

Soteriology - The Study of Salvation

SOTERIOLOGY, THE STUDY of salvation, is an eternal topic. It reaches back to the councils of God in eternity past, embraces all of time, and reaches into each of our eternal futures for its ultimate fulfillment. Like theology, soteriology, effects every human being and has consequences that extend to every part of creation, including angels. Salvation involves people, nations and the entire cosmos. All of history, which is the means by which salvation is worked out, revolves around the one true and unique celebrity, Jesus Christ.

"Salvation belongs to our God, who sits on the throne, and to the Lamb."
Revelation 7:10

"Christ died for our sins according to the Scriptures." 1 Corinthians 15:3

"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." Acts 4:12

"I am not ashamed of the gospel, because it is the power of God, for the salvation of everyone who believes." Romans 1:16

"Now have come the salvation and the power and the kingdom of our God and the authority of his Christ." Revelation 12:10

Old Testament

Salvation is a major theme in both the Old and New Testament. The Hebrew words for salvation come from the root *yasa* which portrays the meanings of width, spaciousness, and freedom from constraint. These descriptions all reflect the underlying meaning of *yasa* which is deliverance. Salvation in the Old Testament refers to:

1. Deliverance from danger, distress, enemies, Egyptian slavery (Exodus 14:13; 15:2)
2. Deliverance from Babylonian exile (Isaiah 46:13; 52:10-11)
3. Deliverance from adversaries (Psalms 106:10)
4. Deliverance from defeat (Deuteronomy 20:4)
5. Deliverance from oppression (Judges 3:31)
6. Deliverance from social decay (Hosea 1:7)
7. Deliverance to personal welfare (Job 30:15)
8. Messianic deliverance (Luke 1:69, 71, 77)

"The Lord is my strength and my song; he has become my salvation."
Exodus 15:2

"The Lord is my light and my salvation." Psalm 27:1

"Surely God is my salvation; I will trust and not be afraid. The Lord, the Lord, is my strength and my song; he has become my salvation. With joy you will draw water from the wells of salvation." Isaiah 12:2-3

Faith or trust in the true God (Numbers 14:11; 2 Kings 17:14; Psalms 78:22; Jonah 3:5) was always necessary for an individual or society to receive *yasa*, deliverance or salvation from God.

"Abraham believed the Lord, and he credited it to him as righteousness."
Genesis 15:6

"If you do not stand firm in your faith, you will not stand at all." Isaiah 7:9

This inner faith or trust in God would result in external actions such as feats of confidence, acts of obedience or a general lifestyle that reflected the character of God, which is holiness.

David – "David said to the Philistine, 'You come against me with sword and spear and javelin, but I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied.' " 1 Samuel 17:45

Abraham – The angel of the Lord said, "Now I know that you fear God, because you have not withheld from me your son, your only son." Genesis 22:12

Joseph – "My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?"
Genesis 39:9

New Testament

The Septuagint (LXX) used the Greek word *σωτηρια* *soteria* to translate the Hebrew word *yasa*. It also means deliverance and preservation from any danger (Acts 7:25; 27:31; Hebrews 11:7). The Greek word *σωζω* *sozo*, the root word of *σωτηρια* *soteria*, adds the idea of wholeness, soundness and health to the biblical concept of salvation. This word, *σωζω* *sozo*, is translated as "save" and also means rescue, deliverance and cure. Salvation in the New Testament takes on and identifies the medical concept of salvation which includes being saved from:

1. Disease (Matthew 9:22; James 5:15)
2. Physical affliction (Hebrews 11:7)
3. Demon possession (Matthew 15:22; Mark 7:26, 29)
4. Death (Hebrews 5:7; Acts 27:20, 31)
5. Spiritual threats (Romans 8:38, 39)
6. Sin (Romans 5:9; Hebrews 7:25)

Alternatives to salvation are:

1. Destruction (Philippians 1:28)
2. Death (2 Corinthians 7:10)
3. Wrath (1 Thessalonians 5:9)

The Death of Jesus

In the Old Testament God could deliver people from their enemies and rescue them from difficult situations. In the gospels Jesus could save people from demons and restore dead bodies back to life. These are examples and demonstrations of God's ability, desire and past acts of salvation. But, the greatest act of salvation had not yet been performed. God had the power and the desire but had not yet done the work of this great salvation, which was the deliverance of people from sin and death. This work would be accomplished by God in the flesh, the Lord Jesus Christ.

Man's sin problem could not be remedied any other way than by the sacrificial death of Jesus on the cross. The Lord could deliver Noah and his family from the flood, but they and their families would return to build the city of Babel. The angel of the Lord could strike down the armies of Egypt and Assyria, but Israel still returned to live in rebellion toward God. Jesus could drive demons away from people, but without going to the cross he could not remove their sin. Jesus could raise a man back to life but without going to the cross that man would only live to be taken by death another day. Jesus could teach by the power of the Spirit, but without going to the cross those words of life fell on spiritually dead hearts. God had delivered people from the Flood, from Egypt, from the Assyrians, from demons, and from death – but mankind still remained under the wrath of God because of the sin that was in them.

1. Inherited sin – man's sin nature which all men have since they came from the seed of Adam
2. Imputed sin – man's position in sin since all men were charged with Adam's sin
3. Personal sin – man's own sins committed in thought, deed and word which come from the sin nature

God could forgive sin but this merely held off ultimate judgment. God's forgiveness does not remove inherited, imputed or personal sins; it merely refrains from calling man to account for his sin. God could only provide salvation from sin through Jesus' work on the cross. Since the wages of sin is death, man could not be delivered from ultimate death until sin had been removed.

Though God had performed many feats of salvation in the past, he had never provided salvation from sin and death until Jesus went to the cross to pay for inherited, imputed and personal sin – and in so doing, destroy the power of death. Only the Son of God himself could do the work to achieve this great salvation, because the work included paying a very great price that only the Son of God could pay. Without this great deliverance of man's nature from sin all the other acts of salvation and deliverances would fade away as momentary events in a quickly fading world. As Jesus said:

“What good will it be for a man if he gains the whole world, yet forfeits his soul?”
Matthew 16:26

What Happened on the Cross

Jesus' death on the cross made four major realities possible:

1. **Substitution** – relates to the sinner. Jesus suffered in place of the sinner in judgment. If man were asked to pay the price for his personal sin before God, he could only pay that price by suffering eternally. Even then, there are the issues of unresolved inherited sin as well as imputed sin. Jesus was the one unique person in the universe who could both receive man's sin into himself (because he was man) and pay the eternal price for that sin (because he was God). Jesus' death paid for our personal sin, our sin nature and humanity's position in sin (i.e., for personal, inherited and imputed sin). This principle was foreshadowed in the Levitical sacrifices when an animal was substituted for a man.
2. **Redemption** – relates to sin. Jesus paid the price of the penalty of man's sin. The Greek word translated “redemption” is ἀγοράζω *agorazo*. It is used 24 times in the New Testament to refer to making a purchase in a commercial transaction (Matthew 13:44; Luke 9:13). The prefix ἐξ- *ex-* which means “out of”

can be placed in front of ἀγοράζω *agorazo* to give it the meaning of purchasing an item out of some place or situation. This word, ἐξαγοράζω *exagorazo*, was used to describe the buying of a slave out of a slave auction. Paul also uses it in Galatians 3:13 and 4:5 to refer to man being redeemed from – that is, purchased out from under – the law and its curse. Redemption in soteriology communicates these ideas:

- a. Jesus paid the purchase price for mankind (2 Peter 2:1).
 - b. The price paid was the blood of Christ (Revelation 5:9-10).
 - c. Since we are his purchase, we are his, and we are to serve him (1 Corinthians 6:19; 7:22-23).
3. **Reconciliation** – refers to man's relationship with God which has gone from one of hostility and conflict to one of harmony and peace. This is what the angels sang about on the night Jesus was born: "Glory to God in the highest, and on earth peace to men on whom his favor rests" (Luke 2:14). Two verses that teach this truth are:
- a. Romans 5:10 – "For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more having been reconciled, shall we be saved through his life."
 - b. 2 Corinthians 5:18-21 – "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ . . . he has committed to us the message of reconciliation."
4. **Propitiation** – relates to God. Jesus' death satisfied the demands of God's justice and holiness. The wrath of God, or the anger of God against sin, is demonstrated throughout the Old Testament (Exodus 22:20; Numbers 11:33; Isaiah 60:10; Hosea 5:10, etc.) and is referred to many times in the New Testament (John 3:36; Romans 1:18; Ephesians 2:3). Jesus' death has appeased God's wrath and anger against sin. The word for propitiation is used in Romans 3:25: "God presented him as a sacrifice of atonement through faith in his blood." The phrase "sacrifice of atonement" means "the one who would turn aside his wrath" or simply the one who would provide "propitiation". Other verses that teach propitiation are:
- a. 1 John 4:10 – "This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice (propitiation or one who would turn aside God's wrath) for our sins."
 - b. 1 John 2:2 – "He is the atoning sacrifice (propitiation) for our sins, and not only for ours but also for the sins of the whole world."
 - c. Hebrews 2:17 – "For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God and that he might make atonement (propitiation or turn aside God's wrath) for the sins of the people."

Justification, the Result of Christ's Death

Justification can best be explained by contrasting it with forgiveness. Forgiveness is something a person receives when he has done something wrong and the offended person rises above vengeance and forgives him. In this case, one person is guilty but forgiveness is offered based on the other person's mercy and grace. This is forgiveness – but not justification. In the above situation, justification is not possible because justification means declaring the person innocent or righteous. Someone of great mercy can forgive you, but only a just judge can declare justification. The words "justify" and "justification" come from the Greek word δικαίω *dikaioo*. This word is a legal term used

Forty Things That Occur at the Point of Salvation

This list may include concepts that are similar, but none are synonymous. Each item on the list identifies a separate aspect of our salvation in Christ. These events and doctrines are intertwined and overlapping, but they are each individual features of salvation's "enrollment package" provided to each believer in Jesus Christ. A list of thirty-three "stupendous works of God which together comprise the salvation of a soul" was presented by Lewis Sperry Chafer in Volume Three, *Soteriology*, of his eight volume set entitled *Systematic Theology* in 1948. The following list is an adaptation of Chafer's work:

1. **Imputed righteousness** – The righteousness of God is imputed to us (1 Cor. 1:30; 6:11; Heb. 10:14; Eph. 1:6; Col. 1:12).
"God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." 2 Corinthians 5:21
2. **Justification** – Because we possess the righteousness of God we are declared righteous and are justified before God.
"For all . . . are justified freely by his grace through the redemption that came by Christ Jesus." Romans 3:23, 24
3. **Children of God (regeneration)** – We are regenerated, or born again, through the power of the Holy Spirit (John 3:1-12; Titus 3:5; Rom. 8:16; 1 Cor. 2:14).
"Yet to all who received him, to those who believed in his name, he gave the right to become children of God – children born not of natural descent, nor of human decision or a husband's will, but born of God."
John 1:12, 13
4. **Communication with the Holy Spirit** – With our new life, our spirit has communication with the Holy Spirit (1 Cor. 2:14).
"The Spirit himself testifies with our spirit that we are God's children."
Romans 8:16
5. **Imputed everlasting life** – We receive the everlasting life of God (1 Cor. 15:22).
"And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life." 1 John 5:11-12
6. **Baptism into Christ by the Holy Spirit** – We are placed into Christ – or, placed into union with Jesus Christ – by being baptized into Christ by the Holy Spirit (Romans 6:4; Gal.3:27).
"For we were all baptized by one Spirit into one body." 1 Corinthians 12:13
7. **Propitiation** – God is satisfied, or appeased, because his holy wrath was pacified by the death of Jesus paying the penalty for sin (Rom. 3:25; 1 John 4:10; 1 John 2:2; Hebrews 2:17).
"God presented him as a sacrifice of atonement through faith in his blood." Romans 3:25

8. **Reconciliation** – God no longer has enmity against the believer. The believer receives access to God and is considered by God to be a friend and an ally (2 Cor.5:18-19).
 “For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!” Romans 5:10
9. **Redemption** – God purchases the believer from the slave market of sin (Rom. 3:24; 1 Peter 1:18-19; Gal. 5:1).
 “With your blood you purchased men for God.” Revelation 5:9
10. **Forgiveness** – We are totally forgiven of our past sins by God the Father. Forgiveness stands ready and available to the believer for present and future sins by returning to God with confession of those sins (Is. 43:25; Is. 44:22; Ep. 1:7; Col. 1:14; 1 John 1:9).
 “He forgave us all our sins, having canceled the written code.” Colossians 2:14
11. **Removal of condemnation** – At the moment of salvation, the sentence of condemnation is removed. The believer is free from condemnation and the wrath of God’s justice. The believer will no longer share in Satan’s final destiny, the Lake of Fire (Rom. 8:1-3).
 “Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.” John 3:18
12. **Removal of the dominion of the sin nature** – The sin nature does not leave the believer, but its authority is replaced by the indwelling Holy Spirit who now has jurisdiction (Romans 6:6-12).
 “Count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires.” Romans 6:11, 12
13. **Removal of Satan’s power** – The believer is freed from the Satan’s kingdom of evil (1 John 5:19; Eph. 6:11-12; Eph. 2:1; Gal. 5:1).
 “For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.” Colossians 1:13
14. **Freedom from the penalty of the Mosaic Law** – The believer is delivered from the curse of the Law of Moses that is guaranteed to all who attempt salvation by works (Rom. 7:4, 6; 8:2; 13:8).
 “All who rely on observing the law are under a curse . . . Christ redeemed us from the curse of the law by becoming a curse for us.” Galatians 3:10-13
15. **Identification with Jesus Christ** – The believer is permanently and forever identified with Christ in his death, burial, resurrection and ascension (Rom. 6:3-12).
 “I have been crucified with Christ and I no longer live, but Christ lives in me.” Galatians 2:20
16. **Indwelling of God the Father** – The believer is indwelt by God the Father (John 14:23).
 “One God and Father of all, who is over all and through all and in all.” Ephesians 4:6

- 17. Indwelling of God the Son** – The believer is indwelt by Jesus Christ (Romans 8:10).
“To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.” Colossians 1:27
- 18. Indwelling of God the Holy Spirit** – The believer is indwelt by the Holy Spirit (Matt. 3:11; John 14:17; Rom. 5:5; 8:9; Gal. 3:2).
“Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God.” 1 Corinthians 6:19-20
- 19. Salvation is sealed** – God seals your salvation, making it permanent and guaranteed by providing his stamp of ownership which is the Holy Spirit (Eph. 1:13; 2 Tim. 2:19).
“Do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.” Ephesians 4:30
- 20. The soul is circumcised** – The believer becomes separated from and unhindered by his past, ready to respond to God. His soul is ready to receive from God new instruction and the new plan for his new life (Jer. 4:4; Deut. 10:16-17).
“No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code.” Romans 2:29
- 21. Angelic protection and service** – Angels were created to serve God. Our position in Christ places us in line to receive angelic assistance in life (Heb.2:7; 1 Co. 6:3).
“Are not all angels ministering spirits sent to serve those who will inherit salvation?” Hebrews 1:14
- 22. Sins are judged** – Our sins received the full penalty of judgment on the cross. Christ was not punished for his sins, but ours. Our sins were judged and the penalty was given to Christ to pay (Lev. 5:6, 7; Job 8:4; Heb.9:26, 28).
“He himself bore our sins in his body on the tree.” 1 Peter 2:24
- 23. Adopted** – We are adopted into the family of God and given full rights and privileges as sons of God (Romans 8:15; 23; 1 John 3:1-3).
“He predestined us to be adopted as his sons through Jesus Christ.” Ephesians 1:5
- 24. Eternal relationship with God** – Because of Jesus presence at the right hand of God we gain eternal access and eternal relationship with God the Father.
“Now in Christ Jesus you who once were far away have been brought near through the blood of Christ.” Ephesians 2:13; John 17:24-26
- 25. Placed on the rock of Jesus Christ** – Our salvation is based on Jesus who is the eternal rock that can never be shaken or moved. Unless that rock, Jesus Christ, is shaken our salvation is not going to move, let alone, go anywhere. (2 Corinthians 1:21; Ephesians 2:20)
“No one can lay any foundation other than the one already laid, which is Jesus Christ.” 1 Corinthians 3:11
- 26. A gift to Christ** – The believer is a gift given to Jesus Christ by God the Father. It is a gift that will never be taken away.
“My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand.” John 10:29

- 27. Member of the royal priesthood** – Each believer becomes a priest before God. Since each of these priests is also a member of the family of God, they are called a royal priesthood. Each believer represents himself before God (1 Peter 2:5; Rev. 1:6).
- “You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.” 1 Peter 2:9
- 28. A chosen Generation** – The word *generation* can speak of a literal forty-year generation or it can refer to a people, a stock, a species, or a kind. Believers are a special species or stock of people. Believers are a unique species of people because they are “chosen” which means they are chosen by God for privilege and opportunity (1 Peter 2:9; 2 Cor. 5:17).
- “Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.” Titus 2:14
- 29. Gain access to God** – Believers gain access to God because our eternal high priest, Jesus, is at his right hand (Heb. 4:14, 16; 10:19-20; Rom. 5:2).
- “For through him we both have access to the Father by one Spirit.” Ephesians 2:18
- 30. Placed in the “much more” care of God** – Believers are objects of his love (Ep. 2:4; 5:2), objects of his grace for keeping (Rom. 5:2,3), objects of his grace for service (Eph. 4:7), and objects of his grace for instruction (Titus 2:12-13). We become the recipients of God’s constant and special care (Phil. 1:6; 2:13; Heb. 13:5).
- “Since we have been justified by his blood how much more shall we be saved from God’s wrath.” Romans 5:9
- 31. Partners with Christ** – The believer’s association in partnership with Christ occurs in several areas:
- a. In life – Colossians 1:27
 - b. In position – Colossians 3:1
 - c. In service – 1 Corinthians 1:9
 - d. In suffering – 2 Timothy 2:12
 - e. In prayer – John 14:12-14
 - f. In marriage – 2 Cor. 11:2; Ep. 5:25-27
 - g. In anticipating his return – Titus 2:13; Heb. 10:13
- 32. We inherit Christ’s eternal future** – Instead of participating in Satan’s future, we inherit Christ’s future (1 Peter 1:4; Col. 3:24).
- “For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance.” Hebrews 9:15
- 33. Citizens of the heavenly city** – Believers are citizens (*politeuma*) of heaven. Our names are listed with full rights and recognized legal standing in this eternal city even while we live on earth (Ep. 2:19).
- “Our citizenship is in heaven. And we eagerly await a Savior from there.” Philippians 3:20
- 34. Become members of the royal family of God** – Jesus is titled “King of kings and Lord of lords” (Rev. 19:16). Believers make up that coalition of “kings” and “lords” that Jesus has assembled as his family members. The family of God is a family of royalty.
- “The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean . . . On his robe and on his thigh he has this name written: ‘King of Kings and Lord of Lords.’ ” Revelation 19:14, 16

- 35. Fellowship with believers** – Believers are placed into a state of union with every other believer in time through the family ties associated with being in the family of God and with being in the body of Christ (John 17:11, 21-23).
“If we walk in the light, as he is in the light, we have fellowship with one another.” 1 John 1:7
- 36. Light in the Lord** – The phrase “God is light” means he is transparently holy with no moral darkness. The believer becomes this same light by his position in Christ. In life, the believer is to let this light shine in how he lives his life in this dark world (Matt. 5:14-16; 1 John 1:7).
“For you were once darkness, but now you are light in the Lord. Live as children of light.” Ephesians 5:8
- 37. United to the Trinity** – Believers are intimately united with the Trinity:
- a. Believers are in God the Father (1 Thess. 1:1).
 - b. God the Father is in believers (Ep. 4:6).
 - c. Believers are in God the Son (Ep. 1:4; Jn. 15:5).
 - d. God the Son is in believers (Col. 1:27; Jn. 15:5).
 - e. Believers are in the Holy Spirit (Mt. 3:11; Mk. 1:8; Lk. 3:16; 1 Co. 12:13).
 - f. God the Holy Spirit is in believers (1 Cor. 2:12; Ep. 2:2; Rom. 8:9; 1 John 4:13).
- 38. Glorified** – At the point of salvation, God sees us as already glorified in heaven and in the final state of complete salvation. This will become an experiential reality when Jesus Christ returns.
“Those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.” Romans 8:30
“We know that when he appears, we shall be like him, for we shall see him as he is.” 1 John 3:2
- 39. Fullness** – Each believer is filled and complete in Christ, even to the extent of being exalted above every spiritual power and authority.
“For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority.” Colossians 2:9, 10
- 40. Spiritual blessings** – At the moment of salvation every spiritual blessing in Christ is bestowed on us. Many of these blessings are listed here but there are more. Understanding and accessing these blessings comes through understanding the word of God and maturing in our lives as believers.
“Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.” Ephesians 1:3

Three Phases of Salvation

A man's spirit is saved at the point of faith in Jesus Christ. A man's soul is saved during his lifetime on earth as he renews his mind to the word of God. A man's body is saved at the resurrection when he enters into the state of complete sanctification and glorification. A believer is saved spiritually today, is being saved daily in his soul, and will be saved physically in the future (1 Cor. 15:20-26; 50-57). These three phases of salvation align with the Lord's teaching at the Last Supper: The bread and the cup spoke of the work of salvation that is in our past, that happened on the cross, and that we accepted. The foot washing spoke of the daily confession of sin and the cleansing that result in our lives. The meal was a foreshadowing of the marriage supper of the Lamb that occurs when we are taken into his presence when our bodies are finally redeemed (Rev. 19:9).

SALVATION

For Regeneration to Glorification

1 PHASE ONE - Spirit

Justification -Removal of Penalty of Sin

PAST

FINISHED,
Completed

2 PHASE TWO - Soul

Sanctification -Removal of Power of Sin

PRESENT

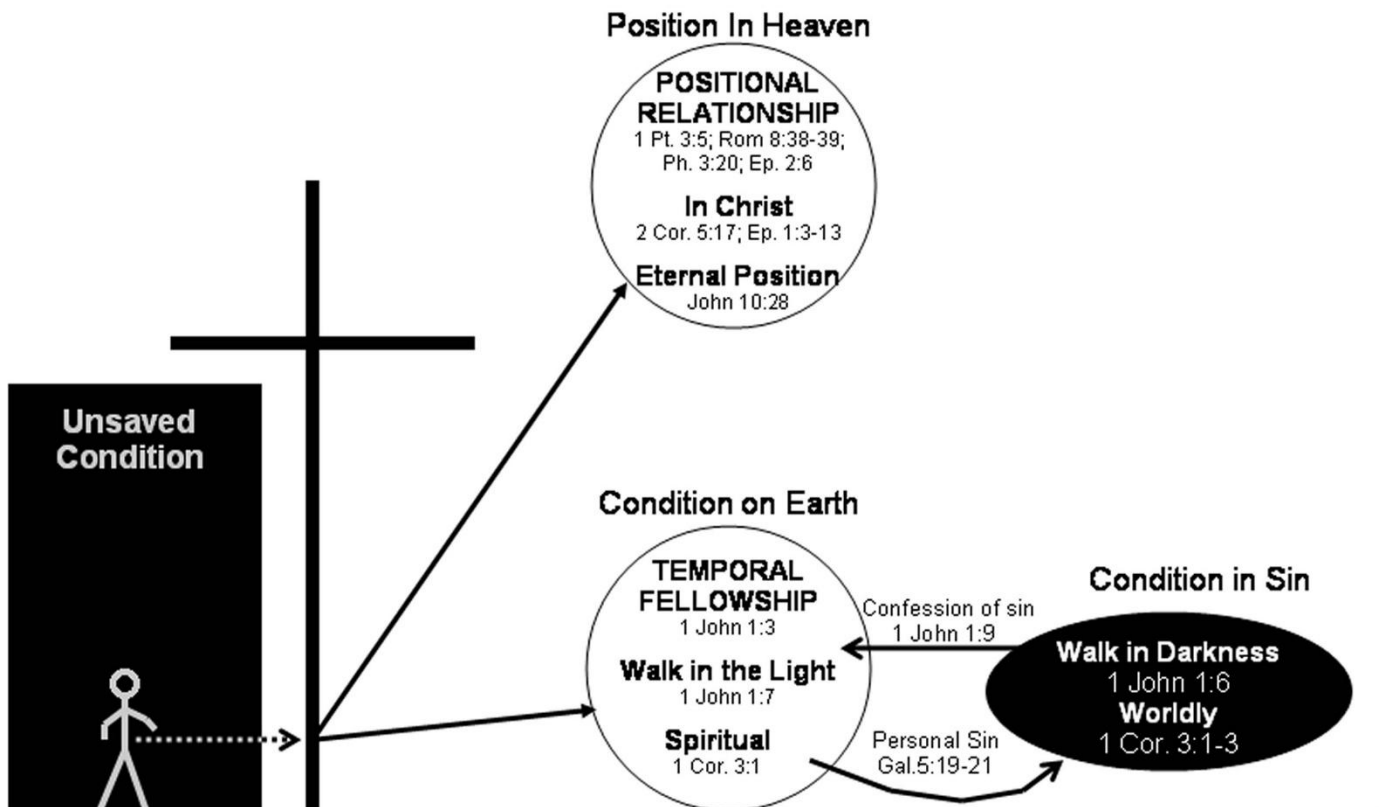
We work here. This is the
labor of our Christian life.

3 PHASE THREE - Body

Glorification -Removal of Presence of Sin

FUTURE

Not Yet Available,
Waiting For God



"For you were once darkness, but now you are light in the Lord. Live as children of light." Ephesians 5:8

1. **Unsaved Condition** - "You were once darkness" - before the cross, all men are dead in their sins (Ep.2:1), objects of God's wrath (Ep.2:3), without hope (Eph.2:12) and without God (Eph.2:12). They spend their entire lives in the cosmos, the world system ruled by Satan (Eph.2:12).
2. **Position in Heaven** - "Now you are light in the Lord" - at the point of salvation when a man places faith in the Lord Jesus Christ and accepts the work of the cross, he enters into an eternal relationship with God (Ep.1:13). This new positional relationship is in Christ (Col.2:10; 3:3; Ep.1:3; 2:10). The believer can never be removed from or lose possession of his position in Christ. He remains in this circle forever. From this position, the believer is an eternal partaker with Christ in these areas:
 - a. Christ's righteousness (2 Corinthians 5:21)
 - b. Eternal Life (1 John 5:11-12)
 - c. Sonship (John 1:12; Galatians 3:26)
 - d. Heirs with Christ (Romans 8:16-17; 1 Peter 1:4)
 - e. In the royal family of God (Colossians 1:13; 2 Timothy 2:11-12)
 - f. Priesthood (1 Peter 2:5, 9)
 - g. Sanctification (1 Corinthians 1:2, 30; Ephesians 1:4)
3. **Condition on Earth** - "Live as children of light" - although they "are light in the Lord" by their position in Christ, Paul gives the command to "*live as children of light*" in their lives. The Greek word translated "live" is περιπατεῖτε which is the present tense, indicative mood, active voice of the word περιπατέω which means "to walk, to conduct one's life". The indicative mood makes this a command, the present tense indicates it should be a continuous behavior or habit, and the active voice shows it is the subject "you" who will do it. Since this is a command it requires a response, and so it is possible that a person could fail to keep it. This circle describes the believer's life on earth after accepting Christ. Believers are commanded to live as Christ, without sin and in fellowship with God (1 John 1:7). If the believer does not walk in the light or commits a sin, they break fellowship with God and leave the temporary circle of fellowship. Committing personal sins does not affect the top circle, which represents the believer's position in Christ.
4. **Condition in Sin** - "If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth" (1 John 1:6) – To recover from this state of darkness you cannot go back to the cross and get saved again (Hebrews 6:4-6). This has already been done and cannot be repeated because the work of the cross is complete. The believer is eternally a child of God. The believer who has broken fellowship with God by committing personal sin has two options:
 - a. Remain in the state of darkness and eventually face the discipline of God (Hebrews 12:5-13; 1 Corinthians 5:1-5).
 - b. Confess the sin and receive forgiveness and restoration into the circle of fellowship – "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." (1 John 1:9)

622-632 - Muhammad's Career

MUHAMMAD

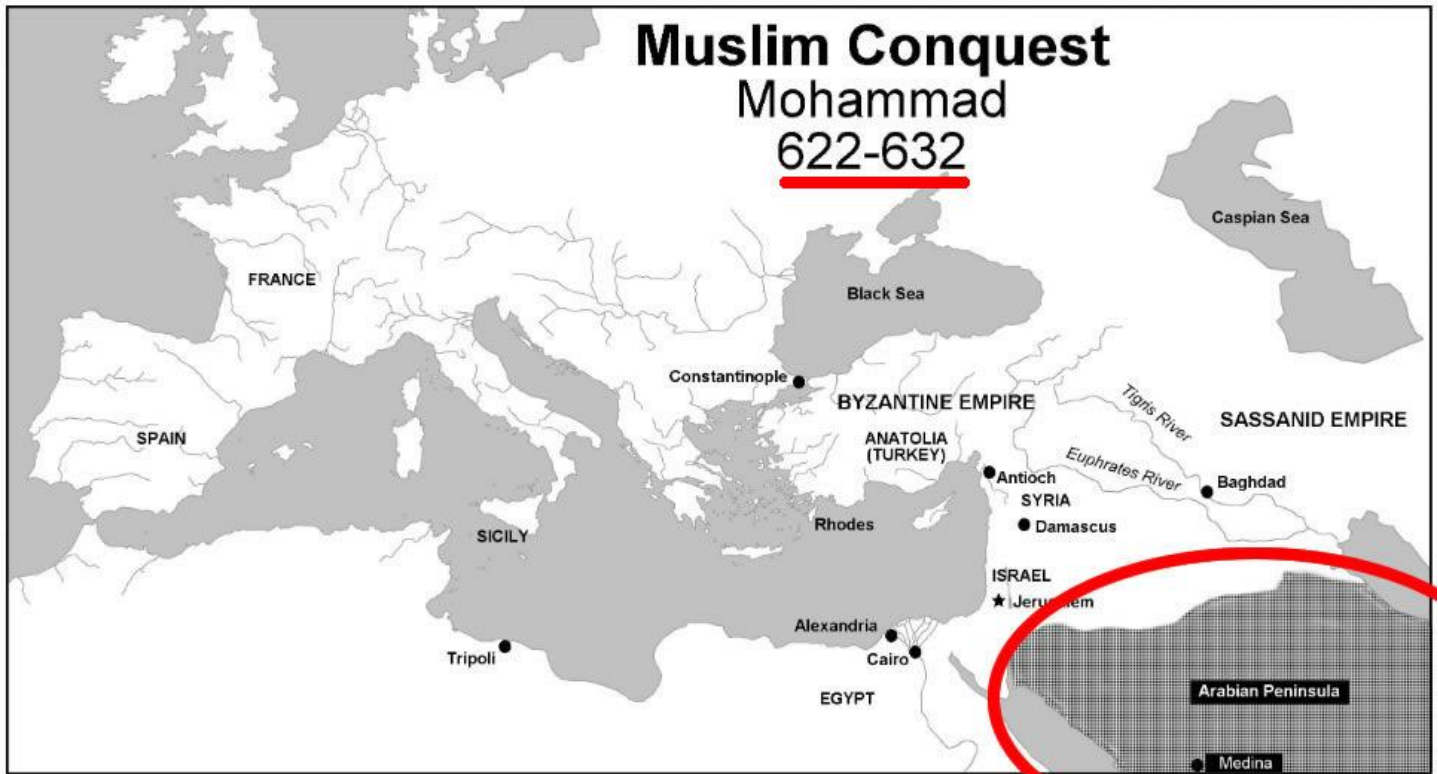


- 622 - Muhammad began to raid Mecca's caravans
- 629 - Muhammad attacks Byzantine Empire, but fails
- 630 - Muhammad defeats Mecca and enters Mecca
- 631 - Muhammad rules most of Arabian peninsula

CARAVANS, MECCA, BYZANTINE CHRISTIANS, ARABIAN PENNINSULA



- Mecca's Caravans
- Byzantine Empire of Western world
- Mecca
- Cities and civilization of Arabian peninsula



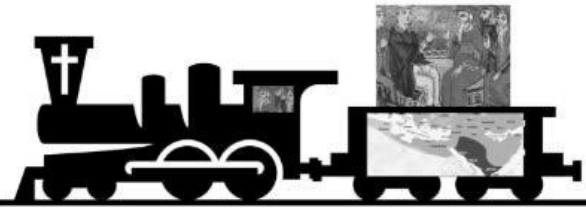
632-661 - Second Generation takes Middle East and North Africa

MUSLIMS

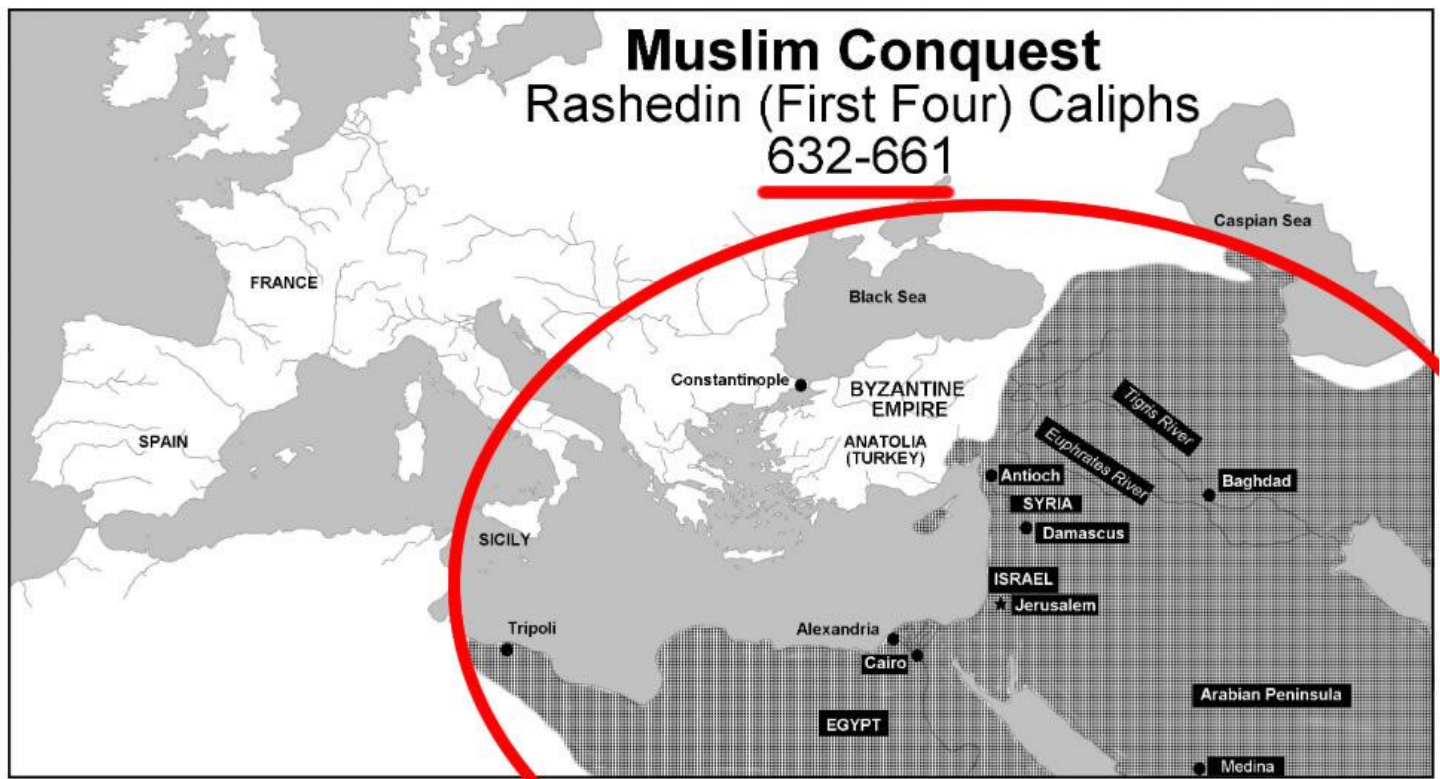


- 632 - Muslims conquer Meopotamia and Syria
- 634 - Muslims conquer Christians in Israel
- 635 - Muslims take Damascus from Christians
- 637 - Muslims conquer Jerusalem
- 641 - Muslims conquer north to Black Sea and Caspian Sea
- 642 - Muslims conquer Egypt

JERUSALEM, SYRIA, NORTH AFRICA,
IRANIAN EMPIRE, ANTIOCH and ALEXANDRIA



- Israel
- Jerusalem
- Egypt
- Iranian Empire
- Antioch, Damascus, Alexandria
- Black Sea, Caspian Sea



661-750 - Umayyad Caliphate Takes North Africa, Roman Empire

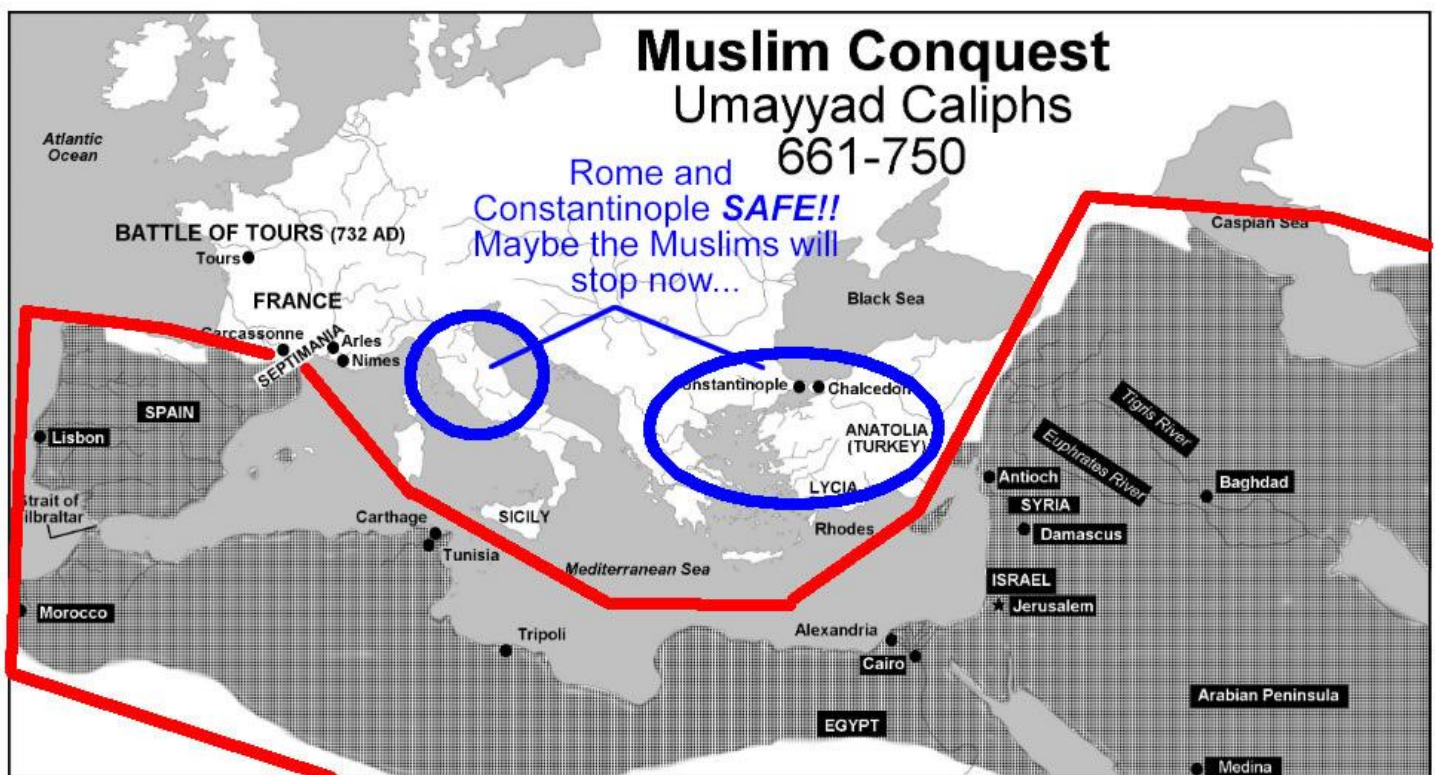
MUSLIMS

NORTH AFRICA,
MEDITERRANEAN SEA,
PAKISTAN, SPAIN, FRANCE



- 655 - Muslims wins Naval Battle against Byzantine's Fleet
- 669 - Muslims conquer Christian North Africa to Morocco
- 672 - Muslims conquer Island of Rhodes
- 674 - Muslims conquer East into Pakistan to Indus River
- 676 - Muslims siege Constantinople
- 715 - Muslims conquer Spain
- 716 - Muslims reach Atlantic Ocean

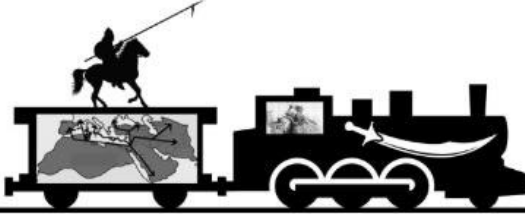
- Mediterranean Sea, Sicily, Rhodes
- Morocco
- Pakistan
- Constantinople
- Spain, France
- Charles Martel at the Battle of Tours



750-1517 - Muslims Attack Rome, Invade France, Bosnia, Armenia

ITALY, FRANCE, SPAIN, GREECE, TURKEY,
PERSIA, SICILY, MALTA, CRETE, SARDINIA,
ARMENIA, BALKANS, BOSNIA, CROATIA,
DESTROY CHURCH OF HOLY SEPULCHER

MUSLIMS

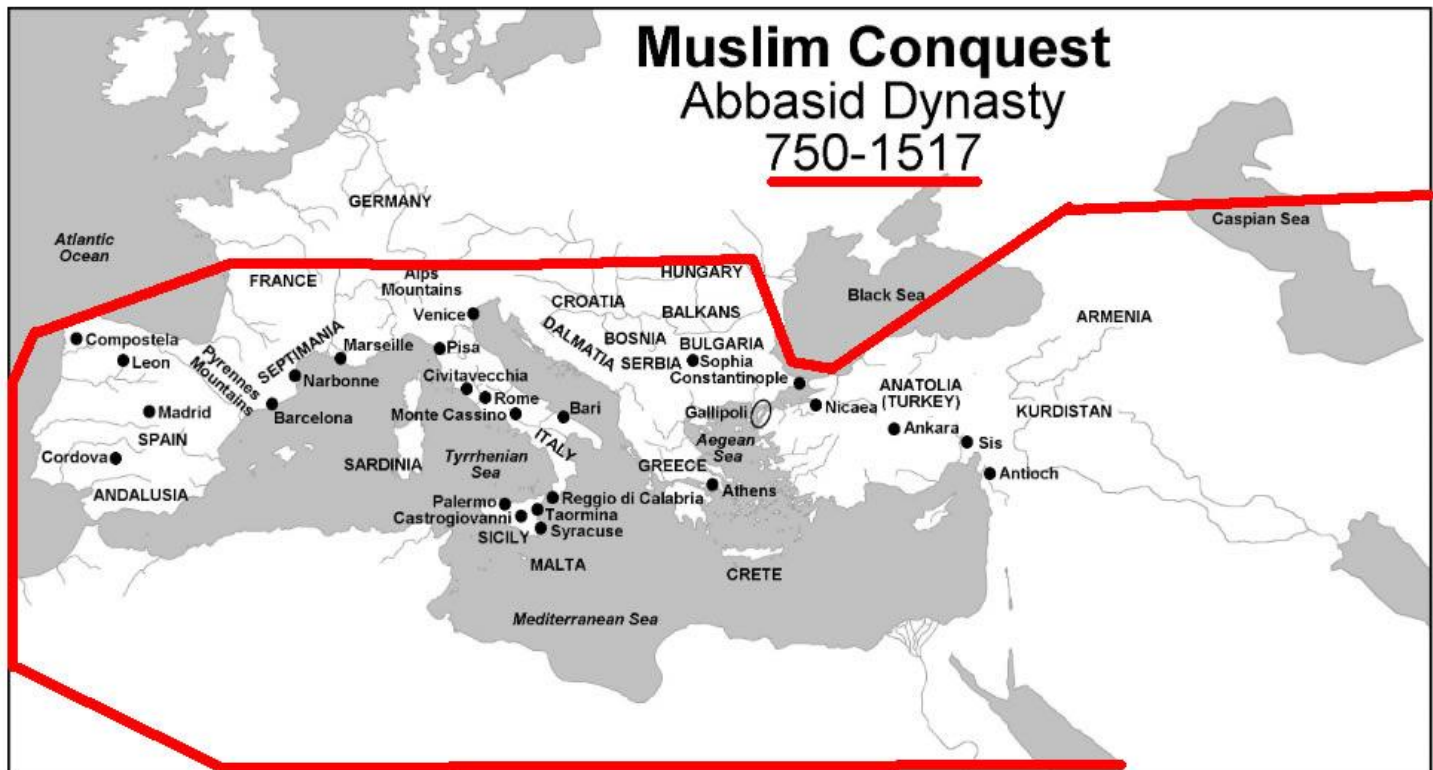


- 813-828 - Muslims attack Italy's West Coast for 15 years
- 838 - Muslims conquer Marseille France
- 846 - Muslims attack Rome and destroy churches
- 859-883 - Muslims conquer Sicily, Malta, burn Monte Cassino, Italy
- 939-1015 - Muslims plunder Madrid, Barcelona, Pisa, Sardinia
- 1009 - Muslims destroy Church of the Holy Sepulcher in Jerusalem
- 1073-1084- Muslims conquer Ankara and Nicaea, Turkey and Antioch, Syria

1095-1272 - CHRISTIAN CRUSADES TO HOLY LAND

- 1375 - Muslims conquer Armenia
- 1382 - Muslims conquer in Bulgaria
- 1456 - Muslims conquer Athens, Greece
- 1463 - Muslims conquer Bosnia;
- 1493 - Muslims invade Croatia and Dalmatia
- 1501 - Muslims conquer Persia
- 1515 - Muslims conquers Anatolia and Kurdistan
- 1517 - Muslims conquer Cairo, Egypt

- Marseille, France
- Madrid, Spain
- Barcelona, Spain
- Antioch, Syria
- Sophia, Bulgaria
- Athens, Greece
- Dalmatia
- Constantinople
- Rome
- Cyprus
- Sardinia
- Nicaea
- Balkans
- Croatia
- Kurdistan
- Sicily
- Coast of Italy
- Pisa, Italy
- Holy Sepulcher
- Armenia
- Bosnia
- Venice
- Persia
- Malta



1517-1923 - Muslims Move into SE Europe; Holy Roman Empire

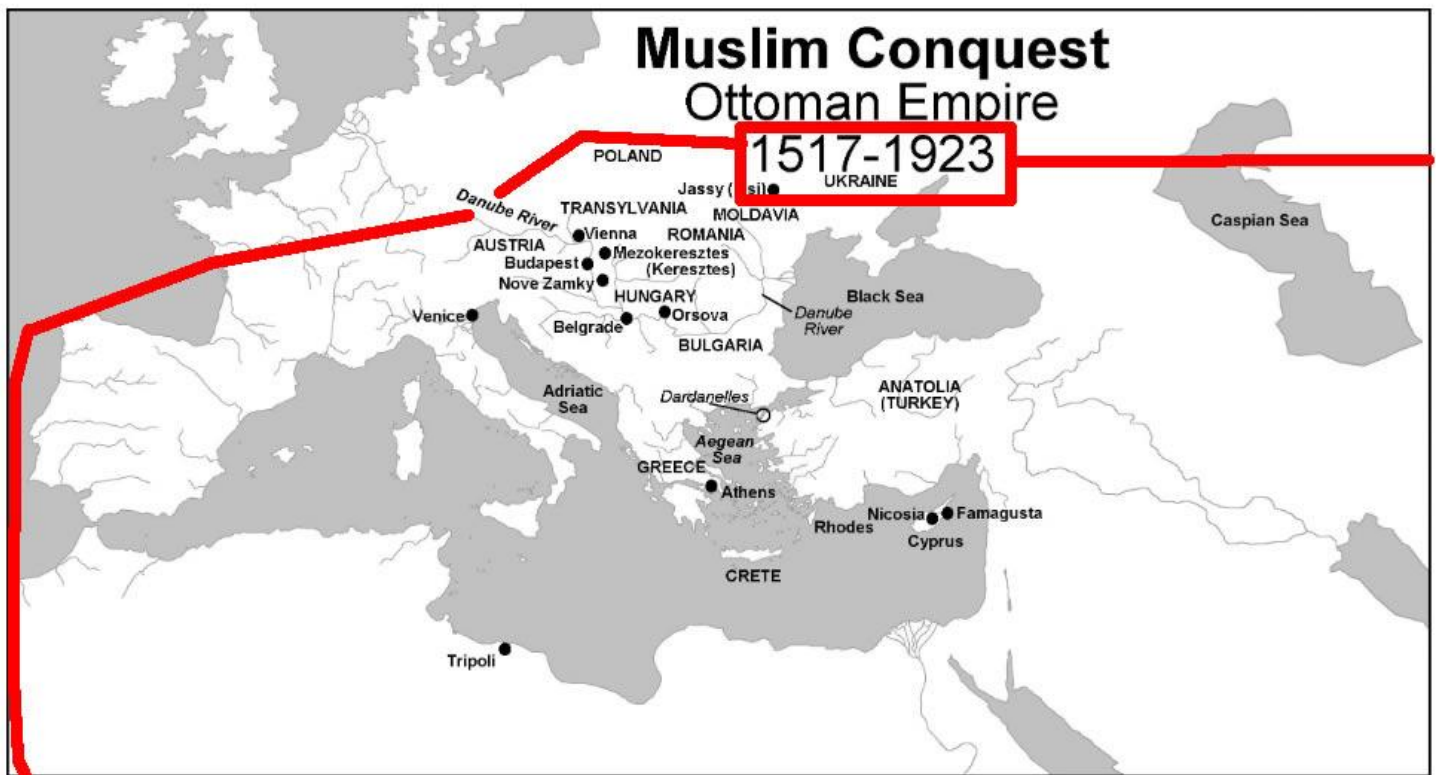
MUSLIMS

BELGRADE, HUNGARY, RHODES,
INDIA, CYPRUS, VENICE, POLAND,
HOLY ROMAN EMPIRE, RUSSIA, GREECE

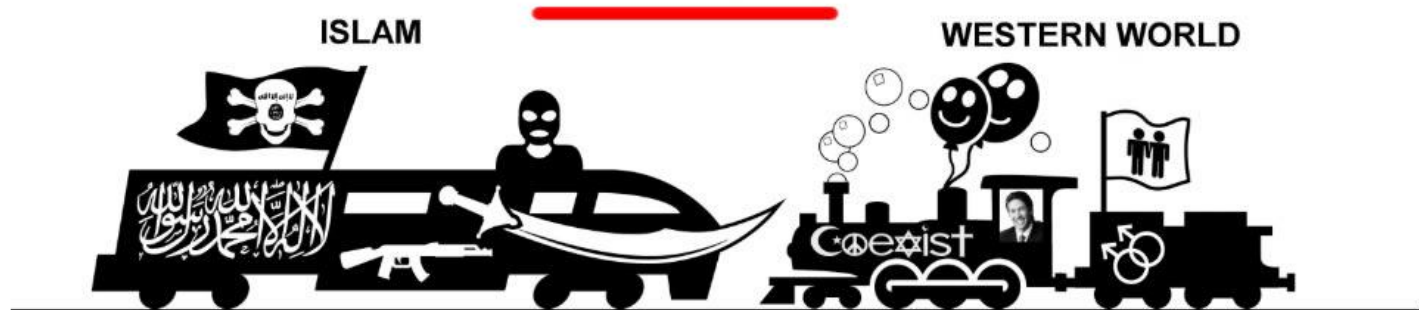


- 1521 - Muslims conquer Belgrade, largest city of Serbia
- 1521 - Muslims invade Hungary
- 1527 - Jihad against India
- 1546 - Muslims occupy Moldavia next to Ukraine
- 1560 - Muslims defeat Spanish fleet of ships
- 1570 - Muslims plunder city of Nicosia on Cyprus
- 1620 - Muslims defeat army of Poland
- 1663 - Muslims declare war on Holy Roman Empire and invade Transylvania
- 1711 - Muslims at war with Russia
- 1809 - Muslims make treaty with Britain
- 1822 - Muslims massacre inhabitants of Greek isle of Chios
- 1827 - Muslims enter Athens, Greece
- 1885 - Muslim Mahdi in Sudan kills British General; British evacuate Sudan
- 1914 - Muslims call for military jihad against France, Russia and Great Britain

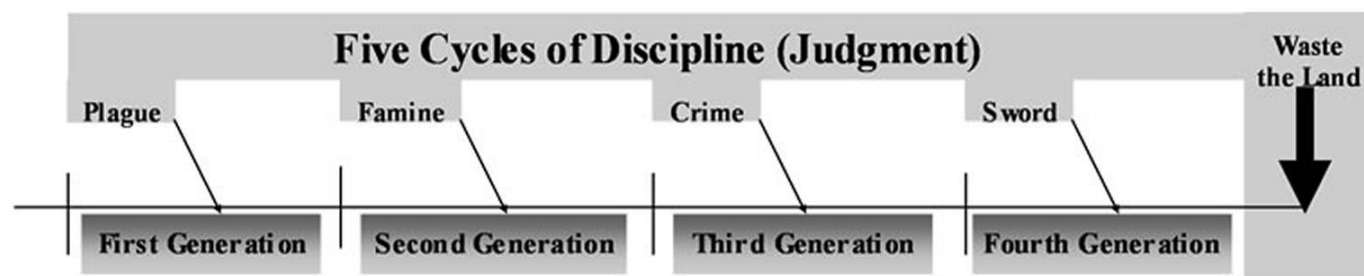
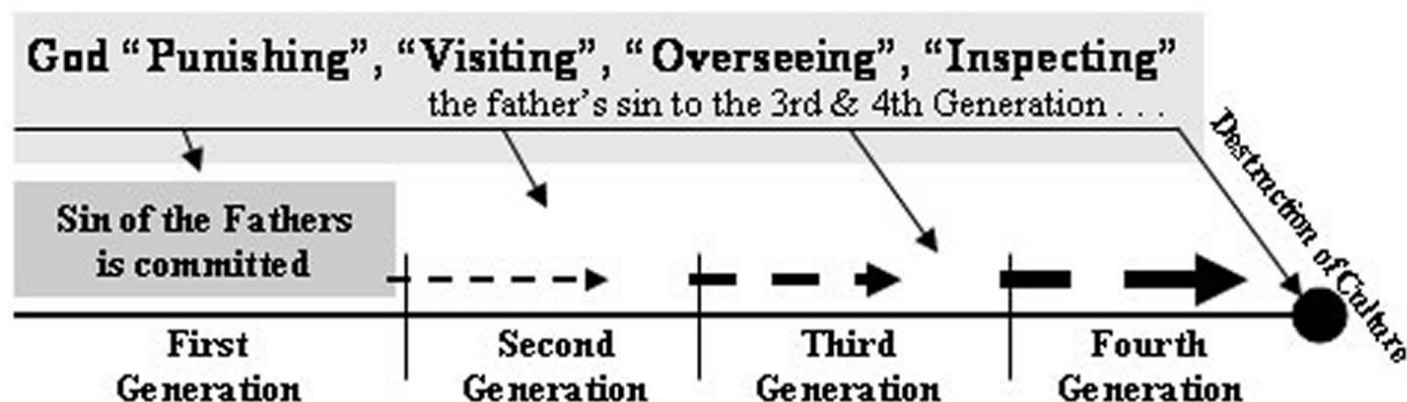
- Belgrade, Serbia
- Vienna
- Crete
- War with Holy Roman Empire
- Rhodes
- Moldavia
- Athens
- Hungary
- Poland
- Turkey
- Russia



Present Crisis



The Four Generation Cycle



Five Cycles of Judgment in the United States from 1880-2040

