

Exploring Salvation: The Beauty of God's Grace | Free Grace Theology Explained | Soteriology II

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Date: 21 August 2025

[0 : 00] Jesus. Jesus. Jesus. Jesus.

Jesus. Jesus. Jesus. Jesus. Jesus. Jesus. Jesus. Jesus. Jesus. Jesus.

Jesus. Jesus. Jesus. Jesus. Jesus. Jesus. Jesus. Jesus. Jesus. Jesus.

Jesus. Jesus. Jesus. Jesus. Some people can get very abrasive and aggressive about it. But what we want to do is really look at what do the scriptures say, some of the scriptures that stand out as far as the simple truth of salvation and explore that together.

So you've got some notes there in front of you. And for those watching you, you can download them there from that link or the QR code. So to introduce the topic tonight, we'll look at that wonderful subject.

[1 : 29] It's just a beautiful subject, isn't it? The incredible subject of salvation. It means so much to us, the gift of salvation, the biblical teaching about the grace of God. And looking tonight at emphasising really the broad scope of that, the universal scope of God's grace and the aspects of faith, balancing human responsibility with God's redemption plan, with his sovereign plan, and highlighting some of that beauty and simplicity of what the message of the gospel is, God's redemptive plan.

We're not going to get into theological debates. I'm not here to attack Calvinists. They're not my enemies. We've all got different slants of this or that, different views of different things.

As a church body, we don't hold to that particular slant of theology. And so that's why I'm teasing some of that out tonight, as to what does the Bible teach about God's grace, his offer of salvation, and that interplay between divine initiative and human response.

So it's a twofold thing. And we see of salvation, it's really God's gracious gift to us. It's freely offered to all through faith in Christ. We think of the gospel, the message.

It's God's universal love, the sufficiency of Christ's atonement, the active role of human faith that's enabled by God's grace, and some of the key scriptures.

[2 : 50] We're going to tease some of that out. Some of the main scriptures that talk about salvation, and then a practical application as to inspiring our faith and our zeal to reach out to the gospel.

And it's transforming for our life too, isn't it? The gospel salvation. So let's get a look at some of the key scriptures. Of course, the fundamental one, we all know, John 3, 16.

Really, it's the go-to verse, isn't it, where it tells us, For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

You see that universal offer there, the world. God's love encompasses the whole world. It offers salvation. And notice there it says, To whosoever believeth.

Whosoever believeth. So it's this open, inclusive invitation that God's offer is universal, worldwide. To whosoever believeth. You might have seen this before.

[3 : 48] Think about John 3, 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. You see, the greatest lover, God, the greatest degree, so loved, the greatest number, the world, the greatest act that he gave, the greatest gift, his only begotten Son, the greatest invitation that whosoever, the greatest simplicity believeth, the greatest person in him, the greatest deliverance should not perish, the greatest difference, but have the greatest certainty, everlasting life, the greatest possession.

It's just beautiful, isn't it? The depth of that verse, we could really dive deeper into that, but it just makes us wonder, the wonder of Calvary, doesn't it?

Of God's love. Whosoever believeth. Another scripture, 2 Peter 3, 9, it says, The Lord is not select concerning his promise, but is longsuffering to us, not willing that any should perish, but that all

should come to repentance.

We notice here God's patience and his desire for all. Notice that, the word all, that all should come to repentance, to have that mind shift of faith, to believe, to trust him.

God's patience and desire is for all. Another one, 2 Timothy 2, 3 to 4, God our Saviour, it says, who will have all men to be saved and come unto the knowledge of the truth.

[5 : 18] Notice that, all men to be saved. It's showing there God's desire for all men in prospect to be saved. Again, the inclusivity of his invitation.

It's a wide-open invitation. His arms are wide open to all men to hear the gospel and to be saved.

Next one, Revelation 22, 17, it says, And the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is a thirst come.

And whosoever will, let him take the water of life freely. Notice here how it's really whosoever will. It's not some unconditional election of a chosen few.

It's not a chosen few. It's whosoever will. The invitation is wide, wide open. And it's a repeated call to offer, open to all who choose to respond.

So the offer is not limited. It's universal. It's a wide-open invitation. You see that quite clearly.

Another one, the Lord says, Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else.

[6 : 31] Again, God's call is extended to all the ends of the earth, affirming his universal invitation to salvation. Again, some would limit the offer.

They would say, Well, it's only a certain few who are the chosen. But the offer is to whosoever.

That's really important that we capture that. Acts 10, it tells us, God is no respecter of persons, but in every nation.

He that feareth him and worketh righteousness is accepted with him. It's telling us there that God's impartial. His salvation is available to all. Every nation.

It's wide open. Regardless of background, it's a great universal invitation. Next section, we look at Christ's universal atonement.

Again, to counter the tulip idea, it is not a limited atonement. It's actually a universal atonement in the sense that it's wide open. It's to the whole world.

[7 : 31] The propitiation. We see here's the propitiation, which means the sacrifice, essentially for our sins, and not for ours only, but also for the sins of the whole world. We see that it's telling us here that Christ's sacrifice is sufficient for the whole world, for the sins of the whole world.

Though, of course, it's only a benefit to those who believe. But we see that he's offering it as a sacrifice for the sins of the whole world.

When Christ died at the cross. Hebrews 2.9, it says, of Jesus, who by the grace of God should taste death for every man. So when he was at the cross, it says that he tasted death for every man.

The telling truth here is that Christ's death, it covers every man. Of course, they've got to trust him to receive it, to obtain it. But in prospect, when he was at the cross, his blood, his death, covers the penalty for every man, if they would but believe and receive it.

Another one, 2 Corinthians 5.19, to where that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and have committed unto us the word of reconciliation.

[8 : 46] It's telling us here that Christ's work reconciles the world. Notice that the world. So that's everybody. The world offering forgiveness to all, to all who will believe.

The gospel is that message for reconciliation, for all of humanity. Isaiah 53, it tells us, of course, we know all have sinned. We know it tells us all we like sheep have gone astray.

We've turned everyone to his own way. And the Lord hath laid on him. The iniquity of us all. So again, we've got that emphasis there again of the word all. It means everyone.

Christ bore the sins of all. And it's that comprehensive nature of what he did at the cross was for the iniquity of all. 1 Timothy 2.6, it says, Again, that universal scope of the cross.

And really, every person is a candidate for salvation through Christ's sacrifice. So anyone could be saved if they would just call on his name and receive the gift.

[9 : 58] They can receive the work that he's done, the finished work of the cross. It's available for all who can believe. Next section, we see human responsibility and faith. And this section is basically putting to us the point of view that really the response is up to us.

And every human being is accountable. We're all accountable. And it's about that responsibility that we all have as individuals. And it tells us there in John 1.12, But as many as received him, so then gave him power to become the sons of God, or children of God, even to them that believe on his name.

It's telling us here that salvation requires that we actively receive Christ through faith, enabled by God's grace. That's the salvation offer, isn't it?

It's for everyone. As many as received him, there's an opportunity for everyone to have that opportunity to believe on his name, to receive Christ. That's salvation.

Next one, Acts 17, it tells us, Now God commandeth all men everywhere to repent. So God's universal command to repent implies that everyone has that capacity to respond.

[11:11] He's commanding all men everywhere to repent. It's all-encompassing. The gospel invitation is to anyone to believe, to trust, to have that mind shift of repent, to trust him, to turn from the falsehoods and their own way of living, their own way of thinking, to trust and put their faith, not in their works or anything to do with themselves, but to put their faith entirely in the saving work of Christ at the cross, the grace of God.

And then we see John 12, the Lord Jesus says, I, if I'll be lifted up from the earth, will draw all men unto me. We're seeing, again, all men, Christ's work, Christ's death is effective in prospect for all men to come unto him.

It shows God's grace is universal. It's all-encompassing. Next one is John 16. It says, And when he, talking about the Holy Spirit, when he has come, he will reprove the world of sin and of righteousness and of judgment, because they believe not on me.

It tells us here, again, the work of the Holy Spirit. It's worldwide. The Holy Spirit convicts the world, enables people to see their need for Christ. It works in every heart, God's Spirit, his Spirit.

He works in every heart, preparing people for the gospel. So there's a beautiful truth there too. And then another one, John 7, It's an invitation to any man.

[12:54] Notice how he says, It's possible for any man simply to trust him.

And his invitation is to any man that believeth on me. Next section, we see some key biblical themes. Some of this is kind of repeating a bit. And some of the scriptures won't be in view here, because we've already touched on some of them.

Again, notice that first one there, God's universal love and his universal invitation. We've seen those scriptures before. Again, it's putting that God's invitation, it comes from his love.

And it's for all. He's impartial. No one is excluded from his offer. And the truth is that we all need it. We see that all have sinned and come short of the glory of God.

We all need the grace of God, don't we? It tells us of the gospel that it's to every creature. Go and preach the gospel to every creature. Mark 16, 15. So that the love of God, the gospel of his love, of his grace, is something we can communicate to every creature.

[14:04] Every creature, whether they receive it or not, of course, they're accountable for that. And you see of this next section, it talks about human depravity, the truth of human depravity.

Yes, we believe in human depravity, but not a total depravity in the sense that man can still respond. So some would teach what they call total depravity, which means that man is incapable of choosing God.

They're incapable of themselves. Total depravity teaches that man is incapable of himself to respond. Of course, we know that the heart of man is deceitful above all things and desperately wicked.

We acknowledge certainly all have sinned, and we are sinners, and we are needing a saviour, and every heart of man is desperately wicked, and we are in dire need of a saviour.

And yet there is that scope for us to trust him. It says there, Ephesians 2, that you have the quickened, made alive, who are dead in trespasses and sins, or in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.

[15:40] So outside of Christ, we're dead in trespasses and sins. We're by nature the children of wrath. We know we are entirely sinful and unworthy of his grace.

And yet there is still that way that we can respond. It tells us of every man, Christ is the true light, which lighteth every man that cometh into the world.

There's a sense where every man has got some enlightenment. Every man has got some opportunity to respond to the light, who is Christ, the light of the world.

We see that it's something that touches every man that cometh into the world. And we think of the drawing of the cross. As he's lifted up, he'll draw all men unto himself.

We see the conviction of the Holy Spirit, as we touched on before. And then we see Romans 5.12, it says, As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

[16 : 45] It's telling us there that there's a universal sin, but there's also a universal capacity for faith, of faith being enabled.

It says in Romans 10.14, It's telling us there that, and really we're all preachers in the sense that we should go and preach the gospel to every creature.

It's a communication of the message of the gospel. And it's saying that we are sent to share that message of the gospel, the good news, the saving message of Christ's salvation.

And when people hear it, it says, Faith cometh by hearing. So there's a sense where we're not so dead that we cannot hear. There's a sense where our ears can hear the gospel.

And faith cometh by hearing the gospel, by hearing the word of God. There's a sense where, as much as we're dead in sin, we're not entirely dead that we cannot hear. Faith cometh by hearing. We can receive it.

[18 : 05] We can receive the message, whether we reject it or accept it, that's another question. But the sense that there's a divine enablement to hear the gospel. And that's what we're part of, as sharing the gospel, as being witnesses of the gospel.

We're communicators of the gospel. So using you as the gospel messengers, you are God's channel to take the message to other people. He doesn't send angels.

He sends people. He sends you and me to tell others. So it's important that we share the gospel. And those that hear the gospel, by God's grace, they'll receive it and they'll trust Christ and they'll be saved.

So there's that capacity to respond to God's grace through faith is the point there. We can trust God to work in every heart. So when we take the gospel to other souls, only God knows whether they will trust him or not.

But our responsibility is to take the gospel and share it and be a witness. Next section we see salvation by grace through faith.

[19 : 06] This is really the essential kind of dimension, isn't it? With salvation and really a fundamental verse there is Ephesians 2, verse 8 through further.

It says, For by grace are you saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. And see that salvation is that gift of God.

We can trust him. And it's entirely God's work, but it's received through faith. And it's not of works. We know I've been in discussions lately.

People might have noticed some exchanges going on where people might be minded to lordship salvation, or then they might think, you must have works to prove you've got salvation.

Actually, whether we front load the gospel with the lordship salvation, you've got to repent of all your sins and do certain works to merit it plus faith, or you back load the gospel saying, you're not saved unless you show some fruit.

[20 : 11] Works are not part of the equation. It's not of works. It's the gift of God. Of course, works follow, whereas workmanship, as it reads on, but the salvation aspect is entirely believing in Christ, entirely for your salvation.

Sure, there's a repent of a change of mind, a mind shift. There's a whole new way of thinking, a whole new way of living, of your heart, of your mind. But it's not about your works.

That follows on. That's sanctification. That's your walk with God. That follows on. That's how we should walk as saved people. But the works are not required. They're not required in receiving it or showing that you have it.

It's entirely his work, the finished work of the cross. It's all a gift, the gift of God. Then further, it reads how, obviously, faith produces good works. You would expect that, for we are his workmanship, as it reads on, created in Christ Jesus unto good works, which God hath before

ordained that we should walk in them.

We should walk in them. That's his will for us. We should have fruit. But it's not that the salvation is contingent on any fruit. It tells us there, Titus 2, verse 11, through, for the grace of God that bringeth salvation hath appeared to all men, teaching us.

[21 : 28] This is what grace teaches us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of our great God and Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

So, as saved people, yes, grace trains us, grace teaches us, we should deny ungodliness and worldly lusts. We should be a people that are peculiar, set apart, especially distinct as God's own people.

we should be zealous of good works, but the salvation is at the point of reception of that, that gift of Christ, of his work at the cross. And it's wonderful that we can have that righteousness that comes by faith.

It tells us, Acts 16, again, at the core of it is faith. As the question was asked, Sirs, what must we do?

What must I do to be saved? And they told him, they said, Believe on the Lord Jesus Christ and thou shalt be saved in thy house. It's believing on Christ. That's the fundamental. It's that faith in Christ that saves.

[22 : 44] That's important to emphasise that as the fundamental. Faith alone, in Christ alone, by the grace of God alone, to the glory of God alone. And even our righteousness is by faith.

It tells us there, Romans 3.22, Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe. For there is no difference. Some get confused and they say, Oh, I've got to have good works.

Well, the righteousness is the righteousness of God and it's by faith. It's his righteousness. He wraps his robe of righteousness around us. The righteousness of God is by faith.

It comes as we believe. He gives us his righteousness. And it says, notice it, righteousness comes by faith to all. Notice the word again, all, to all who believe with no distinction.

Again, there's scope for all to believe. And then we have the righteousness of God, which is by faith. And then we should live out our faith through love, obedience, good works.

[23 : 45] Yes, we should be his workmanship. We should show good works. We should have righteousness and fruit. But it's not dependent upon that. It's dependent upon the grace.

That's the fundamental. That we've got to get that faith in Christ alone. That's his work that saves us. It's trusting in Christ alone is what saves us.

Next one. We see Christ's universal atonement. So again, touching on this truth that the atonement, it's a worldwide sufficiency.

See that there? It says, Christ's death is sufficient for all. And those scriptures, we've read them before earlier on. And it's sufficient for all applied to those who believe.

And then we see the scripture here, for whosoever shall call upon the name of the Lord shall be saved. So this prospect, because Christ died for all, he shed his blood on the cross, this prospect that all who believe, all who call, whosoever shall call shall be saved.

[24 : 56] Even those who reject him were bought by his sacrifice. You see this one here. It says, 2 Peter 2, it talks about false prophets, false teachers, bringing in damnable heresies, even denying the Lord that bought them, bring upon themselves swift destruction.

So there's a truth here that the Lord bought even false prophets and false teachers, but they didn't come to faith in him. They were apostates.

So they're denying the Lord that bought them. The sense that they're rejecting the one who they were bought by, his sacrifice. And then we see, it tells us there, Romans 1.16, we should be able as God's people to take that gospel and to proclaim it.

Like Paul writes there, I'm not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth. To everyone that believeth. The power of God, the gospel has got God's power to save anyone who believes.

So whenever we witness to someone, God can save that person. It's in their court though whether they would trust him. It's really, they're accountable for their unbelief, for not trusting him.

[26 : 18] It's important to recognise in all of this that human responsibility. So that truth that we can accept or reject God's grace. And there's cases of that.

Now, there's some, as again the tulip school, they would say you can't resist grace. It's irresistible. But we do see cases where people did resist God's call, God's grace.

People did not always accept it or receive it. So for example, you see here Acts 7, it tells the psalm, they're called stiff-necked, uncircumcised in heart and ears, you do always resist the Holy Ghost as your fathers did, so do you.

So some people, they do resist the grace of God. They resist his call. Another one here in John 5, Jesus says of some, you will not come to me that you might have life.

In other words, you don't want to come to me that you might have life. He's offering life, but they're saying we don't want to. He doesn't force us to believe. We are responsible.

[27 : 28] Every human soul is responsible whether they receive it or accept it or deny it, refuse it. And so there's a human responsibility. And there's a human responsibility that also, once we've trusted him, we can trust him for eternity.

It says of those that are saved, John 10, We see that the truth here is that believers are secure in Christ.

You know, the psalm, of course, of the Arminian school would put the view that you can be saved one minute and not save the next. You can get it and lose it.

And, of course, that's a false idea entirely because we see that if we are saved, we have everlasting life. We see that we're in his hand and we are secure in his keeping.

Another one that gives that same sentiment is 1 Peter 1. It tells of that inheritance, incorruptible and undefiled and that fadeth not away reserved in heaven for you.

[28 : 52] It says of the saved who are kept by the power of God through faith unto salvation ready to be revealed in the last time. So, friend here tonight, if you are a saved believer, if you're a brother or sister in Christ, it says that you are kept by the power of God.

You're kept by his power. It's got the sense of guarded by his holding you safe and secure. You've got a salvation that's sure. That everyone has an ability to respond to God's call.

We have an ability to be saved, to respond to the call of God. But some, of course, they refuse it. They refuse it and they will wear that. We see God's sovereignty in all of these things.

We see that God is sovereign, but there's also that harmony with human choice. So, we see, for example, here in Psalm 78, 41, we see God's sovereignty.

He's the Holy One of Israel. It says of them, they turned back and tempted God and limited the Holy One of Israel. So, God allows human choice within his plan.

[30 : 00] Another one is Psalm 115, verse 3, but our God is in the heavens. He is holy. He is mighty. He's in the heavens. He hath done whatsoever he hath pleased. He's got overarching control, but he accommodates human choice.

He allows human choice in his plan. So, for example, we see that, for example, when he changes his mind. It says, of God, and it's been said that God is the one who repents the most in the Bible in the sense of changing his mind.

It says, and the Lord repented of the evil which he thought to do unto his people. So, God relents. He changes his mind. He has that change of his direction, of his intent in response to prayer.

The context there is of people praying, and God changed his mind in response to prayer. So, God responds to us, and it's not that he overrides us.

He wants us to pray, and he will respond to prayer. His control is not such that he cannot be moved by man in a good way.

[31 : 13] We see there in Isaiah 38, it talks about Hezekiah. He was sick unto death. He was told that he's going to die. Thus saith the Lord, set thine house in order, for thou shalt die and not live.

And then it says, Then Hezekiah turned his face toward the wall, and he prayed unto the Lord, and said, Remember now, O Lord, I beseech thee how I have walked before thee, in truth and with a perfect heart, and have done that which is good in thy sight.

And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go and say to Hezekiah, Thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears, behold I will out unto thy life fifteen years.

In those instances, we see that prayer changed the mind of God. It changed His plan as man prayed. It's not saying that we've got control over God, but that God, in His control, in His planning,

He accommodates our responsiveness to us as praying people.

So it's good to pray if you've got some need. Don't take it for granted that God's going to do something. You can ask God to help to change things around and He will if He chooses that way to do that.

[32 : 32] Of course, humans can choose to serve God too. See, in Joshua's case here, he challenged the people, Choose you this day, whom you will serve. We can choose to serve God or we can choose not to serve God.

2 Thessalonians 2, it talks about some who've rejected the truth. They show human responsibility. It tells us some they receive not the love of the truth that they might be saved.

If they had received the love of the truth, they could be saved, but they said, no, we don't want the truth. So because they receive not the love of the truth, they're not saved. It shows that there's a human responsibility there, that really, we are responsible for our choices.

Whereas, the tulip school of thought, it kind of overrides that. It kind of takes away from that human responsibility.

We're all accountable. And if we don't receive the love of the truth, then we're not going to be saved. And that truth, that Israel limited the Holy One because of their choices, it's balancing the two.

[33 : 40] God is absolutely in control and he has an absolute plan, but he accommodates human choice within his plan. He allows us to foul it up. He allowed Adam to disobey him and all of the mess that Adam started.

We see that God allows man to make foolish choices and yet he offers them, those who would receive the love of the truth, he offers them that gift of salvation.

So the bull's in our court as human beings. It's not negating God's sovereignty, it's just saying that God's sovereignty allows men their choices.

And of course we know for us as gospel messengers, again, we're ambassadors for Christ. When we go out reaching others with the gospel, what is our prayer? That they'll be reconciled to God. It's our prayer, it's our hope. As though God did receive you by us as we pray you in Christ's stead, like we're standing in the place of Christ, hey, receive the gospel, here's the good news, the gift of salvation, be reconciled to God.

[34 : 46] And yet we know some will refuse it. And so it's God's sovereign plan that we be sharing the gospel, that we be those ambassadors. It's God's plan that we go out and preach the gospel gospel.

And the reception is up to that human at the other end, whether they receive it or reject it. It's their responsibility. Our responsibility as God's people is to be actively sharing the gospel and praying for the lost as well.

Next section, some theological perspectives. So election is a big word. Basically, it's God's choice. It's God's provision.

And it tells us here that God's election is tied to his foreknowledge. So you see that there, 1 Peter 1, verse 2, of the saved, elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, grace unto you and peace be multiplied.

What it's saying there is election, in other words, God's choosing of us is tied to God's foreknowledge. And we read that there in Romans 8, 29, whom he did foreknow, he also did predestinate.

[35 : 59] So God knows those that are going to trust him. God knows those that are going to get saved tomorrow, next week, next month, next year, and beyond. God's got that foreknowledge.

So that predestination is really that he knows those that are going to be saved. Whom he did foreknow, he also did predestinate. So God's choice incorporates that he foresees faith.

He sees those that will trust him. And it's a balancing God's initiative with human response. So how we should respond to that is we should trust in God's plan while affirming our role in responding to his call.

So it's not that some are chosen and it's not a sense that it's without man's trust, man's faith. God foreknows those that are going to trust him.

Of atonement, again, we've seen that it's sufficient for all. As we've read, we see atonement it's not limited. It's for all who will believe. It's not limited to the elect but it's a universal sufficiency for all

who will believe.

[37 : 09] And then we see of grace, grace can be resisted. Again, another scripture here, some would teach that God's grace is irresistible. You can't stop being saved if you're one of the chosen kind of idea.

But no, the Bible talks about that God's offer of salvation, God's grace extended can be refused. We see that in this case here when our Lord's addressing Jerusalem.

Matthew 23, 37, O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth the chickens under her wings?

And you would not. So he's saying you didn't want it. Jerusalem, I wanted you to come to me. I wanted to gather you. I wanted to have you under my wings. But you wouldn't come.

You would not come to me. So they refused the invitation. And we see how some will resist God's spirit. And the point is that we're all accountable.

[38 : 10] We're all responsible to accept or reject God's grace. He doesn't force it on us. He offers it. It's a gift that we can receive or refuse.

And we've got to respond to God's grace and urge others to the same. Next section talks about the standing of the believer.

And some wrongly put the emphasis on man's perseverance. It's not about that. It's not about anything that's works-based. The point is that we've got eternal security.

Like we read before, no man can pluck you out of my hand, out of the Father's hand. that's telling us that we've got eternal security. It's telling us that as believers we can be sure we've got an assurance of our salvation, that we are secure in Christ.

And it's not by works of our own. So this true eternal security that we have is based solely on faith in Christ. It's based solely on faith in Christ's finished work, not on sustained performance that we have.

[39 : 16] We can know security. It's not dependent on works that we do. It's dependent on faith, the faith that we have in Christ. So this idea, some would call it the perseverance of the saints.

In a way, the problem with that is it can make assurance dependent on performance rather than the finished work. So some would have the idea, well, I've got to show my fruit and I've got to have never failing faith right to the end of my life.

It's not about what we do, it's not about our works that we do, it's about have we trusted Christ as our saviour? Have we trusted Christ to be our saviour? Have we received his gift of salvation?

That's salvation. It's not dependent on works to prove that we have it or to persevere as if it's about you persevering. No, it's about his provision at Calvary for you.

But that shouldn't make us complacent though. We should be in awe of his grace that we should want to live right and to walk true and to live in a way that's worthy of the calling that we have.

[40 : 26] Have a worthy walk that it ought to be that we would live right and work right and serve but it's not dependent on our performance. The problem is when some make it about our performance.

It's not about that. It's about whether we've received the gift of God. And the next section talking about history we see through church history that some of these interpretations of salvation have shaped evangelistic efforts.

So there were some who resisted missionary work because they thought if God has got it all sorted we don't have to do anything to tell anyone about the gospel.

And so they opposed people like William Carey who was a Calvinist I believe himself but he wanted to preach the gospel to the world and obey the commission of Christ but there was someone who opposed him and said well it's all going to work out in the end we don't have to go telling anyone about the gospel God's going to save the ones he's going to save because that's not at all what it means we're commanded to go and preach the gospel to all creatures it tells us there Paul says that by all means I would save some he had that heart he was just totally sold out to to take the gospel so by all means save some to gain the Jews to win souls to win people to Christ and so his heart was to reach people and the same should be for every believer we should have a heart think of our loved ones who don't know the saviour our neighbours how can we spread the gospel it's through faithful believers isn't it and that simple message of salvation by grace through faith that should always be something we want to communicate and it should be something that should be

across the board for every Christian no matter what their theological persuasion or background might be so some practical applications then think of the universal scope of Christ's atonement God's desire for folk to be saved how it should compel us to share the gospel we should have the same heart that whosoever will may come and to have that message that salvation is a gift it's received through faith it tells us there that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation we want to share that message the salvation gift it's so precious we want to encourage people to trust Christ and we can think of our own faith journey how can we grow in our own faith how can we have that heart to be as our Lord wants us to be as fruitful believers he wants us to be flourishing as he is the vine and we are the branches and he's called us to bear much fruit he says for without me you can do nothing we're entirely dependent upon him and yet we can hinder God's work by our disobedience he wants us to be surrendered to be that fruitful believer and he wants us to get on with it for his glory and we see really it's that mission of the church isn't it that we should all have that same heart that there be no divisions among you that you'd be perfectly joined together in the same mind and the same judgment this gospel focus that we ought to have this salvation focus it should be something that unites us that we've got the same intent and we should be prayerful we should be living transformed lives salvation produces good fruits but we don't make the mistake of trusting in works as something that we have to produce of ourselves it's faith alone that saves us we've got to make sure that's the emphasis the good works follow the good fruit follows

[44 : 30] God helping us so just in conclusion then what does the Bible tell us that God's gift is a gracious gift it's offered to all he says whosoever will may come we see the atonement he's able to draw people through his grace we see his sovereignty of course he's overarching he's in control he's predestinated in the sense that he knows what will come he knows those who will trust him it balances God's sovereignty with human responsibility we've got a responsibility to receive the gospel and it's for whosoever will there's a repeated phrase whosoever will that sense where it's a wide open availability an invitation is wide open and what should we do we should be proclaiming the gospel as it tells us go and teach all nations baptizing them in the name of the father and of the son of the holy ghost teaching them we see that we're to make disciples of all nations we should proclaim the gospel universally all nations it's a wide open so it's even more the cases we think that's why we care about missions where we care about missionaries and we could all be local missionaries in our local kind of setting in the sphere of influence that we have we should be proclaiming the gospel universally God wants us to he commands us to he expects us to and we see the truth that if any man's in Christ he's a new creature all things are passed away all things become new we see of course the grace of God it does transform us there should be some you would expect some fruit you would see that that it should come about that there's a conversion that's there's a difference made and we should want to have that life of faith of love of good works but our salvation is not contingent on our works in the receiving of it or the showing off of it all the glory is to our God and king it's all glory to our Lord and God it's all by the grace of

God isn't it we think that we ought to let our light shine before man the purpose being to glorify our father which is in heaven so hopefully we've touched on some of the main themes here really about God's gracious gift of salvation it's a gift that's extended to all but we know man can refuse it or receive it and the wonder of Calvary's cross is that Christ shed his blood in prospect that any can trust him whosoever believeth John 3 16 it's all of grace isn't it all to his praise the worthy is the lamb and so the good news is we can receive salvation by grace through faith so we want to be mindful of where things get off on a tangent especially like the lordship salvation that make it about works that we do or about as some of the Arminian view that you can have a fickle salvation that you've got one minute and lose the next it's actually a secure salvation but it's all glory to him that we receive it by faith by his grace we can have an assurance to we don't have to think oh am I saved am

I not saved have I done enough good works to prove that I am saved or that kind of idea too it's gives people this total insecurity of salvation whereas we've got a security of salvation an eternal security so let us pray well we thank you that you are the great saviour of all who will call upon your name whosoever will Lord we thank you for your grace which extends to the foulest they can be made clean Lord we thank you that your mercy is to the most wretched and Lord that none of us are

worthy of your grace of your saving power yet Lord you extend that gift to whosoever will Lord help us to appreciate it help us Lord to want to be sharers of it to communicate it to others help us Lord to be mindful where there's some concepts that are not really in accord with these things Lord help us to be mindful that we'll get a clear biblical understanding of salvation well we pray that you guide us in these things in Jesus name amen people get pretty heated about it because it is so important to get it right we don't have a false gospel or some false understanding we we don't want to get the emphasis wrong but we're going to miss the truth either and when we might differ with different people we want to have grace and truth have grace about it we can have a different perspective we might see things with a different facet of it or emphasize a certain aspect of it it doesn't mean that we're not really one family of God but hopefully we can get on the same mind the same the same intent of the basic simple gospel because it is simple the gospel is simpler to believe and be saved someone call it easy believism but in a way salvation is easy in the sense that it's simple it is it is quite simple the confusion can happen when we make works part of the equation in the sense that you've got to have some reforming of yourself in a sense like the people like Ray Comfort say things like you've got to stop sinning and believe we know that in a way technically that's not possible for us to stop sinning and believe to be if that was the requirement to be saved then really it's not what it says we know that we've got an advocate with the father Jesus Christ the righteous we know that if we confess our sins he's faithful and just to forgive us our sins there's need for us to always go to God with our sin and to get fellowship right to get things right with God to restore that relationship with God it says if any man says he doesn't have sin then he's a liar so there's that there's that sense too when people make it about our reforming ourselves that's getting it wrong it's the cart before the horse we get saved then he helps us clean up our act we get saved then he helps us those sins drop off God helping us we get saved and then we see we start to walk right we start to walk straight we let go of sin and it's a gradual growing and maturing and we get more and more from glory to glory he's changing us into his image we're more and more changed that's the walk so they get the sanctification part which is that part mixed up with the salvation part now of course the essential truth is we receive salvation as a gift and we have it then when we trust Christ as our

Savior and Lord and he wants us to live right he doesn't want us to backslide or go off track but some people can then another side of the equation is what and I can acknowledge there could be what they call false converts so there's some people are the emotion of the moment they go forward in a meeting and they say yeah I'll pray the prayer and they just parent some kind of prayer not really understanding the gospel not really realizing what they're doing and they can be what you could call a false convert so the sense where actually they're not safe they're just a professor not a possessor they profess salvation but they don't possess it so they say that they're a Christian but they don't actually have it because they haven't really actually believed and laid the whole trust on Christ they haven't put their trust in Christ they haven't received his gift they've actually just saved some prayer that can happen with some and at an evangelistic meeting and they might be well-meaning but they just say oh yeah just pray this prayer and they're just parenting something they don't even know what they're saying or they don't really understand the gospel so that's why it's really important when we share the gospel with people and I try to do that myself when someone might appear to be ready to trust Christ we want to make sure they actually understand what they're doing they don't just say yeah I believe just to make us feel that we've got a convert because that can be an error too can't it when you just that if people don't fully really understand and it's not a complex thing to understand it's a simple thing to understand Christ died for my sins and I've trusted him to pay for my sin and it's simply that really but the some they miss that and they can be a false convert so we want to get that right too some day we know they think well are you calling on Jesus as your Savior and trusting Jesus to save you is not enough they would say you've got to add good works unless you're baptized you can't be saved no the baptism is after your salvation or unless you keep going to church you can't be a real Christian or unless you do this or do that all about what you do do do and that kind of add it onto it like it's kind of back loading the gospel so yeah you say but you've got to keep doing this to keep saved or to prove that you are saved they kind of make it about works and when they factor in works that's when it's it's confusing the simple gospel and it's really adding to what the gospel truly is because it clearly tells us for by grace you say through faith that not of yourselves not of works lest any man should boast it tells us that according to his mercy you saved us not by works of righteousness that we have done it's entirely his saving unless you're doing this good work or that good work unless you're giving so much money unless you're coming

to church every week unless you're living clean then you're not saved it becomes this burden this burdensome yoke and this illegalism this heaviness that well am I saved then because I've done something wrong today you know have I lost my salvation and they're living in this uncertainty where they don't know they don't have that peace with God they don't have that assurance of their salvation which is simple trust in Christ Christ has paid for my sin I'm not worthy of it I'm not worthy of it when I receive it I'm not worthy of it as a saved person it's all glory to him as many as received him we've got to receive him the many has believed on his name it's our part is simply to receive his his invitation his gift yeah like it's almost like you know that some people put it like we're like a prisoner in a prison cell and the governor's written a pardon to release us and we can say I don't want to

I'm going to stay in my prison cell it's simply receiving yeah he's done everything he's done everything to unlock that cell door and let you free and you're free to go and you want to sit in your prison cell you refused to yeah all we have to do yes yes I'll receive it receive it it's reception is it's a simple thing really to receive it's not any works that we do simply accept his invitation it's receiving Christ it's it's so simple really isn't it become like little children it's a child can receive receive a child can have faith you don't have to know everything you don't have to be have all the right theology you don't have to know anything other than Jesus died for me it's like I've heard some some preachers say you could summarize it all in Jesus loves me this I know he died for me and [56 : 23] Jesus died for me it's the simple gospel is Christ died for sinners and it tells us repent and believe the gospel talks about repentance and faith many times it says repent in the presentation of of the message there's a confusion though as the word the repent repentance means metanoia mind shift it's a change of mind a change of mind change of heart change of direction is the mind shift there's a like a change happens upstairs in in how you think and some would reckon it's to change from unbelief to believe it's a change from trusting in my own works to trusting in his work it's like this I'm going to stop going my way and I'm going to believe in him as my saviour of course it might impact our sin too I know I need a saviour for my sin I'm going to trust him to forgive me of my sin it's that mind shift now some confuse it by saying you've got to repent of your sin and there's a whole big argument there's big arguments about this on YouTube as well to repent of your sin it's not strictly a biblical phrase of course we can understand when we do repent and trust Christ he'll help us to forsake our sin he'll help us to get rid of sin but the phrase of repent of your sin yeah confess our sins this one we know it's about forsake your sins and I was I but as far as the salvation offer goes the emphasis is faith believe on the Lord

Jesus Christ and thou shalt be saved so we go from my unbelief to belief is believing it's there's a repenting there in that mind shift there some would teach and this is like the Lordship salvation idea and people like Ray comfort they say well you've got to repent of all your sins stop drinking stop smoking stop sleeping here stop doing this stop doing that stop all of your sin all your sinful ways then believe then you have salvation they kind of make it about it's about reforming your life and stopping sinning and people like Ray comfort they say you've got to stop sinning and believe got to repent of all your sin and really for us I know as believers we ought not sin God helping us we won't sin but we don't teach sinless perfection in the sense that we never have sin if any man says that he's a liar there's a sense where we're always God's helping us to forsake sin he's helping us to live holy but the salvation is not salvation is not live holy and believe it's believe and then once you believe then leave holy here get the belief right get the faith right that's the point of salvation believe then the sorting out of sin and dealing with sin that's the sanctification part so some people confuse it and they call it it's like front loading the gospel in the sense like okay you've got to totally change your way that you're living and believe to be saved God helping us we will have that change of life and there will be things that will drop off essentially it's adding works that's the problem to it it's adding works into it the work should follow we shouldn't have sin we should walk straight we should be confessing our sin daily getting right with God keeping that close fellowship with God walking right repenting of sin by changing our life around walking straighter but as far as the salvation part that's by faith by grace through faith that's the essential point God helping us will acknowledge we're a sinner we'll get convicted of our sin and we'll see the Holy Spirit will reprove the world of sin we'll have that sense that hey I'm a sinner I need a Savior and we'll come to find forgiveness for our sin when we receive Christ and we'll receive it as a gift we know there's nothing we can bring of ourselves but we're entirely unworthy of it aren't we we're entirely undeserving of it we're like a dead man unto him I suppose there's a sense where we die to sin and we live unto righteousness it's kind

of a figurative language in the sense that he wants us to be dead and unto sin as safe people now he wants us to die to sin to live unto righteousness it doesn't negate that his offer is still extended and we can still receive it yeah it's all the it's all to his grace isn't it that he brings us back to life as we're dead we're totally unworthy of anything

I suppose there's that thought that we can hear it I suppose it says those that are in the graves shall hear his voice doesn't it too the sense that so that the dead can hear the dead those that are in the graves are going to hear his voice at the resurrection he invites us so there must be a prospect of risk of hearing his invitation yeah and invites us to receive the gifts so we must have some capacity to receive it but it's not to negate it's all glory to him he's the one who revives us he the ones he's the one who quickens us so not meaning to take it that we get any glory out of it it's just that we're simply recipients of it I think it's just different slants of the same thing it's a different facet some would put more the emphasis on God's control but then it's the balance is that we're responsible every man's accountable it says every one of us shall give a count of himself to God so there's a sense where we're all going to give a count for ourselves and of course we know if Christ is our advocate then we're okay because he's going to speak for us but if we don't have Christ as our advocate then we're lost we've got no hope once we assuredly have it we assuredly have it eternally have it all the glory is to God alone isn't it it's not to us unto him be all the glory by his grace through faith it's the two things his grace our faith our trust our reception of his gift as much as we're unworthy of it if we backslide and we might foul up badly his grace still extends he treats us like the prodigal he welcomes us back