



OHANA BAPTIST CHURCH

Doctrinal Studies

Soteriology Hebrews 2:3

I. Introduction: Basic Principles in Understanding Salvation Heb. 2:3

A. Man is totally unable to save himself

1. He is condemned because of his _____, human nature. Eph 2:3
2. He is condemned because he is without _____. Jn 3:18,36

B. Salvation is the work of God

1. Salvation _____ with God Eph 1:4, Jn 15:16, II Thes. 2:13
2. Salvation is _____ by God's grace Eph. 2:8-9
3. God alone is able to bring salvation to it's _____. Phil. 1:6, Eph. 1:13-14,
II Tim. 1:12

C. Salvation brings _____ to God. II Cor. 4:6 Eph. 2:7

D. Salvation has _____ aspects.

1. Justification - Saved from the _____ of sin.
2. Sanctification - Saved from the _____ of sin.
3. Glorification - Saved from the _____ of sin.

II. Regeneration

A. Definition: Jn 3:3-7 Conception of the new life (II Cor. 5:17) brought about by the union of the seed of the _____ of _____ (I Peter 1:23) and the _____ Tit. 3:5 (Jn. 16:7-11)

B. Biblical descriptions

1. _____ Jn 3:3-7, Jas. 1:18, I Pet. 1:23
2. Spiritual quickening (_____) Eph. 2:1,5
3. New _____ II Cor. 5:17
4. Divine _____ II Pet. 1:4, Jn 1:12

C. Regeneration is by

1. the _____ of God Jn 1:13, Rom. 9:16, Phil. 2:13, Jas. 1:18
2. the _____ Tit. 3:5, Jn 3:5-6
3. the _____ of God I Pet. 1:23, Eph. 5:26
4. the _____ of man Gal. 3:6

III. Conversion: Repentance and Faith

A. Definition: That voluntary change in the mind of a sinner in which he turns from _____ to _____.

1. Conversion is man _____ from sin to God.
2. Conversion has both a negative (_____) and a positive (_____) element.

B. Repentance

1. Definition: The voluntary change in the _____ of the sinner in which he turns from sin.
2. Repentance involves three elements Acts 2:37-41
 - a. Intellectual (change of _____ or _____) Rom. 10:17
 - b. Emotional (change of _____) II Cor. 7:9-10
 - c. Volitional (change of _____ or course) II Chron. 7:14
3. Repentance is a _____ from God (Acts 5:31, 11:18, Rom. 2:4) given to us through the _____ of His Word (II Tim. 2:24-25)

C. Faith

1. Definition: The voluntary change in the _____ and _____ of the sinner in which he turns to Christ.
2. True _____ and _____ cannot exist separately.
3. Faith involves three elements
 - a. _____ Rom. 10:17
 - b. _____ Heb. 11:1,6
 - c. _____ Rom 10:9-10, 13
4. Terms related to faith
 - a. _____: trust or faith, but sometimes is equal to intellectual knowledge only. Jas. 2:19
 - b. _____: has to do with future life, based on confidence in God.

Rom 8:24



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- c. _____: Old Testament equivalent to faith. Ps. 18:2, Is. 12:2
- d. The _____: The sum total of Christian doctrine. I Co. 16:13
5. Figurative expressions used to describe the activity of Faith.
 - a. _____ unto Jesus. Jn. 3:14-15, Heb. 12:2
 - b. Hungering and _____. Mt. 5:6, Jn. 4:14, Jn. 6:35
 - c. _____ to or _____ Christ. Jn. 1:12, 5:40, 6:44-45
 - d. Enter in at the _____. Jn. 10:9, Rev. 3:20
6. Faith in the Christians life.
 - a. We _____ by faith. Gal. 2:20
 - b. We are _____ by faith. I Pt. 1:5
 - c. We _____ in the faith. Rom. 5:2, I Co. 16:13
 - d. We resist and overcome the _____ by faith. I Pt. 5:8-9
 - e. We _____ by faith. II Co. 5:7, Col. 2:6
 - f. Faith comes by the _____ of God. Rom. 10:17, Jn. 14:26
 - g. Faith is our _____ to do what commands us to do. Lk. 17:3-6

IV. Justification

A. Definition: To _____ righteous Rom. 5:1

Just - as - if - I'd never sinned!

1. Negative: _____ of sin. Acts 13:38-39

Free from guilt and punishment.

2. Positive: _____ of Christ's righteousness. Rom. 4:5-8

to place on _____ II Co. 5:21

B. Results of Justification

1. _____ of Salvation. Is. 32:17
2. _____ with God. Rom. 5:1
3. Freedom from _____. Rom. 8:1, 33-34
4. _____ relationship with God. Tit. 3:7
5. Assurance of _____. Rom. 8:30
6. _____ untold. Rom. 5:8-11, 8:31-32

C. We are justified...

1. Judicially by _____. Rom. 8:33
2. Meritoriously by _____. Is. 53:11
3. Mediately by _____. Rom. 5:1
4. Evidently by _____. Jas. 2:14, 18-20

V. Adoption

A. Definition: God, placing us as sons, with all the power and privileges of heirship.

B. Time of adoption

1. _____ in the past Eph. 1:4,5
2. _____ in the present Jn. 1:12, Gal. 3:26, I Jn. 3:2
3. _____ in the future Rom. 8:23, I Jn. 3:1-3

C. The relationship of adoption to the other doctrines of salvation.

1. _____ - we receive a new nature.
2. Justification - we receive a new _____.
3. _____ - we receive a new direction.
4. Adoption - we receive a new _____.
5. _____ - we receive a new knowledge.
6. Sanctification - we receive a new _____.

D. Privileges of adoption. Jn. 1:12 (Gal. 4:1)

1. As sons we have the family _____. I Jn. 3:1
2. As sons we have the family _____. Gal. 4:7
3. As sons we have the family _____. Rom. 8:29
4. As sons we have the family _____. Rom. 8:14-16, Gal. 4:6
5. As sons we have the family _____. Rom. 8:23

VI. Sanctification

A. Definition: To be set _____ or _____ unto or for God.

1. Mentally: To set apart our _____ for and about God. Mt. 6:9, I Pt. 3:15
2. Ritualistically: To set _____ apart from impurity for God. II Tim. 2:21, I Thes. 4:3-4



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3. Subjectively: To be set apart unto good _____. I Thes. 5:23, I Pet. 3:15, Eph. 2:10, Tit. 3:8
 4. Expiatory: To be set apart by _____. Heb. 13:12
- B. The relationship of sanctification to time.
1. In the past: _____ sanctification. Heb. 10:10
 2. In the present: _____ sanctification. II Pet. 3:18
 3. In the future: _____ sanctification. I Thes. 5:23-24
- C. We are sanctified by the _____ (Rm. 8:13-14, 15:16) through God's _____ . Jn. 17:17, Acts 20:32, Eph. 5:26
1. Sanctification is a _____ process. Phil. 1:6
 2. Sanctification is dependent on the voluntary _____ of the believer by faith. Phil. 2:12-13, Rom. 6:19

VII. Atonement

- A. Definition Rom. 5:11
1. The principle of _____ covering. Eph. 2:13. Heb. 13:12
 2. The principle of _____ through propitiation. I Jn. 2:2, 4:10
 3. The principle of _____. Is. 53:5
- Substitutionary, vicarious atonement
- B. The Old Testament concept of Atonement
- The whole Old Testament _____, priestly system was a foreshadowing of the saving ministry of Christ Heb. 9:11-14*
1. The Jewish _____ Ex. 12:13-14 cp. I Co. 5:7 & Jn. 1:29
 2. The Jewish Day of _____ Lev. 16
- C. The uniqueness of Christ's Atonement Rev. 1:5
1. The _____ way. Heb. 9:22
 2. A _____ way. Heb. 8:6, 9:11-14
 3. The _____ way. Heb. 9:26

VIII. Redemption

- A. Definition: To _____ back. Ps. 103:4, Tit. 2:14
- B. Redemption begins and _____ with God. Ps. 19:14, Is. 49:26, Job 19:25, Ps. 34:22
- Who was the ransom paid to? Hos. 13:14, Mt. 20:28, Mk. 10:45, I Ti. 2:6*
- C. Redemption is by _____ I Co. 1:30, Gal. 3:13, 4:4-5, Eph. 1:7
- D. The _____ of the believer's redemption. I Pt. 1:18-19
- E. The _____ of the believer's redemption. Eph. 1:14, 4:30, Rm. 8:23, Lk. 21:28
- What is the "Earnest of our inheritance"? Eph. 1:14, II Co. 1:22, 5:5
- F. The implication of redemption for the believer. I Co. 6:19-20, II Pt. 2:1

IX. Eternal Security

- A. Definition: The assurance for the Christian that God will _____ his salvation and that he cannot _____ it or have it taken away. II Tim. 1:12
- B. Evidences of Eternal Security
1. Salvation is a _____. I Jn. 5:12
 2. We have _____ life now. Jn. 3:16, 36
 3. God promises that we can _____ we are saved (I Jn. 5:13) and He cannot _____. I Jn. 5:9-11, Tit. 1:2
 4. God gave us a _____ of salvation. I Jn. 4:13, Eph. 1:14, II Co. 1:22
 5. We are _____ by God the Father and God the Son (Jn. 10:28-29) and _____ by the Holy Spirit. Eph. 1:13, 4:30
 6. God will not allow us to lose our salvation. He would _____ us first. I Co. 5:5 (1-5), Acts 5:1-11
- C. Problem passages related to Eternal Security
1. "It encourages sin" Rm. 6:1-2, 15 (Rm. 5:12-21), I Jn. 2:1-2
 2. Heb. 6:4-6



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Soteriology Hebrews 2:3

WITNESSING

I. W_____ Should You Witness?

- A. Because of the P_____. II Cor. 5:14
1. His C_____. II Cor. 5:18-20
 2. His C_____. Mk 16:15
- B. Because of the P_____. Rom. 10:14
1. Their c_____. II Cor. 5:11
 2. Their c_____. Jn. 3:18
- C. Because of your P_____. I Cor. 9:16-17
1. New c_____. II Cor. 5:17
 2. New c_____. Prov. 11:30
 3. New c_____. I Thess. 2:4 Rom. 1:16

II. W_____ Should Witness?

- A. D_____
1. S_____ I Jn. 5:9-12
 2. S_____ I Jn. 5:13-15
- B. D_____ Rom. 12:1-2, I Cor. 15:58
- C. D_____
1. Upon God to _____. Jn. 15:4-5
 2. Upon God to _____. I Cor. 3:6-7
 - a. - witnessing, not _____
 - b. - No command to _____, just to _____.
 3. Upon God to _____. Heb. 4:12 *God's _____, not yours.*

III. W_____ Should You Witness? I Pet. 3:15, Col. 4:6

- A. Your L_____ Matt. 5:13-16, I Pet. 3:15-16
1. F_____ Jn. 1:40-42, (I Pet. 3:1-6)
 2. F_____ Jn. 1:44-46
 - - principle-- “_____ and see”
 3. F_____ Prov. 18:24
 - - *Hospitality Evangelism* - establish a _____

- a. _____ - Christ's example Lk. 5:29, 7:36; 14:1; 19:5 Jn 2:1; 12:1-2
- b. _____ (an in Home Bible Study)
- c. _____ Interest I Cor. 9:22
- d. Gift or _____
- B. His L _____ Acts 8:26, 29
1. _____ Matt. 9:37 (10:1)
 2. Sensitivity
- C. By L _____ Jn. 4:6-42 (not a put-on)
1. _____ (tract a day)
 2. Talk (_____) - Lord a constant part of it I Pet. 2:12; 3:15-16
 3. _____
 4. Conversation Col. 4:6
- IV. W _____ Should You Witness?
- A. Keep it S _____ II Cor. 1:12
- B. Keep it S _____ Psa. 126:6
- C. Keep it S _____ Rom. 10:17
1. His _____ (you first) - Rom. 3:23, 3:10-18; Isa. 64:6, Jer. 17:9
 - - *illus. bank robber, murderer, number of sins per year*
 2. His _____ - Rom. 6:23; Jn. 3:18; 3:36; Rev. 20:11-15, Is. 59:12
 - - *illus. skunk; let you in house Rom. 3:13*
 - - *ever kill an ant? Heb. 9:27; II Tim. 4:1, Heb. 10:31*
 3. His _____ - Rom. 5:8; Jn 3:16; I Cor. 15:1-4
 - - *illus. wallet II Cor. 5:21, leave house to come and wash*
 4. His _____ - Rom. 10:9-10; Eph. 2:8-9; Rom. 6:23
 - - *illus. \$ _____ bill as gift; ride bus*
 - - *illus. Add good smell to bad. Jer. 17:9*
 5. His _____ - Rom. 10:13; Rev. 3:20; Acts 16:31
 - - *illus. yes or no - no maybe or later. I Jn 5:10*
 - - *illus. wrapped gift never opened, spend the money*
 6. His _____ - I Jn 5:10-15
 - - *illus. Holy Spirit is "earnest" I Cor. 6:19; Eph. 1:13, 14*
 - - *illus. Judge leaving bench to pay*



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Soteriology Hebrews 2:3

Election or _____

“Try to explain election and you may lose your mind, try to explain it away and you may lose your salvation.”

Two systems of Theology

CALVINISM TULIP	ARMINIANISM
<p>TOTAL DEPRAVITY Sin controls every part of man. He is spiritually dead and blind, and unable to obey, believe or repent. He continually sins, for his nature is completely evil.</p>	<p>FREE WILL Sin does not control Man’s will. He is sick and near-sighted, but still able to obey, believe and repent. He does not continually sin, for his nature is not completely evil.</p>
<p>UNCONDITIONAL ELECTION God chose the elect solely on the basis of His free grace, not anything in them. He has a special love for the elect. God left the rest to be damned for their sins.</p>	<p>CONDITIONAL ELECTION God chose the elect on the basis of their foreseen faith. He loves all men equally. God passed over no one, but gives to everyone an equal chance to be saved.</p>
<p>LIMITED ATONEMENT Christ died especially for the elect, and paid a definite price for them that guarantees their salvation.</p>	<p>UNIVERSAL ATONEMENT Christ died equally for all men, and paid a provisional price that made salvation possible for all but guaranteed it for none.</p>
<p>IRRESISTIBLE GRACE Saving Grace is irresistible, for the Holy Spirit is invincible and intervenes in Man’s heart. He sovereignly gives the new birth, faith and repentance to the elect.</p>	<p>RESISTIBLE GRACE Saving grace is resistible, for God cannot interfere with man’s free will. Man is born again after he believes, for faith and repentance are not gifts from God.</p>
<p>PERSEVERANCE of the SAINTS God preserves all the elect and causes them to persevere in faith and obedience to the end. None are continually backslidden or finally lost.</p>	<p>FALLING FROM GRACE Only a few Christians continue in faith and obedience to the end. (Arminians are divided over whether one can actually lose his salvation)</p>

I. God’s eternal _____

“The Decree of God is His eternal purpose or purposes, based on His most wise and holy counsel, whereby He freely and unchangeably, for His own glory, ordained either directly or permissively, all that comes to pass.”

- A. The Decree is God’s eternal _____ or _____. Isa. 14:24, 26-27
- B. The Decree is _____. Heb. 6:17
- C. The Decree has as its end the _____ of God not: Ps. 19:1, Isa. 48:11, Rev. 4:11
 - 1. The _____ of man.
 - 2. The _____ of souls. Eph. 2:8-10, (1:6,12,14)
 - 3. The _____ of the saints.
- D. The Decree involves God’s: Rom. 11:36
 - 1. _____ will.

2. _____ will.

E. _____ happens contrary to or outside of God's Decree. Prov. 16:33, Eph. 1:11

II. The Biblical perspective on election. Eph. 1:3-6

A. God has _____ us: Jn. 15:16

1. For _____. II Th. 2:13

a. We didn't _____ Him (Rm. 3:10-11) He sought us. Lk.19:10

b. God sent His Son for the whole _____. Jn. 3:16, I Jn. 2:2, Rm. 5:8

c. Salvation is by faith for "_____ will" Jn. 3:15-16, 4:14, Acts 2:21, Rm. 10:13

d. We must _____ to come to Him believing. II Th. 2:13, Jn. 6:37

"The door to Heaven says "Whosoever will" on the outside and "The Elect" on the inside"

2. For _____. Jn. 15:16, Rm. 9:11 (Acts 2:23, I Pt. 1:20)

B. God cannot separate His sovereign _____ (Ps. 22:28, 115:3, Dn. 4:35, I Ti. 1:17, 6:15) or His _____ (Rm. 8:29-30, 11:2, I Pt. 1:2, 20) from His grace Eph. 1:11.

1. The emphasis of predestination is on being _____ to the image of His Son.

Rm. 8:29, Eph. 2:7-10

2. God's choice does not limit who _____ be saved (Jn. 3:15-16, Acts 10:43, Rm. 10:13, Rev. 22:17), but who _____ be saved in Him. I Jn. 2:2

3. The proof of election is in the _____ lives of believers. I Th. 1:3-4, Col.

3:12, II Pt. 1:10

"To argue that God is "trying His best" to save all mankind, but that the majority of men will not let Him save them, is to imply that the will of the Creator is impotent, and that the will of the creature is omnipotent. To throw the blame, as so many do, upon the Devil, does not remove the difficulty, for if Satan is defeating the purpose of God, then Satan is almighty and God is no longer the Supreme Being."
A.W. Pink

Infant Salvation

I. God is not _____ that any should perish. II Pt. 3:9

"Ultimately we all must trust in the wisdom of a loving and just God towards those who are unable to understand or respond to the Gospel"

II. A baby is born with a _____ nature (Ps. 51:5) but it is the sin of _____ that condemns us to Hell. Jn. 3:18, 36

III. Jesus said that we should _____ the little children to come unto Him. Mt. 19:13-15, 18:1-6, 10, 14

IV. David understood that he would _____ to be with the child. II Sam. 12:15-16, 21-23

A. God does not hold children _____. Dt. 1:39, Heb. 5:14

B. The children are _____ by the believing parents. I Co. 7:14



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Doctrinal Studies

Soteriology

I. Am I Saved?

A. Salvation is believing (Romans 10:17).

1. I am a _____ Romans 3:23 (Romans 3:10, Isaiah 64:6)
2. Without Christ I am _____ already. John 3:18, 36 (Romans 6:23, Revelation 21:11-15)
3. Christ _____ for me. Romans 5:8 (John 3:16, II Corinthians 5:21)
4. Salvation is a _____ not of works. Eph. 2:8-9 (Rom. 6:23, Jn. 3:16)
 - *If you can do anything to lose your salvation, then you are doing something to keep your salvation and have reason to boast.*
5. I must _____ in my heart and _____ (receive) with my mouth. (Romans 10:9-10, 13)

B. Salvation is receiving

1. Can you remember a time and place when you were saved? (Romans 10:13)
 - a. Did you _____ with your heart? (Romans 10:9-10)
 - b. Did you _____ (ask) with your mouth? (Romans 10:9-10)
 - c. Do you believe God's _____? (I John 5:10-11)
2. There is nothing wrong with making sure of your salvation right now, if you have any doubts. (Acts 19:1-5)

C. Salvation is living

1. You have _____ if you have the _____. (I John 5:12)
2. You have _____ life now. (John 3:16)
3. You are God's child by _____ (John 1:12-13, Titus 3:5) and _____ (Galations 4:5-6, Romans 8:15-16)

II. Can I lose my salvation?

A. To whom have you committed yourself for salvation? (II Timothy 1:12)

1. Can God lie? (Titus 1:2, II Timothy 2:13)
2. What guarantee has God given that He will come again for us? (I Jn 4:13)
 - a. What is an earnest? (Ephesians 1: 13-14, II Corinthians 1:22)
 - b. Do all Christians possess the Holy Spirit? (I Corinthians 6:19-20)

**Note that Paul did not question whether the Corinthians possessed the Holy Spirit even though they were very carnal, worldly Christians.*

B. What other witnesses does His Spirit bear with our Spirit? (Romans 8:16)

1. The witness of His _____. (I John 5:10,13)
2. The witness of _____. (Hebrews 12:5-8)
3. The witness of our desire to _____ His Word. (I John 2:1-3, 3:24)
4. The witness of our love for other _____. (I John 4:7-8)

C. We are held by _____ and the _____ (John 10:28-29) and _____ by the Holy Spirit. (Ephesians 4:30)

III. What happens when I sin?

A. Compare I John 3:6, 9 and 5:18 to I John 1:8-10. Is there a contradiction between these two passages?

1. Our goal is to _____ not, but if we sin, we have an _____. (I John 2:1)
2. God does not expect us to be *sinless*, but to *sin less*. (I John 1:8-10, 2:1-2)
3. All of us have sins "which doth so easily _____ us." (Heb. 12:1)
These are sins that we struggle with having victory over.
4. Sin that is bad enough and not repented of can lead to physical _____, but not loss of salvation. (I John 5:16, I Co. 11:30; ex. I Co. 5:1-5)

B. When we sin, we should _____ our sins. (I Jn. 1:9; Prov. 28:13, Ps. 32:5)

1. Psalm 51 shows that David saw his sin as against _____ (verse 4) and it took away the joy (verse 12) of his salvation.
**Note that David asked God not to take the Holy Spirit from him because not all believers in the Old Testament were indwelt by the Holy Spirit nor was it a permanent indwelling.*
2. Jesus taught in John 13 that if a person is _____ (*saved*) and gets dirty, he doesn't need to take a whole bath again but to wash the dirt away. (John 13:1-10)

IV. What about . . . ?

A. What about the unpardonable sin? Matthew 12:31-32

Committed only by unbelievers who reject God's Spirit and His Word in their lives. (Romans 1:28; Proverbs 1:24-30)

B. What about I John 3:8-9 and I John 5:18?

The wording in the Greek, in both of these passages, is in a continuing form. He who is saved cannot continue in sin without conviction or judgment of God.

C. What about Hebrews 6:4-6?

If this passage teaches you can lose your salvation, then it also teaches that you cannot go back and get saved again. The writer of Hebrews is making a rhetorical statement here: "It is impossible for those who were saved to lose their salvation because they could not get saved again. So either they weren't saved to begin with or have not lost their salvation."

D. What about the use of the word perfect or perfection in reference to the believer in the Scriptures?

The word translated perfect or perfection can also be translated mature or maturing. A Christian should always be growing and will not reach a state of perfection until he gets his new body in Heaven.

There are other passages which are confusing or hard to understand, but good principles of Bible study are that you always interpret the hard to understand passages by those that are clear and easy to understand. The Bible very clearly teaches that salvation is by God's grace and not our works (Romans 3:28), but others should be able to see your faith by your works (James 2:18).