

Solid Rock Christian Church Manassas, Virginia

Bible Study - July 13, 2023

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Title: Soteriology - The Doctrine of Salvation - Part IV

"Justification, Sanctification, and Adoption"

I. Introduction

A. In this lesson we will continue our study on the Doctrine of Salvation by examining three wonderful areas of blessings that God has bestowed upon us as a result of our salvation.

B. It is important that we remember it is by God's grace that we are saved through our faith in the finished work of the Lord Jesus Christ at Calvary.

C. It is by grace alone, through faith alone, in Christ alone that we are saved. **Thank You Lord!!**

II. Justification

A. Justification is the judicial act of God whereby He declares the guilty sinner to be righteous and free from guilt and punishment.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5)

1. Principles of Justification

a. The One who has been wronged dictates the terms of justification.

1). Justification is a judicial term. In a trial, it is the judge who determines what the method of

reconciliation will be. The criminal has no right to decide what his punishment will be or what he needs to do to make restitution.

- 2). In the same sense, it is *God* who determines what a person must do in order to make restitution.

Point: The sinner has no right to decide his own "Plan of Salvation."

- 3). It is *God* who has been sinned against; therefore, it is *God's* right to prescribe the method of justification.

b. Man's justification is based on the merits of Another.

- 1). Man in his natural condition cannot stand in *God's* presence nor enter heaven.
- 2). Apart from *Jesus Christ*, the sinner is without hope. *Jesus Christ* is man's advocate (lawyer) as well as his substitute.

Point: When we are arrayed in the robe of *Christ's* righteousness, we can stand before a Holy *God*.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, *Jesus Christ* the righteous." (1 John 2:1)

2. Illustration of Justification

a. **Philemon and Onesimus**

- 1). In the Apostle Paul's epistle to Philemon we find an illustration of justification. This wonderful epistle contains only twenty-five (25) verses.

Background and Context of Philemon

The epistle of Paul to Philemon is one of Paul's prison epistles. Its theme is forgiveness.

Onesimus, who's name means beneficial, was a runaway slave who met Paul by the providence of God and Paul led him to Christ.

Philemon was a wealthy resident of Colossae who owned slaves.

- 2). Paul encouraged Philemon to accept Onesimus as a brother in Christ (v16).
- 3). Paul then made a statement that pictures justification (i.e., being declared innocent although guilty) as well as imputation (having one's goodness or guilt placed on another's account).

"For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account." (Philemon 15-18)

b. **Bride's Clothing** (We are still discussing Justification.)

- 1). In Bible times it was often the custom for the bridegroom to prepare the wedding garment for his bride.
- 2). She would concentrate on her dowry of jewelry and leave the selection of her bridal gown to her husband.

3). On the day of the wedding, the groom would first wear the outer cloak that he would eventually place over the garments of his bride.

Comment: This signified that he was receiving her into his care and keeping.

4). What his bride had been wearing earlier would be insignificant. Because of the beautiful garment prepared by the groom and now worn by the bride, the old clothing would not be seen.

Comments:

- 1) Jesus Christ has done that for each individual that accepts him as Savior.
- 2) Jesus Christ, our bridegroom, has prepared for us, His bride, a robe of righteousness. This robe was "woven" at Calvary for those who believe in Him.

Point: We stand in God's presence, not in our own righteousness, but in the righteousness of the pure and Holy Son of God, the Lord Jesus Christ.

III. Sanctification

A. Sanctification means "being set apart from the world and unto God's service."

B. Sanctification is simply the process of setting something apart. God "sanctified" people, places, and things throughout the Old Testament.

1. **Negatively** - Separation from the world.

a. Sanctification has two phases, negative and positive. The

Bible clearly teaches the negative aspect of sanctification.

b. The Christian's sanctification requires his continual rejection of the world's temptations.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? (2 Corinthians 6:14)

2. **Positively** - Separation unto God's service.

a. Sanctification from the world is not an end in itself; it is the means to an end.

b. Jesus Christ sanctified Himself so others will follow. We are to be sanctified from the world to serve Christ more effectively and to draw men to the Savior.

Points:

- 1) The purpose of being pure is to show others that Jesus is real and that Christianity is worth living.
- 2) It is not enough for the Christian to be separated from the world unless his sanctification results in greater service for God.

Sanctification involves ministry!

3. **Particularly** - Sanctification is past, present, and future. Sanctification is described in the Bible in three stages.

a. In the **past**: Sanctification occurs instantly at the moment of salvation. (Heb. 10:10)

b. In the **present**: Sanctification continues as we daily

cleanse our lives of sin. (Heb. 12:14; 1 Thess. 3:12; 4:1,10; 2 Pet. 3:18)

- c. In the **future**: Final sanctification occurs as we are saved from the presence of sin. (Rom. 8:23; Eph. 4:30)

Points:

- 1) We will finally be "conformed to the image of his Son" (Rom. 8:2). This is also called glorification!
- 2) Our present sanctification should be the concern of every Christian. But how can we "work" at being sanctified?
 - (1) The study of the Word of God brings sanctification (John 17:17).
 - (2) Surrendering to the Lord's will brings sanctification (Rom. 12:1,2).

IV. Adoption (Gal. 4:1-5; Eph. 1:5-6; Rom. 8:15-23)

A. Adoption in the Bible is the act of God whereby He places His own child in the position of an adult son.

Note: The Greek word *huiothesias* means "placing as a son" and is frequently translated "adoption."

B. Of all the terms used to describe salvation, this one seems to cause the most confusion. This confusion has resulted from the difference between Biblical adoption and our contemporary idea of adoption.

C. The average person would not understand a child's being both born and adopted into the same family. But that is what was done in Bible times.

D. The Jews considered a child to be an adult when he reached

the age of twelve or thirteen. At that point, the father would declare publicly that he was "adopting" his own natural born son.

E. He was declaring to the world that his son was now responsible for his own actions.

F. The Romans had a similar custom. For the Romans, in order for an adoption to be legally binding, seven reputable witnesses had to be present, attesting to its validity.

G. At the age of fourteen, a Roman son was placed on a public platform by his father. His father would make a statement to the effect that his son now had all the privileges and responsibilities of an adult.

H. Our "adoption" by our heavenly Father allows us all the privileges of an adult son. The privilege of adoption carries with it tremendous responsibility. It should motivate us to act worthy of our "family name."

Point: We are children of the king, and we should act like it!

It is once again interactive time. Please complete the passages below by filling in the blank places. Each passage has been taken from the King James Version (KJV) of the Holy Bible.

"But we are all as an _____ thing, and all our _____ are as filthy rags; and we all do _____ as a leaf; and our _____, like the wind, have taken us away."

[Isaiah 64:6]

"But now the _____ of God without the law is _____, being witnessed by the law and the _____; Even the _____ of God which is by _____ of Jesus Christ unto all and upon all them that believe: for there is no difference."

[Romans 3:21-22]

"But ye are a _____ generation, a royal _____, an holy nation, a _____ people; that ye should shew forth the _____ of him who hath called you out of _____ into his _____ light."

[1 Peter 2:9]

"Furthermore then we _____ you, brethren, and _____ you by the Lord Jesus, that as ye have received of us how ye ought to _____ and to _____ God, so ye would abound more and more."

[1 Thessalonians 4:1]

"For we know that the whole creation _____ and _____ in pain together until now. And not only they, but _____ also, which have the _____ of the Spirit, even we ourselves groan within ourselves, waiting for the _____, to wit, the _____ of our body."

[Romans 8:22-23]

"According as he hath _____ us in him before the _____ of the world, that we should be _____ and without blame before him in _____: Having _____ us into the adoption of children by Jesus Christ to himself, according to the _____ pleasure of his will, To the _____ of the glory of his _____, wherein he hath made us _____ in the beloved."

[Ephesians 1:4-6]

Thank you so much for joining in on another study session and I do trust and pray that you have been blessed.

In the Master's Service

Dr. Austin