

This 11 page file contains the summary chapter of:

Three Aspects of Salvation

by

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SUMMARY

In summation of this subject matter, "Three Aspects of Salvation," these are distinguishable in a number of ways. Let me give you some of the ways in which these areas of truth are distinguishable, and then illustrate each area of truth by scriptural references.

They are distinguishable as follows:

1. By the time element involved in the work of Christ realted to each - past, present, and future.
2. By the scope of His work, to whom offered - the world, or unbelievers, the house of God, or baptized believers, and believers in Christ.
3. By the when and where of Christ's work - on the earth the first time, in the heavens now, and into the world the second time.
4. By the means of Christ's work - His death on the cross, His ascension into heaven and His priestly function, and His second coming.
5. By the design of what is offered - to make one a child of God, to bless a child of God in this life and reward him in the future, to give the child of God a glorified body.
6. And, they are distinguishable by the means of receiving the benefit of what Christ offers - faith in Christ, apart from works, baptized believers who walk in the truth, and faith in Christ, apart from works.

In this last point you will notice that one receives the benefit of Christ's death on exactly the same condition by which he is to receive the benefit of Christ's second coming. The benefit conveyed is eternal life now, as a present possession in the inward man, and also the promise

of immortality related to the outward man. In between these two, "life and immortality," stands the lifetime obligation of God's children in God's appointed place of blessing, the house of God. Since "life and immortality" are secured on the same thing, namely faith in Christ, apart from works, then the responsibility of the redeemed in between these two has nothing to do with either. God needs no help in giving life, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Life, however, has obligations, and obligations demand "help." God offers "help" to those who "have" life in order that they might meet the obligations thereof. This "help" is dispensed from "the throne of grace" in connection with the priesthood of Christ "over the house of God."

Now let us give some scriptural references related to the six distinguishing remarks opening this summary as follows:

The time element involved in Christ's work

1. "I came forth from the Father, and am come into the world" (John 16:28);
 2. "I go away...unto the Father" (John 14:28);
 3. "This same Jesus...shall so come" (Acts 1:11).
1. "I came down from heaven" (John 6:38);
 2. "The son of man ascend up where he was before" (John 6:62);
 3. "The Lord himself shall descend from heaven" (I Thessalonians 4:16).
1. "God sent...his Son into the world" (John 3:17);
 2. "His hour was come that he should depart out of this world" (John 13:1);
 3. "He again bringeth his firstborn into the world" (Hebrews 1:6, A.S.V.).

1. "I...am come into the world (John 16:28);
 2. "Now I am no more in the world" (John 17:11);
 3. "I will that they be with me where I am" (John 17:24).
1. "Hath he appeared" (Hebrews 9:26);
 2. "Now to appear" (Hebrews 9:24);
 3. "Shall he appear" (Hebrews 9:28).
1. "Good Shepherd" (John 10:11);
 2. "Great Shepherd" (Hebrews 13:20,21);
 3. "Chief Shepherd" (I Peter 5:4).
1. "Prophet" (John 7:40; Acts 3:22,23);
 2. "Priest" (Hebrews 4:14-16; 7:24-27; 8:4; 10:21);
 3. "King" (Revelation 19:16).

Everything under points 1 is past, an accomplished fact, and relates to the purpose of God in sending His Son into the world the first time. Everything under points 2 is present and continuous, and relates to the priestly function of Christ, a work beginning with His ascension into heaven and terminating at His second coming. Everything under points 3 relates solely to the future, and involves the purpose for Christ coming into the world the second time, which purpose has several phases, but begins with the Lord receiving His own unto Himself, and giving them glorified bodies.

The scope of His work - to whom offered

1. "The world" (John 3:16,17; I John 4:14);
2. "The body" (Ephesians 5:23,25);
3. Believers in Christ (John 6:47,54).

1. Unbelievers (John 16:8,9);
2. Baptized believers (Acts 18:8;
I Corinthians 12:13);
3. "The children of God" (Luke 20:36).
1. "The ungodly" (Romans 5:6);
2. "The house of God" (Hebrews 10:21);
3. "The just" (Luke 14:14).
1. "Enemies" (Romans 5:10);
2. "The church" (Ephesians 5:23,25;
Colossians 1:18);
3. "They that are" Christ's (I Corinthians
15:23).
1. "The unjust" (I Peter 3:18);
2. "The flock of God" (I Peter 5:2);
3. Those "begotten again" (I Peter 1:3,5).
1. Alien "sinners" (I Timothy 1:15);
2. "A spiritual house" (I Peter 2:5);
3. "Every one which seeth the Son, and
believeth on him" (John 4:40).
1. The "lost" (Luke 19:10);
2. "The temple of the living God"
(II Corinthians 6:16);
3. The "justified" (Romans 8:30).

The when and where of Christ's work

1. In the past, on the earth the first
time (Hebrews 8:4; 9:26);
2. In the present, in heaven now
(Hebrews 4:14-16; 9:24);
3. And, in the future, into the world the
second time (Hebrews 9:28).

The means of Christ's work

1. "He died unto sin once" (Romans 6:10);
2. "He ever liveth" (Hebrews 7:25);
3. "Christ...shall appear" (Colossians 3:4; I John 3:2).

The design of what is offered

1. To make one a child of God (John 1:11-13);
 2. To bless the children of God in this life (John 13:17; James 1:25);
 3. To give the children of God a glorified body (Philippians 3:21).
1. The gift of God, eternal life (Romans 6:23; Ephesians 2:8-10);
 2. Future reward for service (Revelation 22:12);
 3. Change the body (I Corinthians 15:51,52).
1. Salvation, as a present possession, in the "inward man" (Ephesians 1:6,7; 2:1, 4,6,8);
 2. Salvation from the conflict between the "inward man" and the body in which he resides (Romans 7:22-25);
 3. Salvation from the present state of the body (Romans 8:23).
1. "Unto him that loved us, and washed us from our sins in his own blood" (Revelation 1:5);
 2. "And hath made us kings and priests unto God" (Revelation 1:6);
 3. "Behold, he cometh" (Revelation 1:7).

- 1.. "Ye turned to God from idols"
(I Thessalonians 1:9);
 2. "To serve the living and true God"
(I Thessalonians 1:9);
 3. "And to wait for his Son from
heaven" (I Thessalonians 1:10).
1. "Life" (John 10:9,10);
 2. "More abundantly" (John 10:10);
 3. "Immortality" (II Timothy 1:9,10).

The means of receiving the benefit of what Christ offers

1. Faith in Christ, apart from works
(Ephesians 2:8-10);
 2. Walking by faith, constrained by love
(Galatians 5:6);
 3. Faith in Christ, apart from works
(John 6:39,40,47,54).
1. Believe on the Lord Jesus Christ
(Acts 16:30,31);
 2. Baptized believers who walk in the truth
(Hebrews 4:14-16);
 3. Believing on Christ (John 11:25,26).
1. Believing on Christ (John 3:16,18,36);
 2. Serving Christ (Colossians 3:24);
 3. Believing on Christ (I Thessalonians 4:14).
1. "Come unto me" (Matthew 11:28);
 2. "Come after me" (Luke 14:27);
 3. "Come up hither" (Revelation 11:12).

In "rightly dividing the word of truth," one must keep each part in its own place. This summary illustrates that idea. If you would read all the points 1 together, you will

see that they all relate to the same time frame, and issue, namely the purpose of Christ coming into the world the first time in order that, by means of His death, the alien sinner would have a substitute, who took his place and completely satisfied the justice of a holy God. He did not deserve this, nor does he merit it, but apart from it he cannot be made righteous before God. Therefore, it is offered as a finished work to be received by believing in that One who paid the price. If you would read all the points 2 together, you will see that they all relate to the same time frame, and issue, namely the purpose of Christ functioning as Priest on behalf of baptized believers, who walk in the truth, in order that they might live a victorious life for the Lord, and to His glory, and as the result be blessed in this life, and rewarded hereafter. If you would read all the points 3 together, you will see that they all relate to the same time frame, and issue, namely the purpose of Christ returning for His own, in order that they be with Him forever in glorified bodies. This is our hope, and what we have now in promise, but which will be ultimately realized because of God's promise made to all believers in Jesus Christ.

Today, in religious circles, it is commonplace to confuse these separate and distinct aspects of truth. When, however, men take from the things enumerated under points 2, and which apply to the secondary aspect of salvation offered the house of God, and apply them to alien sinners in order that they by prayer, confession, baptism, works, etc., might become the children of God, then they have failed to "rightly divide the word of truth." This method of loose handling causes the Scriptures to be conflicting, and offers no

promise from God. But, His word, "rightly divided," demonstrates the harmonious structure of the Scripture, and is the word of promise.

My sincere desire in preparing this article is to glorify God, and benefit those who study it in the light of the truth. Whatever your need is, Christ offers you what you need in order to be delivered. If you are lost, He offered Himself in death as your substitute. "Believe on the Lord Jesus Christ and thou shalt be saved." If you are a baptized believer, but not serving God as you should, He offers "mercy." If you are a baptized believer, and making the best effort to "serve God acceptably," He offers "grace to help." If you are saved, but plagued with a sick, tired, worn out body, which is the way of all men apart from Divine intervention, He offers a glorified body, suited to eternity, through which we can have a perfect instrument to serve Him to His honor and glory. Amen.

In closing I would like to add one final word. I was listening to a tape of religious music sung by The Masters V group, made up of Hovie Lister, J. D. Sumner, James Blackwood, Jake Hess, and Shawn Nielson. On side two of the cassette, the first song is entitled, "I Believe in the Old Time Way." I wrote down the lyrics as I listened to it, and the following is an excerpt of that song:

"In this modern day of living, my how things have changed. People often get religion, but their hearts not changed. They go to church and testify, but what an awful fate to find they have no real salvation, but will be too late. Well, I went down to an

old camp meeting. I prayed through in the old time way. It was there, at an old time altar, I was saved by amazing grace...Now I'm an heir to a home in heaven. I believe in the old time way..." (end quote).

This song is unscriptural in its message of how one is "saved," and becomes "an heir to a home in heaven." The person who wrote the song did not know the truth, and the five men who sung it are just as mixed up in their theology. The song talked about "how things have changed," and expressed "the old time way" of being saved to involve a going "down to an old camp meeting...at an old time altar" and praying "through." The fact is: The idea of going "down to an old camp meeting...at an old time altar" and praying "through" in order to be "saved" and become "an heir to a home in heaven" is not "the old time way," but is a part of "...modern day...living...how things have changed." Not one example in the New Testament obligates the alien sinner to go down to an altar, or a mourner's bench, and pray through in order to become a child of God. "The old time way" is a matter of Biblical record, and obligates the alien sinner in the following words:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life...And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day...Verily, verily, I say unto you, He

that believeth on me hath everlasting life...I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins...While ye have light, believe in the light, that ye may be the children of light...I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 3:14,15; 6:40,47; 8:24; 12:36,46).

Read also John 1:11-13; 3:16,18,36; 5:24,38; 6:54; 11:25,26; Acts 10:43, etc. "The old time way" is, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Let us preach this to the alien sinner, no more, no less. May God give us the courage to take issue with unscriptural lyrics offered under the guise of doing God a service, whether they occur in song, or books. May we learn to express the mind of God in scriptural language in order that there be no misunderstanding of the thing intended by God. May we learn to properly apply the truth to each class of men in order that each class may know the mind of God concerning them. May God bless you in your consideration of His unchanging word, and submission thereto.