

The Wheel of Redemption (notes)

Introduction:

1. [C] John 3:16, 17. While some want to oversimplify salvation and make it a *one* or even a “no-step” process, the Bible is clear that there are many components to salvation, as there are different spokes in a wheel.
2. Let’s look at the wheel of redemption where all these are characteristic of love. The first six are characteristic of God’s love to man. In another lesson we will observe six responsive duties of man’s love reciprocated to God.

Discussion:

I. CHRIST

- A. Matthew 1:21, “And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.”
- B. God sent His son to redeem a people and to bring us into His family as adopted children by which we can become heirs of God (Gal. 4:4-7). Many people want to celebrate the birth of Jesus and they use December 25th as that day. We do not know the day and it is not the birth nor the babe, nor the manger that redeemed us, or brought us into adoption as sons of God, nor was it the manger that qualifies us to be heirs of God, but rather the cross. Not the birth, not the manger, but the adult Jesus on the tree (Gal. 3:13, 14).
- C. This is God’s choice to bring a people unto glory. He has chosen this salvation through His Son, Jesus Christ (Acts 4:12).

II. HOLY SPIRIT (Acts 5:32)

- A. Not only did God send forth His Son to redeem us unto Him, but He sent forth the Holy Spirit to reveal these things to us so that we can obey the truth and have a guide by which we can know the certainty of truth (Jn. 16:13).
- B. The Holy Spirit has given us these things through the apostles in His New Covenant (1 Cor. 2:11-13; 2 Cor. 3:4-6). We are not under the Old Testament but are in a New Covenant by which there are better sacrifices and better promises made (Heb. 8:6; 9:23). To run to the Old Testament is to reject not only the better promises and sacrifices, but is fundamentally to reject both the Christ and the Holy Spirit (Heb. 10:29).

III. WORD

- A. Think of some very practical and powerful points given by James about the word. God has given us the word by which He brings us forth. Without the word, there would be no salvation. Notice what is given in three very powerful verses about the word. James 1:18.
 1. We are brought forth or born by the word.
 2. The word is “of His own will.”
 3. It is called the “word of truth.”
- B. James 1:21
 1. Filthiness and worldly wickedness must be removed prior to our appointment with the word.

2. It is given for men to "receive." God has not communicated His will for us to choose to ignore or be indifferent toward.
 3. It can only be received in *meekness* which describes the way it is received. It requires a mild, teachable, and humble disposition. Pride opposes its reception.
 4. It is to be "implanted" or engrafted. Even as seed must be planted into good soil to bring forth fruit, so God's word must be planted into a good heart to bring forth the desired result (cf. Rom. 6:17).
 5. It is given to save our souls.
- C. James 1:22
1. The word must be reproduced or replicated in our lives.
 2. It is not enough to hear the truth, but we must be "doers of the word" (cf. doers of the work, Jas. 1:25).

IV. GRACE – tied to the written word ("teaching," Titus 2:11, 12)

- A. We often define grace as unmerited favor. God's love reached out to the world so as to save all who will to be with God. He extended this favor to every person and desires all to be saved. "who desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4).
- B. Salvation is by grace because it is a gift of God (Eph. 2:8).
 1. It doesn't matter if conditions are given to receive His gift. It is still a gift.
 2. If you receive a check from someone in the mail, you still have to pick up the mail, open the envelope, believe the check is valid, take the check to the bank or use a mobile app and electronically copy it and deposit it to your account. None of these conditions negate the gift as a gift!

V. BLOOD

- A. A fifth component of God's love toward man is conveyed in the blood of His Son. Without His shed blood, no one could be saved.
- B. "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).
 1. Redemption is through HIS BLOOD!
 2. Before I can be saved, I must come face to face with the cross of Jesus of Nazareth. Until I see that and learn what that means, I cannot be saved. His blood was shed for me and for you. His torture was for me, but why was He tortured for me? Paul answers: "the forgiveness of sins." Therefore my sins, (whatever that sin may be) put Him on the cross.
 3. My sins violate the Law of God. They violate the righteous requirement that God has expected of me. My sin separates me from God but Jesus came to pay for my failure. He came to pay for my rebellion, my fall, my self-will, my ungodliness, my wretched and wicked ways Jesus died to carry that debt away!
- C. "And according to the law almost all things are purified with blood, and without shedding of blood there is no remission" (Heb. 9:22).
 1. Without the shedding of blood, literally, blood-shedding, there is not remission (release).
 2. This tells me that my sin is serious as it requires the life-blood of Jesus to bring about remission. It tells me that my sin is against God because it was God who died on the cross. It tells me that my sin is dangerous.

VI. GOSPEL

- A. The gospel is God's way to call sinners. "to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:14).
- B. The preaching of the gospel is God's power to save sinners (Rom. 1:16).

Conclusion:

1. This all begs the question, what happens if we do not respond to what God has done?
[C] Peter asked that question in 1 Peter 4:17. [cl] Paul answered that question in 1 Thessalonians 2:8.
2. [C] Will you obey the gospel today (Mk. 16:15, 16). Might contrast the differing views of salvation with this verse as well as the ploy to rid it of its teaching on the essential step of baptism.

SERMON 2 - Introduction:

1. [Title Chart] Many try to oversimplify the gospel to be salvation by faith only, grace only, etc. John 3:16 speaks of God and His love and action to retrieve us, but it also speaks of our response. Yet this is not faith only. The definition of faith comes from the context.
2. [C on lazy hermeneutic.; C] Jesus drew a connection to what Moses did in the wilderness with the bronze serpent and what He would do on the cross (Jn. 3:14,15). This is a real connection that we must see in understanding John 3:16. The meaning of belief is defined in the bronze serpent scenery.
 - a. In the serpent scene, both God and Moses were railed against by the people (Num. 21:5).
 - i. In the gospel of John, some had previously challenged Jesus's actions and authority in chapter 2:18. Jesus again brought up His torturous death which was wrongly understood due to the dullness of the people (2:18ff). They were no better at listening to Jesus than folks were in the Old Testament were in listening to Moses.
 - ii. Jesus also worked many signs during the Passover where many "believed" in His name, but He did not "commit" (same word) Himself to them. Jn. 2:24, "and Jesus himself was not trusting himself to them, because of his knowing all men" (YLT). He knew their fickle behavior. Obviously, John 3:16 cannot be John 2:23 faith; It must mean more.
 - b. In the serpent scene, the people were bitten by fiery serpents for their unbelief (Num. 21:6). God had previously performed many signs since they came out of Egypt but they chose to not believe them when any hardship or anxiety came about. Likewise, we were snake bitten by Satan, the serpent of old (Gen. 3; Jn. 8:44).
 - c. In the serpent scene, many perished (21:6). We are dead in sin, and ready to perish, but God sent His Son so that we won't perish (3:16).
 - d. In Numbers 21:7, 8, the people confessed sin and asked Moses to pray for them but were not spared. God required them to demonstrate their faith and would not pardon until Moses made a bronze serpent and set it on a pole where the people were required to go and look upon it (Num. 21:7, 8). The bronze serpent was an image and reminder of their sin and punishment. We must not only believe based on the signs Jesus did, but we must demonstrate our belief by coming to the light, coming to the cross, and doing the truth (Jn. 3:21; 12:32). This involves the initial step of baptism (Rom. 6:3, 4).
 - e. When they obeyed, God made them live (Num. 21:9). Should this be called works or "looking" salvation? Do the conditions eliminate grace? Absolutely not! Likewise, when we meet the conditions, we are given life (Rom. 6:4, 8, 23).
3. [CX2] Review points what God has done with the connection of each point that follows.

VII. [C] HEAR

- A. One begins to reciprocate his love toward God by first being willing to listen to Him. It is a common courtesy to hear someone who is speaking, and this is the basic and most fundamental step to being saved. Without listening to God, I cannot go any further.
- B. The Corinthians heard the preaching before they obeyed the gospel (Acts 18:8). There is room in the kingdom for a Corinthian if he will honestly listen. James tells us to be swift to hear (Jas. 1:19, 20). Let us not be "hearers only" as that insults and denies the purpose of the message (Jas. 1:22-24). The information given to us by God calls for action. We hear it to do it (Jas. 1:25).

- C. We should be asking? What is this passage saying to me? Am I listening? Am I in agreement with the content of what I am reading? This step never stops!

VIII. [C] BELIEVE

- A. The truth is worthy of hearing and worthy of believing. Our faith must not be limited to only a superficial acceptance of what is stated. There must be a commitment to the truth in believing it. If we have not the truth to believe, then we will chase after a lie. It is imperative to accept the truth when we are given it. We are not entitled to have another chance to receive it.
- B. Truth precedes faith and is the seed by which faith is developed. Paul said of the Ephesians, "In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise" (Eph. 1:13).
- C. Faith is developed (Rom. 10:17). With faith, we cannot be pleasing to God (Heb. 10:6; Jn. 8:24).
- D. Do you believe God sent forth His Son to die for your sins, that He was crucified, was buried and rose again? Do you believe He is now in heaven reigning at the right hand of God and that He lives to make intercession for you and me as our high priest?

IX. [C] REPENT

- A. The message is preached for the reason to bring about change. The *repentless* gospel of many churches today fail the gospel miserably. "Come as you are and leave as you please is not the message of the first-century gospel" (Lk. 13:3).
- B. Jesus did not die for our sins so that we can remain in our sins, but to call us out of sin. Repentance is the step of change. It is a changed mind which leads to a change in action—a radical change—a 180-degree turn—from dead to living—old to new (see Eph. 4:23-25).
1. In like fashion, repentance calls for sin to be crucified. Our tendency to view repentance is only a minor alteration, a tweaking of something that is a little out of tune. We have a tendency to view sin as something that only needs to be slightly modified.
 2. We stop using vile language and taking the Lord's name in vain by substituting less offensive words—euphemisms (darn, dang, gosh, etc.). We are a society that is infatuated with euphemisms to conceal or tame down what we really want to say. Funeral homes have been referred to as a "slumber room." My wife is not "short," but "vertically challenged." While it is okay to refer to the dead as asleep, it is not okay to package vulgarity with less offensive words.
 3. Sermons on immodest dress are interpreted to replace the two-piece bikini with the one piece (illustration Net Nanny: lingerie/bikini option). Sermons against drugs are interpreted to substitute tobacco for marijuana; fornication with petting, porn with less vulgar images.
 4. We try to fix our sins against heaven with worldly band-aids. Where we *modify*, Jesus counsels us to *massacre*, crush, and trounce. "If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire" (Matt. 18:8). He calls us not to substitute sin for sin, but to sever it from our lives. Where we try to justify and minimize, the Holy Spirit cries "not fitting" (Eph. 5:3, 4; 4:30).
 5. Replace sin with righteousness. That looks like replacing vulgar talk with thanksgiving; fornication with holy matrimony, lying with truth-telling, stealing with work and giving away. That is radical change, that is repentance.

- C. Paul said the "...the goodness of God leads you to repentance" (Rom. 2:4). Peter wrote, "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance" (2 Pet. 3:9). Luke recorded, "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent" (Acts 17:30). America needs to change the course it's been on the last 100+ years and return to God.
- D. However, I ought not to be overly concerned with national repentance as I cannot make the nation repent, it is beyond my control. I need to focus on my individual need to change and be pleasing to God (Psa. 139:23, 24). This is what it looks like to "come to repentance."

X. [C] CONFESS

- A. I show my love to God by my willingness to confess Him to man (Matt. 10:32, 33). My denial of Him is my trial of Him—and His trial of me!
- B. Do you believe Jesus is the Son of God? Are you willing to make that confession to others?
 - 1. Some were not and were therefore lost (Jn. 12:42, 43). The reason they didn't confess is clear. They loved the praise of men more. One cannot be saved who loves the praises of men more than the praises of God. Jesus asked, "How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?" (Jn. 5:44).
 - 2. Our confession begins in our initial obedience to the gospel (Acts 8:36, 37; Rom. 10:10). But it continues on throughout our lives and opportunities that come our way.

XI. [C] BAPTISM

- A. I put this in blue because it is water baptism (Acts 8:36). The step of baptism stands between the state of being saved and lost. Until you are baptized into Christ, you cannot be saved because your sins are not yet washed away (Mk. 16:16; Acts 22:16).
- B. Baptism in the New Testament was always met with urgency (Acts 22:16; 8:36; 16:33). It was never put off when the subject reached the conclusion to believe in Christ. It wasn't delayed when the subject wanted to be saved because it directly connects us to the death of Jesus (Col. 2:12). It anchors our faith in Christ.

XII. [C] GOOD WORKS

- A. We are to maintain good works (Eph. 2:10; Titus 3:8, 14). God doesn't want idleness but action.
- B. We are to be faithful until death (Rev. 2:10). There is more to do than the initial steps of obeying the gospel. We need *long obedience*.
 - 1. Worship (Jn. 4:24)
 - 2. Honorable conduct that God approves (1 Tim. 3:15).
 - 3. Doing good works to brethren in need (Gal. 6:10; Jas. 1:27).
 - 4. Reaching out to the lost (Acts 8:4).

Conclusion:

- 1. God has displayed His love in reaching out to us (Jn. 3:16). We must reciprocate that love back to Him in obedience. "If you love Me, keep My commandments" (Jn. 14:15). [C] Jesus answered Judas (not Iscariot) "... 'If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him'" (Jn. 14:23). Do you will to be in the Redemptive Wheel of God?
- 2. Show your love to God today by obeying the gospel. Prove your love to Him the rest of your born days as a servant of the Highest.