

## **DOCTRINE OF THE SALVATION ADJUSTMENT TO THE JUSTICE OF GOD (SAJG) or (SALVATION Ph<sub>1</sub>)**

- I.** Introduction.
- A.** A common failure of interpreters is to categorize Biblical terms and concepts under one umbrella of meaning.
  - B.** Words and concepts in Scripture, such as salvation, are used in a number of ways and therefore have different meanings of application.
  - C.** Their meaning of application must be determined by the context in which they are used.
  - D.** For purposes of simplicity and categorizing exactly how words and concepts of the Bible apply to us, we breakdown the life of mankind into three phases:
    - 1.** Phase one (Ph<sub>1</sub>) relates to the principles of Scripture that deal with man's initial faith in Christ i.e., when one becomes a believer in Him. All unbelievers, by definition, have not entered into any phase of God's eternal plan and fall under the category of eternal judgment/condemnation. Joh.3:16 cp. vs.18
    - 2.** Phase two (Ph<sub>2</sub>) relates to the principles of Scripture as they apply to the believer/Christian in time and encompasses their existence on earth from their initial faith in Christ until their death.
    - 3.** Phase three (Ph<sub>3</sub>) relates to the principles of Scripture as they apply to mans eternal niche.
  - E.** The root meaning of salvation is found in the concept of deliverance.
  - F.** Hence, one must recognize exactly what deliverance is in view:
    - 1.** Temporal deliverance from danger. Psa.18:48; 37:39-40; 38:22; Dan.6:27; etc.
    - 2.** Ph<sub>1</sub> deliverance from the eternal consequences/penalty of sin. Joh.3:16-17; 10:9; Act.4:12; 16:30-31; Eph.2:5,8
    - 3.** Ph<sub>2</sub> deliverance from the power of sin in time. 1Cor.15:2; 2Cor.2:15; 1Tim.2:14-15; 1Pet.4:18
    - 4.** Ph<sub>3</sub> deliverance from loss of reward at the Bema Seat, based on one's Ph<sub>2</sub> life. Phi.2:12; 1Tim.4:16 cp. 1Cor.3:10-15 especially vs.15
    - 5.** The rapture, which for some will be both a Ph<sub>2</sub> and Ph<sub>3</sub> deliverance. Rom.13:11; 1Thes.5:9; 1Pet.1:5
  - G.** This doctrine addresses salvation as it applies to Ph<sub>1</sub> or deliverance from eternal condemnation.
  - H.** That it is referred to as the Salvation Adjustment to the Justice of God denotes that salvation Ph<sub>1</sub> is dependent upon one's acclimation/agreement to God's perfect system of justice.
  - I.** It denotes that God is perfect in all things and therefore it is man's responsibility to align themselves with His sovereign plan and directives, and that there is no other system of justice by which salvation can occur.

## II. Vocabulary.

### A. Hebrew vocabulary:

1. **[v<sup>y</sup>]** - verb; to be spacious, ample or broad, to set at freedom, to aid or deliver. The nuance of this family or words is the freedom or space that deliverance brings. The opposite concept of tribulation or distress being those things that brings constriction or pressure. The root form from which the name Joshua is a derivative.
  - a. **hvyk** - deliverance, aid, salvation, the one who brings salvation, the deliverer.
  - b. **h[Wy]** - noun; deliverance, help.
  - c. **h[v'Am]** - pl. noun; salvations, deliverances.
  - d. **h[WT]** - noun; deliverance, salvation, victory.
2. **jlm** - verb; to be smooth, to slip away or escape; in the hiphil = to cause to slip away or escape, hence to deliver or save. The emphasis of this family is the actual escape from impending death or danger.
3. **lch'** - verb; to draw out, to pull or snatch out, to snatch from danger, to save, deliver or preserve. This family emphasizes the actual strength and willingness of the one who saves or delivers.
4. **jlp'** - verb; to deliver from something, to rescue. The emphasis of this family is on physical deliverance, especially from violence or war.
5. **jLP** - adj.; one who has escaped or been delivered from warfare.
6. There are other derivatives and Hebrew words, when used in certain contexts that deal with various concepts related to deliverance or salvation.

### B. Chaldean/Aramaic vocabulary: **bzv.** - verb; unique to Daniel; to liberate, rescue or deliver.

### C. Greek vocabulary:

1. **aplassw** - verb; to set free or deliver from something, to be rid of something, release, especially in a judicial or legal sense.
2. **exairew** - verb; to take out, pluck out, draw out, deliver, rescue, set free.
3. **rùpmai** - verb; to draw or drag someone away, to rescue or deliver them.
4. **swzw** - verb; most common word for salvation; used 108x; to save, to keep safe and sound, to deliver from danger or destruction. Of one who is suffering = to restore to health, to deliver.
  - a. **swthr** - noun; Savior, deliverer, a preserver.
  - b. **swthria** - noun; a deliverance, preservation, safety.
  - c. **swthrioj** - adj.; saving, bringing salvation or deliverance.

- d.** diaswzw – verb; to bring safely through, to deliver, keep safe, rescue; of health = to be cured.

**III.** Definition and description.

- A.** Webster defines the verb “save” as making safe, to rescue or preserve from harm or danger; to preserve for future use; to prevent loss or waste; to set aside, to keep.
- B.** This often implies that the thing is in danger and needs to be delivered or rescued from some danger.
- C.** As noted, the word also has the added nuances of maintaining something intact, protecting, preserving life and saving from loss or destruction.
- D.** The term “deliver”, which means to set free/at liberty or to set free from some evil, actual or feared, is synonymous but with a different emphasis. It carries with it a nuance of redemption, pardon, transfer, give up, etc.
- E.** The term “rescue” emphasizes the immediate danger in which the one who is rescued finds himself.
- F.** Theologically, salvation as it relates to Ph<sub>1</sub>, deals with the saving of man from the spiritual consequences of sin/spiritual death with emphasis on deliverance from eternal punishment, the wrath of God, as demanded by the righteousness and justice of God.

**IV.** The necessity of salvation.

- A.** The corporate head of the human race, Adam, failed the test in the garden and committed the first human sin, along with his wife Eve. Gen.2:17 cp. 3:6
- B.** Adam’s sin was imputed to his flesh, rendering his flesh sinful and resulting in spiritual death. Rom.5:12 cp. Gen.2:17 Lit. “dying you will die”.
- C.** Adam’s sin nature was passed on to his progeny via genetics and procreation. Rom.5:19 (See the Doctrine of the STA/OSN – Sinful Trend of Adam/the Old Sin Nature)
- D.** Logically, fairly and consistently, God rendered the same judgment of spiritual death on every person who was in possession of a sin nature. Rom.5:12,17,18
- E.** Due to the possession of a sinful nature, every individual enters into life with sin accounted to them, resulting in spiritual death at birth. Rom.5:12
- F.** The result of life under the rulership of the sin nature is one that produces personal sins. Rom.5:19a cp. vs.21a.
- G.** It is sin that form a barrier between God and man due to God’s absolute righteousness (+R). Rom.2:12; 3:23
- H.** God’s essence demands that anyone who is to have a relationship with Him must possess His +R. 2Cor.5:21; Cp. Gal.3:6; Eph.4:24; Phi.3:9
- I.** Due to man’s fallen state and the barrier of sins (-R), man was not capable of redeeming himself. Psal.49:7-8; Rom.5:6; Eph.2:1-3

- J.** Mankind stands in a state of sinfulness (-R) under spiritual death, which is in violation of and in contradiction to God's +R evoking His just wrath upon every individual. Rom.1:18; 2:5-8; Eph.2:3; Col.3:6
- V.** The role of the Godhead in salvation.
- A.** God the Father (The Planner).
- 1.** God, in His omniscience, recognized before the world began that man would end up in this state. Isa.46:10
  - 2.** He therefore initiated a plan to do for man what man could not do for himself. Act.2:23
  - 3.** The Father determined before the foundation of the world to send His own Son into the world to be the Savior. 1Pet.1:20
  - 4.** His attribute of love explains why He provided a grace solution to man's insurmountable problem. Joh.3:16; Rom.5:8; Eph.2:4; 1Joh.4:10,19
  - 5.** The attributes of righteousness and justice explain why God must deal with all sins and all sinful conditions. Rom.1:18; 3:23
  - 6.** His plan was to send a qualified substitute to bear the righteous sentence of death that was due all men:
    - a.** The substitute had to possess +R and therefore have no sin of his own. 2Cor.5:21; 1Pet.2:22-24; 1Joh.3:5
    - b.** The substitute had to be fully human. Luk.2:11-12; Heb.2:14,17; 10:5-7
    - c.** The substitute had to be willing to offer himself. Heb.10:7; Luk.22:42
  - 7.** His plan was accomplished at the cross, where Jesus Christ bore all the sins of every member of the human race in a once for all offering. Rom.5:8; 8:32; 2Cor.5:21; Eph.5:2; Heb.10:10,12,14; 1Pet.2:24; Rev.1:5
- B.** God the Son (The Executioner of the Plan).
- 1.** The Son, existing as He did in the form of God (Joh.1:1), concurred with the plan of the Father and voluntarily took upon Himself human flesh. Joh.1:14; Phil.2:6-8; Col.1:16:22; Heb.2:9,14,17
  - 2.** He lived a sinless life of perfect obedience to the Father, fulfilled the Law and was qualified to bear the sins of others. Mat.5:17; Joh.4:34; 5:19,30; 8:28-29,46; 17:4; 2Cor.5:21
  - 3.** He voluntarily agreed to bear sin in the Garden of Gethsemane. Mat.26:36-46
  - 4.** He bore all the sins of all members of the human race of all time in His body on the cross between the hours of 12-3 PM. Mat.27:45-46; 1Pet.2:24
  - 5.** This provided the potential for the salvation of all those who would believe in Him. Rom.5:16-19; 1Pet.3:18

- C. God the Holy Spirit (The Communicator of the Plan).
  - 1. The third person the Godhead convicts man of his need for a Savior. Joh.16:8-9
  - 2. The Holy Spirit then enters those who accept His witness and believe in Christ, into union with Christ. Rom.6:3-4; Eph.1:13; Col.2:12
  - 3. The Holy Spirit takes up permanent residence (Indwelling) in the one who believer for the purpose of filling in their Ph<sub>2</sub>. Rom.8:9; 1Cor.3:16; 2Tim.1:14; Eph.5:18; Jms.4:5
  
- VI. The part of man in salvation.
  - A. The part of any man in salvation Ph<sub>1</sub> is simply to believe that Jesus Christ is the Savior of the world. Joh.6:29
  - B. The mechanic of salvation is faith in Jesus Christ. Joh.1:7,12; 3:15-18,36; 20:31; Act.16:30-31; Rom.3:22,28,31; 4:4-6; 5:1; 1Cor.1:21; et al.
  - C. The related concept of repentance refers to the change in one's thinking when they decide to believe in Christ . It is not a second, necessary step for salvation.
  - D. Faith has always been the only method for salvation in every dispensation as witnessed by Abraham and David. Rom.4:1-12
  - E. Faith is the only non-meritorious method that is compatible with grace and is equally accessible to every member of the human race. Rom.4:16; 5:2; Eph.2:8-9
  - F. There is no added work that man can do, even a righteous work that can be added to the work of Christ on the Cross to enhance salvation Ph<sub>1</sub>. Ti.3:5
  
- VII. The message of salvation.
  - A. The gospel is the message of salvation. Rom.1:16; Eph.1:13
  - B. The term **euaggelion**/euangelion means good news.
  - C. The good news is as follows:
    - 1. Mankind stands in a state of condemnation from which no one can deliver themselves. Rom.3:9-18,23
    - 2. God intervened, sending His own Son to remove the basis for condemnation. Joh.3:16
    - 3. He was raised bodily from the dead as evidence and to demonstrate God's pleasure with Him and His work. Rom.1:4
    - 4. His bodily resurrection ensures the bodily resurrection of all that will believe in Him. Rom.6:5,8-9
    - 5. Eternal salvation is a grace gift that none can ever deserve or earn. Eph.2:8-9
    - 6. All who believe in Jesus Christ are imputed with the righteousness and eternal life of God through the human spirit. Eph.4:24; Joh.6:63; 1Thess.5:23
    - 7. Those who believe in Him will spend eternity with Him in heaven. rom.5:1-2, 8-9; Ti.3:7
    - 8. These facts are based on BD. 1Cor.15:3-4

- D.** The good news is called eternal salvation since once one believes in Christ their salvation is secure.
- 1.** As seen in the adjective eternal. Joh.3:36; 5:24; 10:28; 1Tim.1:16; et al.
  - 2.** As seen in the bread and water and eating and drinking metaphors. Joh.4:13-14; 6:35,41, 47-51, 53-58
  - 3.** As seen in the new birth. Joh.3:1-6; 1Pet.1:3,23
  - 4.** As seen in the Good Shepherd analogy. Joh.10:27-30
  - 5.** As seen in the bath of regeneration. Joh.13:5-11; Ti.3:5
  - 6.** As seen in direct statements. Rom.8:28-39; 1Pet.1:3-5
  - 7.** As seen in the sealing ministry of the Holy Spirit. Eph.1:13; 4:30
- VIII.** Who can be saved?
- A.** The doctrine of unlimited atonement as clearly taught in the Word of God, teaches that Christ died for all men, regardless of race, nationality, or any other factor. Joh.3:16-17; Rom.5:6-8,18; 1Tim.4:10; Ti.2:11; 1Joh.2:2
  - B.** It is God's revealed will that it is His desire for all men to be saved. Eze.18:23; Joh.1:6-7; 1Tim.2:4; 2Pet.3:9
  - C.** Logically, if God wants everyone to be saved and has made provision in this regard, then anyone can be saved. Joh.3:16,36; Rom.3:22; 10:11-13
  - D.** Note the repeated use of the phrases, he who, all who, everyone who, etc.
  - E.** Note the consistent phrases, to the Jew and the Greek, Jews and Gentiles of Rom.3:29-30
  - F.** The principle that God is not partial indicates that He must save everyone on an equal basis. Act.10:34-35; Rom.2:11
  - G.** However, the vast majority of mankind, both Jews and Gentiles, will not be saved due to their negative volition (-V) and rejection of God's free gift of salvation. Mat.7:13-14; 1Cor.1:26
  - H.** Those who are positive (+V) are provided the opportunity to believe in time, which they accept. Those who are negative will never believe, no matter how many opportunities they receive.
    - 1.** The positive are those whom God knew would accept the offer of salvation. Dan.4:34-37; Joh.6:37,39,44; Act.13:48; Rom.8:28ff; 1Pet.1:1-2
    - 2.** The negative are those who reject the free gift of eternal life. The Pharaoh of the Exodus; Judas Iscariot; Esau - Rom.9:11-13
- IX.** The consequences of rejecting salvation.
- A.** Those who choose not to believe in Christ demonstrate that they are unworthy of salvation. Act.13:46
  - B.** They presently live under the judgment of God. Joh.3:18
  - C.** They commit the unpardonable sin. Mat.12:31-32
  - D.** They will die in their unbelief and in the realm of all their experiential personal sinning i.e., they die with absolutely no union whatsoever with God. Joh.8:21,24 cp. Joh.6:56

- E.** At physical death, the soul of the unbeliever enter the realm of torment where he resides until the Great White Throne judgment. Luk.16:19ff; Rev.20:11ff
  - F.** At that time all unbelievers are cast into the lake of fire (LOF) where they spend eternity in conscious and physical torment. Mat.18:8; 25:41,46; Joh.5:29; 2Thess.1:9
- X.** Erroneous views of salvation Ph<sub>1</sub>.
- A.** As stated earlier, many interpret all uses of salvation as pertaining to salvation from eternal condemnation.
  - B.** This has led many theologians to try and mix Ph<sub>2</sub> aspects of salvation as part of the SAJG. Ex.: The book of James deals with Ph<sub>2</sub> salvation that includes works and has caused many to reject this book as canonical. Cp. Phil.2:12 where salvation is in reference to the Maturity Adjustment to the Justice of God, strictly a Ph<sub>2</sub> application.
  - C.** Salvation is not by any system of law or works. Eph.2:8-9; Ti.3:5
    - 1.** This includes the perfect system of righteousness revealed by God, the Mosaic Law. Rom.3:19-20; Gal.2:16; 3:10-12
    - 2.** If there were a system of laws that could make men +R, then salvation would have been by works that would have nullified the need for the cross. Gal.3:21
    - 3.** If salvation was accomplished via human works, then men could legitimately boast before one another and before God. Rom.3:27-30
  - D.** Salvation is not by genetic descent. Joh.1:13a
    - 1.** The classic example of this folly is the Jews. Mat.3:9
    - 2.** They believed that physical descent from Abraham was the basis for a relationship with God.
    - 3.** Jesus taught clearly that a genetic link to Abraham did not save anyone. Joh.8:37-44
    - 4.** Paul, himself a Jew, taught the same. Rom.2:28-29; 10:1-4
  - E.** Salvation is not accomplished by ritual.
    - 1.** This fallacy was also propagated by Judaism and is perpetuated by Catholicism as well as others today.
    - 2.** It is merely a form of salvation by works.
    - 3.** No ritual, including the authorized rituals of water baptism and the Lord's table can impart spiritual life. Rom.2:28; 4:9-12; 1Cor.1:13-17; Heb.10:1-8; 1Pet.3:21
  - F.** Salvation is not achieved through any human attempts or devised systems instituted to gain favor with God. Joh.1:13b
  - G.** Adding anything else to the simple command to believe constitutes another, but false, gospel. Gal.1:6-7

- XI.** Definitions of terms related to salvation Ph<sub>1</sub>.
- A.** Foreknowledge is the aspect of omniscience that teaches that God always knew who would believe and who wouldn't believe. Rom.8:29; 1Pet.1:2
  - B.** Election is based on foreknowledge and declares that God elected or selected those who would believe to participate in His kingdom. Eph.1:4; 1Pet.1:1-2
  - C.** Predestination teaches that God marked out a destiny for the elect to be conformed to the image of His Son. Rom.8:29-30; Eph.1:5,11
  - D.** Calling is God extending His invitation in time to members of the human race to participate in His plan. Mat.22:14; Rom.8:30; 1Thess.2:12
  - E.** Justification is the action whereby God imputes His own +R to anyone who accepts His call to salvation, so as to make them qualified to live with Him in heaven. rom.3:24,28; 4:1-6; 5:1; 8:30; Gal.2:16
  - F.** Glorification is the ultimate proof and evidence of our salvation as presented in the form of a resurrection body. Joh.5:25,29; 6:39-40; Rom.8:30; 1Cor.15:43
  - G.** Unlimited atonement declares the truth that Christ died for all men, providing the potential for their salvation, even for those who ultimately reject Him as Savior. 1Joh.2:2
  - H.** Propitiation deals with the effect of the work of Christ as it relates to the just demands of God's righteousness to judge sin i.e., He was satisfied with His work. Rom.3:25a; 1Joh.2:2; 4:10
  - I.** Reconciliation is the doctrine that views man's sins as producing hostility between man and God and although He is the offended party, removes the hostility making peace potential for all. Peace is realized for man when He accepts the terms of the reconciliation. Rom.5:1, 10-11; 2Cor.5:18-19; Col.1:21-22
  - J.** Regeneration is the work of God the Holy Spirit as He regenerates the human spirit or new man, at the point of the new birth. Joh.3:1ff; Ti.3:5
  - K.** Adoption is the legal process whereby God accepts us on an equal footing with the unique Son of God and makes us joint-heirs with Him. Joh.1:12; Rom.8:15-17; Gal.4:5-7; Eph.1:5
  - L.** Redemption views mankind as slaves to the STA/OSN, and the entire world as a slave market. Christ, the freeman, entered the slave market and purchased the freedom of the slaves with His own blood. Joh.8:34-36; Gal.4:4-5; 5:1; Heb.9:12; 1Pet.1:18-19
  - M.** Sanctification, the setting apart of something or someone, has the idea of separation and deals with the fact that at salvation the believer is separated from unbelievers, set apart as holy and acceptable to God. 1Cor.1:2,30; 6:11; Heb.10:10,14
  - N.** The terms justified, reconciled, redemption and sanctification, just as the term salvation, also are used in context of Ph<sub>2</sub> application. Jam.2:21,24,25; 1Cor.1:30; 2Cor.5:20; 1Thess.4:3,4,7, etc.

*“For by grace you are in a current state of having been saved in the past through faith; and that salvation is not of yourselves, it is the free gift provided by God.”*

*Expanded Eph.2:8*