

Christians At Texas State Bible Study

God's Complete Salvation #1

THE COMPLETE SALVATION OF GOD HAVING TWO ASPECTS—THE JUDICIAL ASPECT AND THE ORGANIC ASPECT

Scripture Reading:

Rom. 1:17a For the righteousness of God is revealed in it out of faith to faith...

Rom. 3:21 But now, apart from the law, the righteousness of God has been manifested, witness being borne to it by the Law and the Prophets; **22** Even the righteousness of God through the faith of Jesus Christ to all those who believe, for there is no distinction; **23** For all have sinned and fall short of the glory of God, **24** Being justified freely by His grace through the redemption which is in Christ Jesus; **25** Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred, **26** With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.

Rom. 9:30 What then shall we say? That the Gentiles who did not pursue righteousness have laid hold of righteousness, but a righteousness which is out of faith.

Luke 24:47 And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high.

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

Heb. 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.

Rom. 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

Acts 11:18 And when they heard these things, they became silent and glorified God, saying, Then to the Gentiles also God has given repentance unto life.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled. **17** For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. **18** So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men. **21** In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

OUTLINE

- I. The judicial aspect of God's salvation:
 - A. According to the righteousness of God—Rom. 1:17a; 3:21-26; 9:30-31.
 - B. The procedure of God's salvation.
 - C. God's fulfilling of all the requirements of His righteous law for sinners according to His righteousness.
 - D. For sinners to be forgiven before God (Luke 24:47), washed (Heb. 1:3), justified (Rom. 3:24-25), reconciled to God (Rom. 5:10a), and sanctified unto God positionally (1 Cor. 1:2; Heb. 13:12), thereby entering into the grace of God for the accomplishment of the purpose of God's salvation.
- II. The organic aspect of God's salvation:
 - A. Through the life of God—Rom. 1:17b; Acts 11:18; Rom. 5:10b, 17b, 18b, 21b.
 - B. The purpose of God's salvation.
 - C. To accomplish all the purpose that God wants to achieve in the believers in His economy through His divine life.

The complete salvation of God has two aspects: the judicial aspect and the organic aspect. It is not that easy to understand what organic is and what judicial is. However, by the word judicial we know it has something to do with the law, and by the word organic we know it has something to do with life. Therefore, God's complete salvation has both the judicial aspect, an aspect related to the law, and the organic aspect, an aspect related to life.

We all know that God so loved the people of the world that He gave His only begotten Son to them that they may have eternal life (John 3:16). God gave His only begotten Son to the people of the world that they may receive eternal life by believing into Him and receiving Him. In eternity God had a good pleasure, His heart's desire, to be one with man, even to make man the same as He to be His species. Hence, in the creation of man He created man in His image and after His likeness for man to become a vessel to contain Him. He created the plants and the animals each after their own kind; when He created man, however, He created him in His image and after His likeness (Gen. 1:11-12, 20-21, 24-27). Image is something inward and likeness is something outward. Since God created man in that way, was the created Adam man or God? Yes, he was a man but he had God's image and God's likeness.

In the New Testament God came to regenerate man with Himself as life. John 1:12 says, "But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name." When we become children of God, we have God's life and nature. God's begetting of human beings is indeed wonderful. That which is begotten must be the same as its begetter. There is no such thing as a cow giving birth to a donkey or a goat giving birth to a dog. God's heart's intent is to make us the same as He is in His life and nature. We the regenerated people of God have the life of God and also the nature of God. This is really precious.

However, the God-created man sinned and fell by following Satan; thus, man violated God's righteousness. God so loved the people of the world that He even wanted to make man the same as He is by His life. Yet man was seduced by Satan and became fallen by committing sin; thus, man violated the righteousness of God. What man violated was not God's grace or God's love but God's righteousness. According to the entire holy Scriptures, God's righteousness is God's principle of doing things. Whatever God does is righteous, and His righteousness as the foundation of His throne (Psa. 89:14) is the strictest. Therefore, we see two things here: God's love and God's righteousness. According to His love, God wants to make man the same as He is. However, man sinned and violated God's righteousness. God's righteousness is strict; whatever God wants to do for man must meet the requirement of His righteousness. Whatever is required by righteousness becomes the law. Therefore, the Bible shows us that after God's creation of man and man's fall, after a period of time, God came to

give man the law. The law of God was written and enacted according to His righteousness. Since God is righteous, every item of the law enacted by Him is righteous, and every item is a righteous requirement; hence, the law becomes the law of righteousness (Rom. 8:4a; 9:31).

Therefore, concerning all that God wants to do for man according to His heart's desire, there is a great need judicially. All that God wants to do for man organically according to His life requires that God redeem the fallen sinners back judicially according to His righteous requirement. God's righteousness requires that God redeem the sinners. It is as if God's righteousness says to God, "O God, it is good that You love them, and it is also good that You desire to carry out many things in them organically. But You must first redeem them to satisfy the requirements of Your righteous law." This is redemption. By redeeming the sinners judicially, God may freely do as He pleases by His life organically according to His heart's desire. "To do as one pleases" does not sound very positive. How can we say that God may do as He pleases? Yes, indeed, because of His redemption, today our God may do as He pleases. If He wants to save a robber, He may do so; if He wants to save a prostitute, He may also do so. Hence, in the Bible we see a robber saved (Luke 23:39-43) and we also see harlots saved (Matt. 21:31-32; cf. Luke 7:37; John 4:17-18). Today God truly may do as He pleases. Thus, God's complete salvation comprises the redemption required judicially and the salvation accomplished through God's life organically. We need to distinguish between these three things: God's redemption, which is judicial; God's salvation, which is organic; and God's complete salvation, which is the totality of God's redemption and God's salvation.

SATAN'S SURVEILLANCE OF GOD

God was willing to allow the highest angel created by Him (Ezek. 28:13-14) to rebel against Him with a group of angels and be His opposer. In this way Satan has become "the opposition party" in the universe particularly to watch over God and oppose God. The Bible tells us that Satan opposes God and rebels against God. Therefore, God has convicted him, ordering that he be thrown into the bottomless pit for his termination (Isa. 14:12-15). However, this punishment has not been executed. The judgment paper is here, but the execution is not yet. Hence, Satan is still at large in the universe. Although the Bible says that God has bound Satan, how much He binds Satan is up to Him. This is why we have so many hardships and afflictions, natural disasters and man-made calamities, failures and frustrations, etc. These things happen because Satan is still here disturbing us. God is sovereign over everything. He announced the verdict that Satan would be cast into the abyss, but He did not remove Satan right away. If He had removed Satan, He would not have an opposition party. God wants to keep an opposition party in order to prove His perfection. Without an opposition party, God's perfection cannot be manifested. God may do whatever He wants for Himself, and whatever He says, that is it. However, an opposition party is here to prove that whatever God says and does are in accord with His righteous law.

Furthermore, God granted His opposer, Satan, the freedom to be an observer in the councils held by Him with His angels and even the privilege to criticize His doings (Job 1:6-12; 2:1-6). When God was holding a meeting with His angels, Satan also went to observe. The angels did not stop him, because they knew that he had the privilege. Satan went into the councils and even made some criticisms. The book of Job shows us that God and Satan had a conversation. Satan said to God, "You see how Job is. You have given him so many good things. You have won him over to be Your perfect one." God said, "Okay, from now on, I turn Job over to you. You may do as you like but you may not take his life." Not only was this so in Job's time, but even to this day Satan is still accusing us before God day and night (Rev. 12:10).

Hence, all that God wants to do for man through His life organically according to His love must also take care of the criticisms of His opposer, Satan. This also requires that the salvation which God wants

to accomplish for man, including redemption and saving, first meet the judicial requirement of God's righteousness.

THE FULFILLMENT OF GOD'S JUDICIAL REQUIREMENT AS THE PROCEDURE AND THE ACCOMPLISHMENT OF WHAT GOD WANTS TO DO ORGANICALLY AS THE PURPOSE

In the complete salvation of God, what He does in the judicial aspect is the procedure, and what He does in the organic aspect is the purpose. In the aspect of procedure, that which God has fulfilled according to His judicial requirement is redemption, including forgiveness of sins, washing away of sins, justification, reconciliation to God, and positional sanctification. We were sinners under God's condemnation and also enemies of God, but now we have been forgiven, washed from our sins, justified by God, reconciled to God, and sanctified unto God positionally. This is to be redeemed. However, the complete salvation of God is not just this much. If you have received only these five items of redemption, what you have received is but a one-sided salvation and not the complete salvation. The first aspect of God's complete salvation is the judicial aspect, and what it accomplished is for us to be forgiven of our sins, washed from our sins, justified, reconciled to God, and sanctified positionally. These five items qualify and position us to enter into the grace of God. Romans 5:2 says, "We have obtained access...into this grace in which we stand." How can a sinner obtain access into the grace of God? There must be the fulfillment of the judicial aspect so that the sinner may receive forgiveness of sins, washing away of sins, justification by God, reconciliation to God, and positional sanctification. All of these items are a matter of procedure, qualification, and position. The judicial aspect qualifies and positions us sinners to enter into the grace of God to enjoy the salvation which God has accomplished for us according to His life organically in the aspect of purpose (Rom. 5:10). Here we see that God has accomplished a salvation with two aspects: the redeeming aspect and the saving aspect. Redemption is accomplished judicially, and saving is carried out organically.

The second aspect of God's complete salvation is the aspect of purpose. In the aspect of purpose, that which God has carried out by His life organically is salvation, including (1) regeneration for us to receive the eternal life of God, (2) shepherding for us to grow and exist in the divine life, (3) sanctification in our disposition, (4) renewing in our mind, (5) transformation in our image, issuing in (6) God's building, (7) conformation to the image of God's firstborn Son, that is, maturity in the divine life, and (8) glorification, which is the consummation of God's eternal economy (Rom. 8:30). Whereas that which is accomplished judicially is the initial step as redemption with five items, that which is carried out organically is a further step as salvation, which is different from redemption and includes eight items. Redemption is accomplished judicially, whereas salvation is carried out organically. The eight items in the organic aspect issue in the church of God to constitute the Body of Christ which will consummate the New Jerusalem, which is the ultimate goal of God's eternal economy, that is, constituted with the Triune God and His regenerated, sanctified, transformed, and glorified people to be the enlargement and expression of God in eternity.

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