

1 Salvation Prepared

In recent years much has been written and said about salvation. The term *born again* has appeared in many newspapers and magazines, some of which have worldwide circulation. The theme of the new birth and the idea of salvation have thus come to occupy a prominent place in the public mind. Nevertheless, the experience of new birth and the doctrines of salvation rest upon fundamental concepts that are often misunderstood. These basic concepts provide our subject matter.

The structure of salvation rests upon God's provision. In this lesson you will consider God's provision of grace that made possible the plan of salvation. You will see that salvation stems from the grace of God, expressed through the atoning work of Christ. Planned in eternity and put into effect in time, God's salvation meets the needs of all people. In Lessons 2, 3, and 4 you will consider the biblical teaching concerning the activity of men and women in salvation.

As you examine the biblical teaching on salvation in depth, you will appreciate more deeply the love, grace, and wisdom of God that brings salvation to all people. And you will marvel at the great care He has taken in framing salvation's plan.

lesson outline

Salvation Stems From God's Grace

Salvation and the Atoning Work of Christ

Salvation Meets Humanity's Needs

lesson objectives

When you finish this lesson you should be able to:

1. Define *grace* and explain its relationship to salvation.
2. State the difference between common grace and saving grace.
3. Indicate the importance of grace by noting its frequent use in both the Old and New Testaments.
4. Describe the relationship between our sins and the atonement.
5. Identify five aspects of the atonement.
6. Describe the extent of the atonement.
7. Define sin and list two ways in which all people are sinners.

learning activities

1. Carefully read the preliminary section in this study guide.
2. Review the lesson outline and lesson objectives. These will help you identify the things you should learn as you study the lesson.
3. Read the lesson and do the exercises in the lesson development. Most of your responses can be made in this study guide. However, where longer responses are required, write your answers in a notebook. Check your answers with those given at the end of the lesson.
4. Check the glossary at the end of the study guide for definitions of any key words you do not understand.
5. Take the self-test at the end of the lesson and check your answers carefully with the answers given in the back of this textbook. Review any items you answer incorrectly.

key words

Understanding the key words we have listed at the beginning of each lesson will help you as you study. You will find key words listed in alphabetical order and defined in the glossary at the back of this independent-study textbook. If you are in doubt about the meaning of any of the words on the list, you may look them up now or when you come across them in your reading. Please take time to learn the definitions of any new words, since they are valuable to a complete understanding of this course.

appease	incarnate	reconciliation
atonement	penalty	redemption
belittle	predicament	righteousness
compassion	propitiation	sacrificial
concept	ransom	sovereign
exalt	rebellion	unmerited

lesson development

SALVATION STEMS FROM GOD'S GRACE

Objective 1. *Define grace and explain its relationship to salvation.*

Salvation begins with a very basic truth: that a sovereign, loving God, under no obligation, chose to show His kindness toward undeserving people by providing forgiveness. This act is an expression of the grace of God.

The story is told of a small, underfed orphan boy who attended a large one-room village school. The children were required to leave their lunches and coats in the entryway, where they could be picked up at lunchtime. One day a lunch was missing. The teacher sternly asked, "Who took the lunch?" At last the small orphan boy raised a thin and shaking hand. Taking a cruel whip out of his desk, the teacher ordered the boy to come forward to receive his punishment. As he stood there, guilty, alone, weeping silently, with bowed head and trembling body, a hush fell over the other children. Suddenly a husky boy came forward and said to the teacher, "I'll take the whipping in his place!" And in front of the class he bared his back *in place of* the guilty orphan boy and paid the penalty for the broken rule. Compassion and sympathy caused him to suffer the punishment of the hungry, neglected, and unloved orphan boy. It was a much greater love that caused God to give His Son to take the punishment for people. Paying the penalty by taking the punishment of another is a way of showing what the Bible calls *grace*.

Grace is simply unearned favor. In salvation grace is the kindness with which God grants favor to undeserving people. Those who have sinned deserve only judgment and punishment. They do not deserve to receive pardon for their disobedience to God. But God showed His love for them by sending Christ to die in their place. In love He sent His Son to pay the penalty for their sin, release them from its control, and consider them as if they had never sinned. This is grace!

Grace does not mean that God excuses sin. God’s Word says that the wages of sin is death (Romans 6:23). And God cannot set aside His righteous attitude or His judgment against sin. However, Christ’s sacrifice on Calvary completely satisfied the righteousness of God. The penalty for breaking His law was thus paid. Grace does not *overlook* sin; rather it *removes* it.

Grace, then, has its beginning in God. Grace proceeds from Him in an unlimited supply and through His favor it is extended to every person.

Application

1 Using your own words, write in your notebook the definition of grace and explain the relationship between grace and salvation.



Kinds of Grace

Objective 2. *State the difference between common grace and saving grace.*

We see two kinds of grace in God’s relationships with people: common grace and saving grace. *Common grace* is the kindness that God shows to all people, even though they are sinners. It helps to keep people from evil acts and encourages them to do what is right and orderly. It enables individuals to act decently, and helps them to live in social harmony. God’s grace provides the blessings of the natural world (rain, fruitful seasons, food, and many other social and material blessings).

Application

2 Read Matthew 5:43–48. Which of these verses gives an example of common grace?

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In addition to the blessings of the natural world, common grace provides the presence and influence of the Bible, the Holy Spirit, and the church. Common grace in itself is not sufficient for salvation, yet it reveals God's goodness to all people. It makes them conscious of God's provisions for life. It also creates a favorable climate for further revelation and undoubtedly makes individuals ready for salvation. Common grace also gives to the sinner the ability to make a favorable response to God. Through grace God makes it possible for all people to be saved.

Application

3 Read Romans 2:1–11. Which one of these verses indicates that God's favor (grace) is related to salvation?

.....



While common grace makes it possible for us to respond favorably to God, God's *saving grace* brings people to Christ (John 6:44), renews their hearts, and frees them from sin. This saving grace is uniquely demonstrated in Christ. John writes, "grace and truth came through Jesus Christ" (John 1:17). This does not mean that God did not extend saving grace before Christ came to earth. All Old Testament saints were *saved*, that is, accepted before God on the basis of their faith in God's provisions, which includes obedience to His commandments. John simply means that Christ is the full revelation of *saving grace* and the only Person through whom saving grace may be received since He came.

Application

4 Read Hebrews 1:1–2. How is the idea set forth in these verses related to John 1:16–17? Write your response in your notebook if you need more space.

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5 In front of each of the following items indicate whether it is an example of common grace or special grace by writing either 1) for *common grace* or 2) for *saving grace*.

- | | |
|--|-----------------|
| ... a The sun shines on the evil and the good alike. | 1) Common grace |
| ... b The sinner is drawn to God. | 2) Saving grace |
| ... c Conditions exist which make it possible for people to respond favorably to God. | |
| ... d The blessings of nature rest upon all people. | |
| ... e Mankind is enabled to respond to God's call and be set free from sin. | |



Grace in the Bible

Objective 3. *Indicate the importance of grace by noting its frequent use in both the Old and New Testaments.*

The word that is translated *grace* is used 166 times in the Bible. It is used 38 times in the Old Testament and 128 times in the New Testament. Grace is most often used of God, since He is by nature gracious (Jonah 4:2). God expressed His grace in: 1) giving good things to all people (Matthew 5:45), 2) desiring that all people be saved (2 Peter 3:9), 3) offering His riches to those who believe (2 Corinthians 8:9), and 4) keeping the Christian during times of trouble (1 Peter 5:6–10). The apostle Paul emphasizes in Romans 5:20 that the grace of God has no limit. It is sufficient for all the needs that sinful people bring to the Cross, and more. It is a vast supply.

Application

6 Grace is used in the Old Testament, but it is much more prominent in the New Testament because

- a)** God's grace changes from time to time.
- b)** Jesus reveals grace more fully as shown in the New Testament record.
- c)** the Old Testament emphasizes judgment and the New Testament emphasizes only liberty.

7 To see how frequently grace is used in the Epistles (all of the New Testament books from Romans through Jude), look at the first chapter of each epistle. In how many do you find the word *grace* at the beginning of the letter?

.....

8 Now examine the last verses of each of the Epistles. How many of them do NOT end with the word *grace*? Name them.

.....

9 Grace is mentioned throughout the Bible, but in the New Testament grace is mentioned

- a)** about twice as much as it is mentioned in the Old Testament.
- b)** nearly four times as much as it is in the Old Testament.



Did you notice in the endings of the Epistles that *grace* is connected with Jesus Christ? You have probably come to realize that *grace* is highly important in the teachings of the New Testament and that Christ is the fullest expression of God's grace. Indeed, it is by His grace that our hearts are drawn.

Consider the story of Tigranes II, a powerful king of Armenia, who was taken captive in 69 B.C. by an invading Roman army. The defeated king, his wife, and all his children were brought before the commanding general to receive the sentence of death. Tigranes threw himself at the feet of the victor and pleaded for the lives of his family. He begged, "Do with me whatever you like, but spare my wife and children." His plea so moved the

Roman general that he set the entire family free. As Tigranes and his family traveled away from the Roman camp, the grateful king turned to his wife and said, “What did you think of the Roman general?” She responded, “I never saw him.” Her husband exclaimed, “You were in his presence. Where were your eyes?” She said, “They were fixed on the one who was willing to die for me. I saw no one else.” When we look at God’s salvation and the Cross we see only Jesus, the one who was willing to die for us. The death of Christ is the greatest expression of God’s grace.

SALVATION AND THE ATONING WORK OF CHRIST

Objective 4. *Describe the relationship between our sins and the atonement.*

Atonement is the action by which the sinner is reconciled, or brought back, to God. It has to do with appeasing or covering over sin and guilt. As a result of Christ’s sacrificial suffering and death, people’s sins are covered by His blood and the penalty for their sin is cancelled.

To fully grasp the importance of the atonement and its place in the plan of salvation, think of the following scene. A father and his son had a violent argument. As a result the son left home, vowing never to return as long as the father lived. The mother suffered greatly, for she dearly loved both her husband and her son. After many months the son received an urgent message to return home because his mother was seriously ill and not expected to live. As the son walked into her hospital room, he saw his dear mother pale and weak on the bed. Both father and son looked silently at their loved one, knowing she was very near death. Summoning her last reserves of strength, the mother reached out with one hand and took the hand of the father; with her other hand she took the hand of her son. As a final act of love, she brought the hands of father and son together across on her chest . . . as she died.

Christ's death on the Cross was the means of bringing the holy God together with sinful people. Through the Cross we have atonement for sins; sins have been covered by the death of a substitute, and the penalty has been paid.

Application

10 Which statements below are TRUE and show the relationship between our sins and the atoning work of Christ?

- a)** Our sins have separated us from God, but the atonement restores the relationship.
 - b)** Sin speaks of disobedience, which separates God and people, but the atonement brings a covering of sin and removes the cause of the separation.
 - c)** Our sins, while serious, are not fatal; the atonement is a means of showing our good intentions—even if we will not, or cannot, live in obedience to God's law.
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Necessity of the Atonement

Some may wonder why God did not abandon people in their sins, or else simply declare them good and make them upright. Scripture, however, shows that God is holy and loving as well as righteous. He was not willing that any person be lost, but He could not excuse people's guilt or accept them in their sin. To restore people to himself, therefore, God provided a solution through the atonement. The solution lay in the person and work of Jesus Christ. In Christ all the requirements of righteousness were met, both in His life as He kept the Law perfectly in our place and in His death as He died under the penalty of the broken Law.

In atonement the purpose of perfect justice and divine love was accomplished. People were set free from the power and guilt of sin and restored to fellowship with God.

That the atonement was necessary is shown clearly in the Scriptures. First, God's holiness cannot overlook sin (Exodus 34:6–7; Romans 3:25–26); sin must be canceled. Second, God's law,

which reflects His very nature, made it necessary for Him to require satisfaction of the sinner (Deuteronomy 27:26). Then, the truthfulness of God requires atonement (Numbers 23:19; Romans 3:4). God had plainly said to Adam and Eve that they would die if they disobeyed His commandments. (Compare Genesis 2:16–17 with Ezekiel 18:4 and Romans 6:23.) God’s truthfulness demanded that He uphold His word and required that this penalty be carried out on either the offenders or their substitute. Finally, the great cost of the sacrifice suggests that the atonement was necessary. God would not have required the death of His Son unnecessarily (Luke 24:26; Hebrews 2:10; 9:22–23).

Application

11 Read the above scriptural passages that relate to the necessity of the atonement. Which one, in your opinion, helps most in understanding how the atonement was necessary because of the nature of God?

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12 Which statement or combination of statements explains why the atonement was necessary?

- a) God’s holiness, justice, and truthfulness demand atonement for sin.
 - b) The great cost implies that the atonement is necessary.
 - c) Divine law, which reflects God’s nature, made it necessary for Him to require satisfaction for sin.
 - d) All of the above explain why the atonement was necessary.
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The Biblical Doctrine of the Atonement

The Bible teaches that humankind fell into sin by *disobedience* and that Christ by *obedience* in the sinner’s place paid the penalty that the sinner had brought upon himself (Romans 5:12–19). This means that Christ died as our substitute—He died in our place. His sacrifice for sins makes God favorable toward us. This act

of paying the *penalty* for our sins and dying as our *substitute* is referred to as *penal substitution*.

The penal substitution of Christ is basic to the Bible teaching of atonement. In Isaiah 53:5–6 we read:


But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all.

These verses (as well as 53:4) teach quite clearly the atonement by substitution.

Jesus said concerning himself, “For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many” (Mark 10:45). In Galatians 3:13 the apostle Paul writes “Christ redeemed us from the curse of the law by becoming a curse for us.” These words can only be interpreted to mean that Christ, the sinless one, took upon himself the penalty that sinners should have borne. In Romans 3:21–26, Paul, who wrote at length on this subject, insists that the atonement through the death of Christ shows God to be both just and merciful.

Application

13 Identify the statements below that are TRUE, and give the biblical doctrine of the atonement.

- a)** Humankind, by disobedience, deserves to pay the penalty for sin.
 - b)** Christ by His obedience has paid the penalty for all people.
 - c)** Christ died first for His own sin and then for those of other people.
 - d)** Christ died as a *substitute* for the sins of all humankind.
 - e)** Christ came to earth to give His life as a ransom for sin.
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Aspects of the Atonement

Objective 5. *Identify five aspects of the atonement.*

When we speak of *aspects* of the atonement, we acknowledge that no one term is able to include and explain all of the greatness of the atonement. The following terms are given to help you understand Christ's saving work more fully.

Obedience. Of the various aspects of the atonement, the one that most unifies the whole concept is Christ's obedience. Since it is the *general* aspect on which all the others depend, we shall consider it first.

In providing salvation for us, Christ became our obedient sacrifice. He did not assume His own rightful status of equality with God but willingly took the form of a servant (Philippians 2:7–8). It was thus necessary for Him to become, for a time, limited as we are (Hebrews 2:14). John wrote, “The Word became flesh and lived for a while among us” (John 1:14)—as a man. Luke records that during His youth Jesus was obedient to His parents (Luke 2:51). Jesus himself testified that His mission on earth was to do God's will obediently (John 6:38).

As the Son of Man, Christ obeyed the demands of the Law. He kept the civil law as one born a Jew and observed the ceremonial law. He also kept the moral law, fearing God and keeping His commandments. In addition, He submitted to all the penalties that resulted from human disobedience to the law of God.

Application

14 Circle the letters of the TRUE statements that follow.

- a)** From our discussion of the atonement to this point, we can conclude that the word *atonement* includes a number of important concepts (ideas) which relate to Christ's saving work.
 - b)** The general concept (notion) of the atonement upon which all others rest is obedience.
 - c)** Jesus' example of obedience related primarily to His ministry, not to His personal, domestic life.
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In addition to the *general* aspect of the atonement, obedience, four *special* terms describe what God did in Christ's death: *sacrifice, propitiation, reconciliation, and redemption*. Each term describes the provision of God that meets a specific need of sinful individuals. These words are especially crucial because they are the ones used in the New Testament.

Sacrifice. This is a broad term and includes all that Christ did to provide salvation for us. His sacrifice covers the sins of humanity. It is directed to the need created by our guilt. Paul tells us "Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Ephesians 5:2). Nothing is clearer in the New Testament than the use of sacrificial terms to describe the death of Christ. When Scripture describes Him as the Lamb of God, says that His blood cleanses from all sin, and teaches that He died for our sins, we see that Christ's death was a real sacrifice for sin (John 1:29; 1 John 1:7-9; 1 Corinthians 15:3). His death is described as a death for sin, a bearing of sin (2 Corinthians 5:21). God made Him a sacrifice for sin (Isaiah 53:10). He paid the debt we could not pay, and blotted out (erased) the past that we could not undo. He is our sacrifice, for His death is set forth as an act of perfect self-giving (Hebrews 9:14; Ephesians 5:2). His one sacrifice was sufficient to turn away the wrath (anger) of God and to remove all barriers between God and humanity (Hebrews 9:28; 1 Peter 3:18) that interrupt fellowship.

Application

15 Circle the letter in front of the statements that are TRUE concerning Christ's sacrifice.

- a) It covers the sins of humanity.
 - b) This supreme sacrifice has resulted in the possibility that at least some people can be saved.
 - c) Sacrifice was a means of turning away divine wrath (anger).
 - d) Christ's sacrifice was offered on a once-for-all-time basis.
 - e) Christ's death was not murder; it was sacrifice. He accomplished the will of God to make atonement for our sins and to reconcile us to God.
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Propitiation. Propitiation meets the need that arises from the anger of God. To propitiate is to appease (satisfy) the righteous anger of God by an atoning sacrifice. Christ is described as such a propitiation (Romans 3:25; 1 John 2:2; 4:10). The concept of God's anger is found throughout the Bible, but especially in the Old Testament. It emphasizes the seriousness of sin. By the suffering of the sinner's atoning substitute, Jesus Christ, the divine anger is propitiated (appeased). As a result of this propitiation, the punishment due to sin is not placed on the sinner.

Because some people misunderstand the love of God, they reject the idea of God's anger. But His anger is not like ours. We become angry because we have been hurt or offended, and we strike out in a fit of rage. But God's anger is judicial and is directed against sin and sinful people. He does not lose His temper.

Application

16 Circle the letter in front of the TRUE statements.

- a) The wrath (anger) of God is not an uncontrolled fit of passion but rather a constant burning anger against sin.
 - b) The idea suggested by the word *propitiate* is to appease one.
 - c) Propitiation provides for the removal of divine displeasure, which sin creates, by the punishment of each individual sinner.
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Reconciliation. Reconciliation meets the need that is created by God's separation from sinful persons. The Bible tells us that sinners are enemies of God (Romans 5:10–11; Colossians 1:21; James 4:4). The broken relations between God and humans were caused by sin (Isaiah 59:2). But Christ died to remove our sins. In restoring fellowship between God and us, God took the first step to correct the problem: "While we were still sinners, Christ died for us" (Romans 5:8) and "God was reconciling the world to himself in Christ" (2 Corinthians 5:19). Reconciliation, then, refers to the adjustment of differences between God and humanity. It makes things right.

Application

17 Have you ever sinned against or offended a close friend and later been reconciled to him or her? What were your feelings? What were your friend's feelings? Now read the 15th chapter of Luke. What do you learn from this chapter about God's feelings? Answer these questions in your notebook.

Redemption. Redemption answers the need created by our bondage to sin. Redemption speaks of deliverance from certain evil by the payment of a price. In order to set us free from sin and its penalty, a price was paid. That price was the atoning death of our Savior. The writer to the Hebrews declares that "he has died as a ransom" (Hebrews 9:15) to set us free from sin and Satan. Also, "Christ redeemed us from the curse of

the law by becoming a curse for us” (Galatians 3:13). Without this deliverance from the curse we could not have salvation. In addition to deliverance from the curse of the Law, we have been set free from bondage to the Law, and from keeping the Law as a condition of acceptance with God.

Application

18 Match each need or description in the left column with the proper aspect of the atonement in the right column that meets that need or completes the thought.

- | | |
|--|-----------------------|
| ... a Speaks of appeasing God’s wrath | 1) Christ’s obedience |
| ... b Covers our guilt and atones for our sin | 2) Sacrifice |
| ... c Adjusts differences between God and us | 3) Propitiation |
| ... d Secures release from bondage by payment of a price | 4) Reconciliation |
| ... e The one aspect which underlies and unifies all the others | 5) Redemption |



Extent of the Atonement

Objective 6. *Describe the extent of the atonement.*

When we discuss the *extent* of the atonement, we must consider these questions: Was it God’s intent for Jesus to die for all people? Or did He intend that Christ should only die for a select few?

Application

19 Read the following Scriptures: 1 Timothy 2:4, 6; 4:10; Hebrews 2:9; 2 Peter 3:9; 1 John 2:2. In your own words state the theme of these passages and tell how this theme affects our view of the extent of the atonement. Use your notebook.



The value of the atonement is *unlimited*. Jesus suffered and died for all people. God so loved the (whole) world that He gave His Son to provide salvation (John 3:16), but as we shall see in a following lesson, *each person* must respond to God's provision.

SALVATION MEETS HUMANITY'S NEEDS

Objective 7. *Define sin and list two ways in which all people are sinners.*

One of the basic reasons for studying about salvation is that salvation meets humanity's needs. Our responsibility as Christians is to share the good news with all people. However, if we are to be effective in showing how Christ can meet their needs, we must know what their needs are.

Two things stand out in the Bible concerning the nature of humans: our sin and our predicament (or condition). Sin is failing to live according to the law of God, or else openly breaking the law. Sin is also the exalting of self and the belittling of God. Since we are reasoning, thinking creatures, we know that when we do what we should not do or do not do what we ought to do, we are guilty of sin.

Every person is affected by sin in two ways: he or she is born with a sinful nature, and he or she chooses to do sinful acts. Adam's sin led to a change in his nature. It became sinful. Adam and Eve then passed this ability to sin to their descendents. In addition, people are responsible for their own sinful acts (Galatians 5:19–21).

Application

20 Define sin in your own words, and list two ways in which all people have become sinners. Write your response in your notebook.

Humanity's Predicament

The result of people's sin is separation from God and from each other. Every part of their nature has been affected: their

intellects, emotions, and wills. Because of this they are incapable of saving themselves. Their minds have become so darkened by sin that they cannot understand spiritual things (1 Corinthians 2:14). To them spiritual things are foolish. And since they are without spiritual insight, they cannot understand the truth of the things of God. Their natural minds cannot grasp these issues; they need information that is made available only by the work of the Holy Spirit.

People's wills are bound in slavery to sin. Paul says this is so "because the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by their sinful nature cannot please God" (Romans 8:7–8). We can draw a number of conclusions from these facts:

1. Fallen persons cannot consistently think, will, or do what is truly good.
2. They may, on occasion, do good deeds because of natural love, an awareness of moral absolutes and fear of punishment.
3. Their ability to choose and act is limited by their slavery to sin (Romans 6:17, 20).
4. The only deliverance from this bondage to sin is God's redeeming grace.

It is thrilling to know that people's wills are free to turn to God, to repent, and to believe. This is the teaching of Scripture.

Application

21 Read Matthew 3:2; 18:3; Luke 13:3, 5; John 6:29; Acts 2:38; 3:19. What do these verses show us about one's freedom? Use your notebook for your response, please.

Sinful persons are commanded to repent. If they were not free to respond to these commands, they would be without meaning or real force. With the help of God, people can choose and act according to God's good purpose: repenting of their

sins, believing in Jesus, and accepting His salvation (Philippians 2:12–13). Salvation through Christ is the *only* solution to sin.

Application

22 Select the TRUE statements that show the predicament of people and how salvation meets their needs.

- a)** The problem of sin is that it affects the minds of men and women, and thus, it tends to ruin their thought lives, and, in time, their whole lives.
- b)** The result of sin is separation from God and others.
- c)** Sin has affected every part of us so that in our natural states we are evil: intellectually, emotionally, and volitionally.
- d)** Salvation gives one a new nature and restores the ability and desire to live according to God's law.
- e)** The only deliverance from sin is the intention of each individual who recognizes his or her need to repent of sin and believe on the Lord.



self-test

After you have reviewed this lesson, take the self-test. Then check your answers with those given in the back of the book. Review any questions you answered incorrectly.

- 1 Salvation stems from the grace of God. Which ones of the following statements are TRUE of grace?
 - a) Grace may be defined as the expression of God's love to undeserving people.
 - b) Simply stated, grace is undeserved favor.
 - c) Grace is the favor of God which overlooks sin.
 - d) God's grace does not tolerate sin. Instead grace provides a way to remove sin.
 - e) Common grace is that grace which is common to all people, bringing them to salvation.
- 2 Salvation proceeds from the atoning work of Christ. Which ones of the following statements are TRUE concerning the atonement?
 - a) The atonement was necessary because God's holiness and our sinfulness demanded it.
 - b) The central theme of the atonement is the *hiding* or *ignoring* of sin.
 - c) In atonement is a sense of bringing enemies together.
 - d) Penal substitution refers primarily to the penalty that was paid for our sins through the offering of a substitute, Jesus Christ.
 - e) Propitiation is a term which refers to appeasing one who is offended.
 - f) The one aspect of the atonement which most unifies the whole concept is *sacrifice*.
 - g) The atonement is sufficient for the salvation of all people, but people must choose to receive its benefits.

- 3** Salvation meets our needs. Circle the letters of the TRUE statements that relate to humanity's sin and predicament.
- a)** Sin includes failing to keep God's law as well as openly breaking it.
 - b)** Humans, according to the Bible, have no part in or connection with Adam's sin.
 - c)** Sin makes people feel "self-sufficient" and "scornful of God."
 - d)** Our predicament is that we are separated from God by sin and are totally evil; therefore, our only solution is salvation through Jesus Christ.
 - e)** Humanity's problem is great, for we are a victims of fate. We cannot turn to God of our own free will, since we can only do what God wills.
 - f)** The many biblical commandments to repent let us know that we are not directed by the uncertainties of fate. We are capable of turning to God as the Spirit of God draws us.

answers to study questions

These answers are out of numerical order so that you will not easily see the answer to the next question before you write your own response.

12 d) All of the above explain why the atonement was necessary.

1 Your answer. You probably said that grace is unearned or unmerited favor. Grace is the basis on which God grants forgiveness to undeserving people.

13 c) is false.

2 Verse 45 gives an example of *common grace*.

14 a) and **b)** are true.

3 Verse 4 shows that it is God's goodness that leads people to repentance.

15 b) is false.

4 The Old Testament gave a partial revelation of God. The New Testament gives a more complete revelation of God in Jesus, through whom we have received the full revelation of God's grace.

16 c) is false.

5 a 1) Common grace

b 2) Saving grace

c 1) Common grace

d 1) Common grace

e 2) Saving grace

17 Your answer. We learn that God has great joy when we return to Him.

- 6 b)** Jesus revealed grace more fully as shown in the New Testament record.
- 18 a)** 3) Propitiation
b) 2) Sacrifice
c) 4) Reconciliation
d) 5) Redemption
e) 1) Christ's obedience
- 7** 16.
- 19** Your answer. Clearly, Christ died for the sins of the whole world. This biblical fact convinces us that God's provision of salvation is unlimited.
- 8** Five. James, 1, 2, and 3 John, and Jude.
- 20** Your answer. We have noted that sin is failure to obey God's law or even breaking it openly. It is the exalting of self and the belittling of God. Sin comes from our own sinful nature, which we inherited from Adam, and our own sinful acts.
- 9 b)** nearly four times as much as it is in the Old Testament
- 21** Your answer. They are all directed to man, urging him to do something. If man were not free to respond, then these commands would be meaningless.
- 10 a)** and **b)** are true.
- 22 b), c),** and **d)** are true.
- 11** Your answer. Romans 3:25–26 is very helpful in explaining the necessity of the atonement based on the nature of God. Luke 24:26 is a very forceful statement on this issue.