is heard through the communication of the Word of God and constitutes putting on the new man or the new self or new nature.

Ephesians 4:24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. (NASB95)

Fruit bearing, i.e. Christ-like character is the result of experiencing the holiness of God, which is synonymous with “experiential sanctification” since the believer cannot experience fellowship with a holy God unless he himself is holy.

Sanctification is experiencing the holiness of God or in other words manifesting the character of God through one’s thoughts, words and actions. Since the believer has been crucified with Christ and has died with Him, he is commanded to consider himself dead to the sin nature.

Romans 6:11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. (NASB95)

Therefore, since the believer has been crucified, died and buried with Christ and has been raised and seated with Him and has been given a new divine nature, he is commanded to abstain from the various lust patterns of the old sin nature, which wage war against the believer’s soul and is to flee them.

1 Peter 2:11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. (NASB95)

2 Timothy 2:22 Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart. (NASB95)

The believer is prohibited from obeying the lust patterns of the old Adamic sin nature and is commanded to put on the nature of Christ, which is accomplished by obeying the Word of Christ and this constitutes walking by means of the Spirit (See Romans 6:12-13; 13:14; Galatians 5:16; Ephesians 4:17-24).
The believer sins because he chooses to disobey the teaching of the Word of God that his sin nature was crucified with Christ at the Cross and thus allows the sin nature to control and influence his soul so that he produces mental, verbal and overt acts of sin (See James 1:13-15).

The believer’s sin nature will not be totally eradicated until he physically dies or when the rapture of the church takes place when the believer will receive a resurrection body to replace the body he now has, which contains the old sin nature (See 1 Corinthians 15:51-57; Philippians 3:20-21).

In the meantime, the believer has a battle raging within him since he has two natures, which are diametrically opposed to one another and he must choose between the two since the old sin nature wars against the Spirit.

Galatians 5:17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. (NASB95)

Having died with Christ and being raised with Christ and possessing the new Christ-nature sets the Christian free from the old Adamic nature. We utilize the new Christ-nature by obeying the Word of God, which constitutes experiencing fellowship with God (1 John 2:3-5) and walking by means of the Spirit since the Spirit speaks to the believer through the Word of God.

Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. (NASB95)

The believer loses fellowship through obeying the sin nature and committing personal sins. However, he is restored through the confession of sin (1 John 1:9).

1 John 1:9 If any of us does at any time confess our sins, then, He (God the Father) is faithful and just with the result that He forgives us our sins and purifies us from each and every wrongdoing. (Author’s translation)

This fellowship is maintained by bringing one’s thoughts into obedience to the teaching of Jesus Christ, which constitutes obeying the commands of Ephesians 5:18 to be influenced by means of the Spirit and Colossians 3:16 to let the Word of Christ richly dwell in your soul since both produce the same results.

Ephesians 5:18 And do not permit yourselves to get into the habit of being drunk with wine because that is non-sensical behavior, but rather permit yourselves on a habitual basis to be influenced by means of the Spirit. (Author’s translation)

Colossians 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankful ness in your hearts to God. (NASB95)

Therefore, obedience to the Word of God will enable the believer to experience fellowship with God, which is synonymous with experiencing sanctification.
1 John 2:5 But, whoever, at any time does observe conscientiously His Word, indeed, in this one, the love for the one and only God is accomplished. By means of this we can confirm that we are at this particular moment in fellowship with Him. (Author’s translation)

This obedience constitutes loving the Lord.

John 14:15 If you love Me, you will observe conscientiously My commandments. (Author’s translation)

So this battle rages between the flesh, the sin nature and the Spirit. The believer’s soul is a battleground. The battle in the soul is related to whether they will live for self in the old sin nature or live for God in the new nature. Paul relates this battle in his own life as a believer in Romans 7:14-25.

“Experiential” sanctification is experiencing the holiness or in other words manifesting the character of God through one’s thoughts, words and actions (1 Peter 1:14-16).

“Perfective sanctification” is the perfection of the church age believer’s spiritual life at the rapture, i.e. resurrection of the church, which is the completion of the plan of God for the church age believer (1 Corinthians 15:53-54; Galatians 6:8; 1 Peter 5:10; John 6:40). It is the guarantee of a resurrection body and will be experienced by every believer regardless of their response in time to what God has done for them at salvation.

All three stages of sanctification refer to the process of conforming the believer into the image of Jesus Christ, which is the Father’s plan from eternity past (Romans 8:28-30).

Three Stages of the Christian’s Salvation

As we noted in our introduction, the Christian’s salvation, i.e. his deliverance is also accomplished in three stages: (1) positional (2) experiential (3) perfective or ultimate. Like the church age believer’s sanctification, their deliverance from sin, Satan and his cosmic system is accomplished in three stages:

(1) Positional: At the moment the believer exercised faith alone in Christ alone, they were delivered “positionally” from real spiritual death and eternal condemnation, the devil, his cosmic system and the sin nature through the crucifixion, death, burial, resurrection and session of the Lord Jesus Christ (Luke 19:9; John 4:22; Acts 4:12; 13:26, 47; 16:17; Romans 1:16; 10:1, 10; 11:11; 2 Corinthians 6:2; Ephesians 1:13; Philippians 1:28; 2 Thessalonians 2:13; Hebrews 2:10; 5:9; 6:9; 1 Peter 1:9-10; 2 Peter 3:15; Jude 3; Revelation 7:10).

By “positionally,” I mean that God views the believer as crucified, died, buried, raised and seated with Christ, which was accomplished at the moment of conversion through the Baptism of the Spirit when the omnipotence of God the
Holy Spirit placed the believer in an eternal union with Christ. In other words, the “positional” aspect of the believer’s salvation refers to the past action of God saving us from sin, Satan, his cosmic system and eternal condemnation when we trusted in Jesus Christ as our Savior.

The believer’s deliverance positionally sets up the “potential” for him to experience this deliverance in time since this deliverance can only be experienced after salvation through obedience to the teaching of the Word of God. It also guarantees the believer’s ultimate deliverance at the rapture, which is based upon the sovereign decision of God rather than the volition of the believer.

(2) Experiential: After salvation, the believer can “experience” deliverance from the devil, his cosmic system and the sin nature by appropriating by faith the teaching of the Word of God that he has been crucified, died, buried, raised and seated with Christ. This constitutes the believer’s spiritual life after being delivered from real spiritual death (2 Corinthians 1:6; 7:10; Romans 6:11-23; 8:1-17; Philippians 2:12; Galatians 2:20; Colossians 3:5-17; 2 Timothy 2:10; 3:15; Hebrews 2:3, 10; 1 Peter 2:2). In other words, the “experiential” aspect of salvation is used of the believer’s deliverance from sin, Satan and his cosmic system in the present moment.

2 Thessalonians 2:13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. (NASB95)

1 Corinthians 1:18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. (NASB95)

1 Timothy 4:16 Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you. (NASB95)

In this verse, the verb sozo refers to Timothy experiencing his deliverance from sin and Satan and his cosmic system by obeying Paul’s previous command to continue making it his habit of persevering in exemplifying Christ-like character, which is the direct result of obeying the first command in 1 Timothy 4:16. Timothy will continue to exemplify Christ-like character by obeying this first command to continue making it his habit of paying attention to himself, i.e. his character and conduct. Consequently, by obeying these two commands he will experience his deliverance from sin and Satan.

The verb also refers to those who adhere to Timothy’s teaching experiencing their deliverance from sin and Satan as well. They will experience this deliverance if Timothy obeys the second command in 1 Timothy 4:16 to continue making it his habit of persevering in teaching sound doctrine. This second command is the direct of the first command, which called for Timothy to continue making it his habit of
paying attention to his teaching. Thus, if Timothy teaches sound doctrine, his listeners will experience their deliverance from sin and Satan as well.

(3) Perfective: At the resurrection the believer will be delivered “in a perfective sense” and permanently from the devil, his cosmic system and the sin nature when he receives his resurrection body at the rapture of the church, which is imminent (Romans 13:11; 1 Thessalonians 5:8-9; Hebrews 1:14; 9:28; 1 Peter 1:5). In other words, the “perfective” aspect of salvation is used of the believer’s future deliverance from sin, Satan and his cosmic system (Philippians 3:20-21).

Just as in the believer’s sanctification, their deliverance positionally sets up the “potential” for them to experience this deliverance in time since this deliverance can only be experienced after conversion through obedience to the teaching of the Word of God through the enabling power of the Spirit. It also guarantees the believer’s ultimate deliverance at the rapture.

The believer can experience their deliverance from sin, spiritual death, Satan and his cosmic system through the omnipotence of the Spirit by appropriating by faith the teaching of the Word of God that they have been crucified, died, buried, raised and seated with Christ (Romans 6:11-23; 8:1-17; Galatians 2:20; Colossians 3:5-17).

Conclusion

From our study we can see that the Scriptures teach that each and every member of the human race is a sinner by nature and practice as a result of Adam’s original sin in the Garden of Eden. Adam’s sin gave him and his progeny a sin nature. Also, Adam and his progeny were spiritually dead. Even more terrible the sin nature and spiritual death would result in eternal condemnation in the eternal lake of fire since God is holy and cannot tolerate sin or sinners. Thus the entire human race was in an absolutely terrible predicament.

However, God in His grace provided the solution for all these problems through His Son Jesus Christ’s spiritual and physical deaths on the cross as well as His resurrection. This deliverance is available to each and every member of the human race since Jesus Christ’s spiritual and physical deaths on the cross and His resurrection were on behalf of each and every member of the human race. The Christian is a sinner who has received this great deliverance through faith in Jesus Christ. In other words, the Christian receives this deliverance as a gift from God based upon the merits of the object of their faith, Jesus Christ.

Every Christian should have knowledge as to what it means to be saved. They should know what they are saved from. If they don’t know, how can they tell the non-Christian they need to be saved? Saved from what? This means that before we communicate the good news (the gospel) of this salvation, the non-Christian must
be informed of their great need for salvation and why? Otherwise, if they don’t recognize and acknowledge their need for this deliverance, they will never even consider Jesus Christ as Savior. Thus, not only is it the prayer of this author that the Christian would be educated by this study for their own benefit but also that they would take this information to evangelize the non-Christian.