

Basic Bible Doctrines Every Christian Should Know

Series 1-10

By Paul Tackett

VerseQuest Ministries

Introduction to the Series

Basic Bible Doctrines Every Christian Should Know

Understanding the Foundations That Hold Your Faith Together

Before you can grow deep in the Word, you've got to get grounded in it.

In a world of shallow preaching, emotional fluff, and doctrinal confusion, many believers find themselves ill-equipped to answer even the most basic questions about their faith. They know they're saved—but ask them what *justification*, *imputation*, or *propitiation* means, and you'll likely be met with blank stares or uncertain guesses. Even worse, some are swept away by false teachings simply because they never learned the foundation in the first place.

But here's the truth: the strength of your walk with Christ depends on your understanding of what He did for you.

That's why we created this 10-part series—**Basic Bible Doctrines Every Christian Should Know**. Not just for pastors. Not just for theologians. But for *every* believer who wants to be rooted, built up, and established in the faith (Colossians 2:7).

We're not here to bore you with dry academic lectures. Each lesson is packed with truth that applies to real life. We'll walk through what the Bible says—rightly divided—about salvation, justification, redemption, and more. These aren't just theological terms for a textbook. These are the power-packed truths that shape your identity, secure your eternity, and guide your daily walk.

Here's what we'll cover:

1. **Salvation** – Not by works, but by His mercy. What it means to be rescued by God.
2. **Justification** – A once-for-all legal declaration: You are righteous in Christ.
3. **Redemption** – Bought out of the slave market of sin by the blood of Jesus.
4. **Propitiation** – God's wrath satisfied. The cross was not optional—it was necessary.

5. **Reconciliation** – From enemies to friends. Restored relationship with God.
6. **Adoption** – From orphans to sons. He didn't just save us—He brought us home.
7. **Glorification** – The final stamp of salvation: new bodies, heavenly inheritance, eternal glory.
8. **Sanctification** – Set apart and still being shaped. Holiness in position and practice.
9. **Election** – Chosen in Christ, not to be in Christ. Untwisting the Calvinist confusion.
10. **Imputation** – His righteousness counted as yours. The legal heart of salvation.

Each doctrine is a thread, and together they form a tapestry of unshakable truth.

If you're tired of feeling like a spiritual lightweight—this is for you.

If you're a new believer wanting to lay the right foundation—this is for you.

If you've been saved for years but never fully grasped these truths—this is for you.

By the time we finish, you'll not only know what you believe—you'll know *why* you believe it, and you'll be ready to stand firm, teach others, and silence the noise of false doctrine with the sharp sword of God's Word.

Let's get grounded.

Let's get doctrinal.

Let's get started.

1 of 10: Basic Bible Doctrines Every Christian Should Know – Salvation: God's Greatest Rescue

Key Text: Titus 3:5

“Not by works of righteousness which we have done, but according to his mercy he saved us...”

Introduction: The Word That Changed Everything

If there's one word that echoes louder than any other throughout the Bible—one word that bridges the gap between a holy God and sinful man—it's “salvation.” It's the divine rescue

of a soul dangling over the fires of judgment. It's not just a theological term; it's the beating heart of God's redemptive plan, executed by grace, through faith, and finished by the cross. Yet today, the doctrine of salvation is either diluted by religion or distorted by human effort. In this foundational essay, we'll explore salvation from a rightly divided, Bible-believing lens, clearly explaining what it is, what it is not, and why it's the very first doctrine every Christian must truly understand.

1. What Is Salvation? A Biblical Definition

Salvation in Scripture is deliverance—from sin, from wrath, and from eternal death. It is not improvement. It is not reformation. It is not education or rehabilitation. It is rescue. God does not patch us up—He saves us. The Greek word *sōtēria* means deliverance, preservation, and safety.

It always involves:

- **A Savior** (Jesus Christ)
- **A sinner** (every human)
- **A substitute** (the cross)
- **A sentence** (God's wrath)
- **A solution** (grace through faith)

When Paul wrote in Titus 3:5, *“not by works of righteousness which we have done, but according to his mercy he saved us,”* he was cutting through every human system of religion ever devised. No ordinance, ritual, confession, or deed could save a soul. Salvation is God's work alone.

2. The Need for Salvation: The Depth of Our Ruin

To appreciate the rescue, one must understand the danger. According to Scripture, man isn't just sick—he's **dead** in trespasses and sins (Ephesians 2:1). He's not a seeker—he's a rebel (Romans 3:11-12). He's not innocent—he's condemned already (John 3:18).

The fall in Genesis didn't merely bruise humanity; it severed its spiritual lifeline. Sin isn't just behavior—it's nature. Romans 5:12 tells us that sin entered by one man, and death by sin. Every man born of Adam inherited a sin nature, and the wages of sin is death (Romans 6:23).

People don't go to hell for sins—they go because they never received salvation. The root problem isn't what we've done but who we are—sinners in need of a Savior.

3. The Source of Salvation: Not Man, But God

Religion says, “*Do more.*” God says, “*It is finished.*” Every system outside of Biblical Christianity is built on performance-based acceptance—salvation by law, effort, or ritual. But the Bible is clear:

“By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works...” (Ephesians 2:8–9)

Salvation begins and ends with **God's mercy**. That mercy is expressed in the person of Jesus Christ, who fulfilled the law we broke, bore the judgment we deserved, and rose to give us eternal life. You cannot earn what's already paid for.

Paul's phrase in Titus 3:5—“*he saved us*”—is past tense. It's a completed act. Not a process. Not probation. Not a promise we keep. It's finished, permanent, and unbreakable.

4. The Mechanics of Salvation: How Does It Happen?

Salvation is a divine transaction triggered by one thing: **faith in the finished work of Jesus Christ**.

Here's how it unfolds:

- **The Gospel is preached** (Romans 10:17)
- **The heart believes** (Romans 10:9–10)
- **The sinner calls** (Romans 10:13)
- **The Spirit seals** (Ephesians 1:13)

It's important to recognize that **faith is not a work**. Faith is the hand that receives what God has already done. The moment you believe that Jesus Christ died for your sins, was buried, and rose again—according to the Gospel (1 Corinthians 15:1–4)—you are saved.

5. The Three Tenses of Salvation: Past, Present, and Future

The Bible presents salvation in three tenses:

- **Past: Justification – I was saved from sin’s penalty**

“Therefore being justified by faith, we have peace with God...” (Romans 5:1)

- **Present: Sanctification – I am being saved from sin’s power**

“Work out your own salvation...” (Philippians 2:12–13)

- **Future: Glorification – I will be saved from sin’s presence**

“Now is our salvation nearer than when we believed.” (Romans 13:11)

These are not different salvations. They are different phases of **one salvation**, unfolding across time. Your **position** is fixed the moment you believe (justified), but your **practice** is a process (sanctification), and your **perfection** is yet to come (glorification).

6. The Assurance of Salvation: Can You Know for Sure?

The Bible makes no room for guesswork.

“These things have I written unto you... that ye may know that ye have eternal life.” (1 John 5:13)

Salvation that depends on man must be maintained by man. But salvation that depends on God is **secure**. Eternal life is just that—eternal. Not temporary. Not probationary.

Jesus declared, *“I give unto them eternal life; and they shall never perish...”* (John 10:28). If it can be lost, then Jesus lied—or you didn’t receive eternal life, just a trial period.

7. The Fruits of Salvation: What Changes?

Salvation is not **by** works, but it does result **in** works.

“Created in Christ Jesus unto good works...” (Ephesians 2:10)

The moment a sinner is saved:

- They are **forgiven** (Colossians 2:13)
- They are **born again** (John 3:3)
- They are **indwelt by the Holy Spirit** (1 Corinthians 6:19)
- They are **adopted as sons** (Galatians 4:5)

- They are **transferred into Christ's body** (1 Corinthians 12:13)

While behavior might take time to change, **position** changes instantly. God doesn't improve the old man—He crucifies him (Romans 6:6) and gives us new life.

8. The Enemies of Salvation: Religion, Works, and Doubt

Three forces actively try to distort or destroy the message of salvation:

1. **Religion** – Offering salvation through sacraments, ceremonies, or self-effort. This turns grace into debt.
2. **Works-Based Systems** – Adding law, baptism, tongues, or perseverance to salvation denies the sufficiency of Christ's blood.
3. **Doubt and Emotionalism** – Convincing believers they aren't saved if they don't "feel it." But salvation isn't based on emotion—it's based on **God's Word**.

Satan's greatest attack is to confuse people about the one thing that matters most: *how to be saved*.

9. The Simplicity of Salvation: Childlike Faith

Jesus said, "*Except ye be converted, and become as little children...*" (Matthew 18:3)

Children don't overanalyze grace—they accept it. Adults complicate what God made simple. Paul warned against "*the simplicity that is in Christ*" being corrupted (2 Corinthians 11:3).

Salvation requires:

- A simple recognition of sin
- A simple understanding of the Gospel
- A simple act of trust in Christ alone

It's not jumping through theological hoops. It's not being a Bible scholar. It's simple, pure trust in the death, burial, and resurrection of Jesus Christ.

10. The Urgency of Salvation: Now Is the Time

“Behold, now is the accepted time; behold, now is the day of salvation.” (2 Corinthians 6:2)

No one is guaranteed tomorrow. Salvation is not a decision to delay. It is an invitation to **escape the wrath to come** (1 Thessalonians 1:10). To neglect it is to choose judgment.

The Gospel is not a lifestyle suggestion—it’s a divine command. *“Repent and believe the Gospel.”* (Mark 1:15)

Conclusion: Don’t Just Study Salvation—Make Sure You Have It

Understanding salvation is not an academic exercise. It’s life or death. Heaven or hell. Everything else in Christian doctrine—justification, sanctification, glorification—hinges on it.

If you get salvation wrong, it doesn’t matter what you get right.

But if you place your faith in Jesus Christ—His death for your sins, His burial, and His resurrection—you are saved, sealed, and secure. Not because of what you do, but because of what He did.

Salvation is not the reward of the righteous. It is the **rescue of the guilty**.

2 of 10: Basic Bible Doctrines Every Christian Should Know – Justification: Declared Righteous by Faith

Key Text: Romans 5:1

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Introduction: From Guilt to Grace

Among the jewels of Christian doctrine, **justification** shines with unmatched clarity and brilliance. It is the thunderous verdict from Heaven's courtroom that declares the guilty soul **righteous**—not by good behavior, religious devotion, or heartfelt intention—but **by faith** in Jesus Christ. To understand justification is to understand the very heart of the gospel. Without it, salvation collapses into moralism; with it, grace sings its loudest song.

While many confuse justification with a lifelong process of becoming righteous, the Bible presents it differently: **a once-for-all-time legal declaration**, irreversible and complete.

It's not something that improves over time; it's something that is done *to you* the moment you believe. It's not infused righteousness—it's **imputed righteousness**.

This essay will explore the **definition, doctrine, and daily implications** of justification—what it is, how it happens, why it matters, and what it means for your walk with God.

1. The Meaning of Justification

To **justify** means "to declare righteous" or "to acquit." It is a **legal term**, not a process of moral improvement. In Scripture, it's used in the **judicial sense**—as in a courtroom where a judge declares the defendant *not guilty* and sets him free.

This is not to be confused with the idea of being made righteous (which is sanctification). Justification is about **status** before God—not character. It's **positional**, not progressive.

Romans 4:5 puts it plainly:

“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

This verse teaches us several crucial truths:

- God justifies the **ungodly**, not the righteous.
- Justification is by **faith**, not works.
- Faith is **counted** (imputed) for righteousness.

This is the scandal and glory of the gospel: **God declares guilty sinners to be righteous the moment they believe in Jesus Christ.**

2. Justification vs. Sanctification

To rightly divide the Word, one must distinguish between **justification** and **sanctification**.

Aspect	Justification	Sanctification
Timeframe	Instant (at salvation)	Lifelong (after salvation)
Nature	Legal declaration	Moral transformation
Basis	Faith in Christ alone	Cooperation with the Spirit

Aspect	Justification	Sanctification
Result	Righteous <i>standing</i> before God	Righteous <i>living</i> before men
Cannot be lost	Irreversible once granted	Can fluctuate in growth and maturity

Confusing the two leads to **doctrinal disaster**. Catholics and legalists conflate the two, believing that justification is a process and can be lost through sin. But the Bible teaches that once you are justified, you are forever **at peace with God** (Romans 5:1).

3. The Legal Picture: A Courtroom in Heaven

Imagine standing in a divine courtroom. You are the defendant—guilty, sinful, hopeless. The Law presents its case, and every charge sticks: lying, lust, pride, rebellion. You have no defense. The wages of sin is death (Romans 6:23). The gavel is raised.

Then enters **Jesus Christ**.

He stands before the judge and declares: “I have paid for his sins. My blood covers his guilt. I lived the life he couldn’t, and I died the death he deserved.”

The Judge looks at you and declares: “Not guilty. Righteous.”

That moment is **justification**.

Romans 3:24 says:

“Being justified freely by his grace through the redemption that is in Christ Jesus.”

Freely—without charge.

By His grace—undeserved favor.

Through redemption—bought back by His blood.

4. The Ground of Justification: Christ Alone

The foundation of justification is not in man’s goodness but in **Christ’s righteousness**. Paul says in Philippians 3:9:

“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ...”

You are not justified because you pray, tithe, attend church, or abstain from certain sins. You are justified because Jesus lived **a sinless life**, died **a substitutionary death**, and rose **for your justification** (Romans 4:25).

Justification comes through:

- **His Blood** (Romans 5:9)
- **His Righteousness** (Romans 5:18)
- **His Obedience** (Romans 5:19)

5. The Means of Justification: Faith Alone

This is the great battle cry of the Reformation: **Sola Fide**—Faith Alone.

Romans 5:1:

“Therefore being justified by faith, we have peace with God...”

Notice:

- It is **not** faith + works.
- It is **not** faith + baptism.
- It is **not** faith + enduring to the end.

It is faith **alone** in the finished work of Jesus Christ.

Faith is not a work—it is the hand that receives the gift. It is not the cause of your justification; it is the **means** by which you are united to Christ and receive what He has done.

6. The Timing of Justification: The Moment You Believe

Some teach that you are justified at the end of your life—if you’ve done enough. Others say it’s a progressive process. But Scripture teaches **justification is immediate** upon believing.

Luke 18:14—The publican who cried, “God be merciful to me a sinner” went home **justified**.

Romans 3:28—“Therefore we conclude that a man is justified by faith without the deeds of the law.”

Justification is not a goal you reach; it is the starting point of the Christian life.

7. The Permanence of Justification: Irreversible and Eternal

Once justified, always justified.

This is where many stumble. They believe you can lose your justification if you sin, stop believing, or fail to persevere. But if justification is a **declaration** and **gift**, not based on your performance, then it cannot be undone by your performance.

Romans 8:30 says:

“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

This unbroken chain ends in glorification. No dropouts. No exceptions.

To be justified is to be **secure forever** in the righteousness of Christ.

8. The Results of Justification

Being justified produces **tangible benefits**:

1. **Peace with God** (Romans 5:1) – no longer enemies, but reconciled.
2. **Access to Grace** (Romans 5:2) – permanent standing before God.
3. **Hope of Glory** (Romans 5:2) – confidence in future glorification.
4. **No Condemnation** (Romans 8:1) – your record is cleared.
5. **Adoption into God’s Family** (Galatians 4:5) – you are no longer a slave but a son.

Justification isn’t just theological—it’s **transformational**.

9. Common Errors about Justification

a. Justification by Works

This is the default religion of the human heart. Most people believe they are good enough—or can become good enough—to earn God's favor. But Isaiah 64:6 says all our righteousness is as **filthy rags**.

b. Justification by Faith + Works

This is the error of Roman Catholicism. The Council of Trent declares anyone who says justification is by faith alone is **anathema** (accursed). But Paul says, *“If by grace, then is it no more of works...”* (Romans 11:6)

c. Progressive Justification

Some confuse sanctification with justification. But Scripture teaches **justification is immediate**, not a process of becoming righteous over time.

10. The Example of Abraham

Paul points to **Abraham** as the prototype of justification.

Romans 4:3:

“Abraham believed God, and it was counted unto him for righteousness.”

Abraham was justified **before** circumcision, **before** the Law, **before** any work.

Why? So he could be the father of all who believe—Jew or Gentile.

11. The Fruit of Justification: A Changed Life

While justification is **by faith alone**, the faith that justifies is **never alone**. It produces a new heart, new desires, and a new life.

James 2:17 says:

“Faith, if it hath not works, is dead...”

But James is not contradicting Paul. James is saying faith that **never changes you** wasn't real to begin with. Real justification produces a desire to please God—not to earn favor, but out of **gratitude** for the favor already received.

12. Living Out Your Justification

So what does it mean to live as a justified person?

- **Stop striving for God’s approval**—You already have it in Christ.
- **Rest in your position**—You are accepted in the beloved (Ephesians 1:6).
- **Reject condemnation**—God has declared you not guilty (Romans 8:1).
- **Live with boldness**—You’re clothed in Christ’s righteousness (Isaiah 61:10).
- **Preach the gospel to yourself**—Remind your soul daily that your righteousness is not in what you do, but in **what Christ has done**.

Conclusion: The Anchor of Your Soul

Justification by faith is not a side issue. It is **the gospel**. It answers the question every soul asks: “How can I be right with God?” And the answer is not “try harder” or “be better.” The answer is, “**Believe on the Lord Jesus Christ, and thou shalt be saved.**” (Acts 16:31)

To be justified is to be **secure, cleansed, accepted, and complete**. You don’t stand before God trembling in your own righteousness—you stand bold in the perfect righteousness of His Son.

So stand firm. The gavel has fallen. The verdict is in.

Righteous.

Forever.

By Faith.

3 of 10: Basic Bible Doctrines Every Christian Should Know – Redemption: Bought with a Price

Key Text: Ephesians 1:7

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;” (Ephesians 1:7, KJV)

Introduction: A Transaction of Eternal Worth

In the bustling marketplaces of the ancient world, there was one place that stood apart with dread and solemnity—the slave market. Here, lives were bought and sold with the

clang of coin and the bartering of bodies. Ownership was transferred not by affection or adoption, but by price. It was a brutal image—but it is precisely this imagery the Holy Spirit uses to show us the beauty of redemption.

Redemption is not just a poetic word—it’s a transactional, legal, and sacrificial reality. To say a believer is "redeemed" means that we were once in bondage, owned by sin, and under the dominion of darkness. But Someone intervened. A price was paid. And not just any price—the blood of the Son of God.

In this essay, we’ll explore:

- The nature of spiritual bondage before salvation.
- The biblical meaning of redemption.
- The cost of redemption—Christ’s blood.
- The results and ongoing implications of being redeemed.
- The eternal purpose of God in redeeming a people for Himself.

Redemption isn’t just part of salvation—it is the beating heart of the Gospel. It tells us who we were, what it cost to save us, and who we belong to now.

I. Bondage: The Need for Redemption

Before understanding redemption, we must understand why it’s needed. Redemption implies captivity—someone enslaved, in need of freedom, powerless to save themselves.

1. Enslaved to Sin

Jesus said, “Whosoever committeth sin is the servant of sin” (John 8:34). Paul echoes this: “Ye were the servants of sin” (Romans 6:17). This servitude is not voluntary. We were born with a sin nature inherited from Adam (Romans 5:12). Our will, emotions, and minds were tainted by sin’s dominion. Like Israel in Egypt, we labored under a cruel master.

We weren’t just sin-prone—we were sin-enslaved. That’s why moral improvement or religious effort cannot free the sinner. A slave can’t negotiate their own freedom—they need a redeemer.

2. Under the Curse of the Law

The law, holy and just, condemns us. Galatians 3:10 says, “Cursed is every one that continueth not in all things... to do them.” We were not just sinners by nature and practice; we were under divine judgment.

The law could point out our slavery, but it couldn’t save us. It declared our bondage but offered no escape. We needed an outside intervention.

II. The Meaning of Redemption: A Biblical Word Study

There are three key Greek words in the New Testament that give us insight into the meaning of redemption.

1. Agorazō – To buy in the marketplace

This word paints the image of purchasing a slave in the agora, the public square. Christ entered our world—our marketplace of sin—and bought us (Revelation 5:9). “Ye are bought with a price,” Paul tells the Corinthians (1 Corinthians 6:20).

2. Exagorazō – To buy out of the marketplace

This word adds depth: not only were we bought, but we were removed from the marketplace. No longer for sale. No longer under the threat of returning to slavery. Our redemption is permanent and secure (Galatians 3:13).

3. Lutrōō – To set free by paying a ransom

This is where the heart of the Gospel beats strongest. Jesus didn’t just pay to own us—He paid to liberate us. He gave Himself as a ransom (Matthew 20:28). The debt of sin was settled not with coin but with blood.

III. The Cost: Through His Blood

Ephesians 1:7 doesn’t leave the price to speculation: “In whom we have redemption through his blood...”

1. Blood Was Always the Price

From the very beginning, blood was required to cover sin. Adam and Eve were clothed with animal skins—a substitutionary death. In Egypt, the Israelites were spared by the blood of a lamb on the doorposts. In Leviticus, the law declared: “It is the blood that maketh an atonement for the soul” (Leviticus 17:11).

But all these were shadows.

2. The Perfect Lamb of God

Enter Jesus. John the Baptist called Him “the Lamb of God, which taketh away the sin of the world” (John 1:29). Peter wrote, “Ye were not redeemed with corruptible things... but with the precious blood of Christ” (1 Peter 1:18–19).

The blood of Jesus is not a metaphor. It’s literal, holy, and sufficient. His death was not merely an example—it was an exchange. He died in our place to satisfy justice and release us from bondage.

IV. The Results of Redemption

Redemption is not just theological; it’s transformational. When Christ redeems a person, everything changes.

1. Forgiveness of Sins

“In whom we have redemption through his blood, the forgiveness of sins...” (Ephesians 1:7). The chains of guilt, shame, and condemnation are broken. We are no longer under wrath but under grace (Romans 6:14).

2. Freedom from Sin’s Dominion

Romans 6 declares that we are no longer slaves to sin. Redemption doesn't just change our status—it changes our power. We now have the ability to say no to sin and yes to God.

3. A New Master

Redemption transfers ownership. Paul says, “Ye are not your own... ye are bought with a price” (1 Corinthians 6:19–20). We belong to Christ. He is not just our Savior—He is our Lord. Freedom from sin means servitude to righteousness (Romans 6:18).

4. Adoption into God’s Family

Galatians 4:5 links redemption with adoption. We weren’t just freed from slavery—we were brought into the Father’s house. We’re not just free—we’re family.

V. Redemption and the Christian Life

Understanding redemption isn’t just for theologians. It shapes how we live every day.

1. Live with Gratitude

When you realize the price paid for your soul, it should stir thankfulness. Worship flows from the heart that knows it was rescued.

2. Walk in Holiness

We weren't redeemed to live as we please. "Be ye holy, for I am holy" (1 Peter 1:16). Our Redeemer calls us to reflect His purity and character.

3. Reject Legalism

Redemption reminds us that salvation is by grace, not merit. We weren't set free by works, and we're not sustained by them. The law has no hold over the redeemed (Galatians 5:1).

4. Rest in Security

Once purchased by Christ, we're eternally His. No one can snatch us from His hand. Redemption is not reversible—it's final. His blood sealed the deal.

VI. The Eternal Redemption

Hebrews 9:12 says, "He obtained eternal redemption for us." Redemption is not just a one-time past event—it has past, present, and future dimensions.

1. Past – We have been redeemed from the penalty of sin.

2. Present – We are being redeemed from the power of sin.

3. Future – We will be redeemed from the presence of sin at Christ's return.

Romans 8:23 speaks of the "redemption of our body." One day, the full effects of Christ's purchase will be realized when we are glorified.

VII. Redemption and Evangelism

Redemption is the message we preach. The world doesn't need more therapy—it needs freedom. Only the blood of Jesus can buy back souls enslaved to sin.

We declare like Paul: "In whom we have redemption through his blood..." (Colossians 1:14). There is no other name. No other way. Redemption is exclusive, eternal, and available now.

Conclusion: Bought, Freed, and Forever His

Redemption is the story of God's love written in blood. It's the rescue of the helpless by the Almighty. It's the payment of the unpayable by the blameless.

When you understand redemption, you don't just understand a doctrine—you understand your identity.

You were:

- A slave, now free.
- Guilty, now forgiven.
- Lost, now purchased.
- Wandering, now owned.
- Condemned, now declared holy.

You were bought with a price. So glorify God in your body and spirit, which are His.

This is not just a doctrine to admire—it's a truth to live by. You are redeemed. Live like it.

4 of 10: Basic Bible Doctrines Every Christian Should Know – Propitiation: Wrath Satisfied

Key Text: 1 John 2:2

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Introduction: The Forgotten Doctrine

In our modern era of feel-good theology and easy-believism, the word *propitiation* rarely makes the sermon circuit. It's an unfamiliar term, often left to the theologians and the old hymns of past generations. And yet, within this one word lies the very heart of the gospel. Without propitiation, the cross is reduced to a mere symbol of love with no real weight, and salvation is stripped of its divine justice.

To understand the good news, we must first understand the *holy wrath* of God. The gospel is not simply that God loves you—it's that a holy God, justly angry at sin, provided a way for

His wrath to be fully satisfied without destroying the sinner. That way is Jesus Christ. And the biblical word that captures this breathtaking truth is: *propitiation*.

I. What Is Propitiation?

Propitiation is a word used in the King James Bible that speaks of *turning away wrath* by means of an offering. It's a satisfaction—a payment that absorbs justice. Unlike appeasement in pagan religions, where gods are bribed with gifts or flattery, biblical propitiation flows *from the heart of God Himself*, who provides the means to satisfy His own justice.

The Greek word used in 1 John 2:2 is *hilasmos*, which means “atoning sacrifice.” It appears again in 1 John 4:10:

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Jesus Christ did not come merely to *inspire us or teach us*—He came to *satisfy the righteous wrath of God against sin*.

II. Why Does God Have Wrath?

Modern Christianity often avoids speaking of God's wrath. It feels harsh, archaic, and incompatible with the loving image we prefer. But Scripture is clear—God is *love* (1 John 4:8), and God is also *holy* (Isaiah 6:3). His holiness cannot tolerate sin. His justice demands a payment.

Romans 1:18 states:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men..."

God's wrath is not a temper tantrum—it is His settled, righteous, holy response to evil. Without wrath, God would be indifferent to sin. But He is not. He is holy, and sin is an offense to His nature.

Just as a judge who lets criminals go free without consequence is unjust, a God who overlooks sin without penalty would not be righteous. That's why the cross is necessary.

III. The Necessity of the Cross

Why couldn't God just forgive? Why was blood necessary?

The answer lies in God's nature. He is both *just* and *the justifier* (Romans 3:26). For Him to forgive, the penalty for sin had to be paid. Hebrews 9:22 reminds us, "*Without shedding of blood is no remission.*"

The Old Testament system pointed forward to this truth. Sacrifices in the tabernacle were graphic reminders that sin leads to death and that something—or someone—must die in the sinner's place.

Yet the blood of bulls and goats could not take away sin (Hebrews 10:4). They were temporary, symbolic, a placeholder until the true Lamb of God would come.

IV. The Cross: Where Justice and Mercy Met

At Calvary, God did the unthinkable. He poured out His wrath—not on the sinner, but on His own sinless Son. Jesus bore the full fury of God's wrath in our place. Every vile sin, every secret shame, every lawless act—it was laid upon Him. He drank the cup of wrath to the dregs.

Isaiah 53:10 says:

"Yet it pleased the Lord to bruise him; he hath put him to grief..."

Romans 3:25 speaks of Christ:

"Whom God hath set forth to be a propitiation through faith in his blood..."

At the cross, wrath was satisfied. God's justice was upheld. His mercy was extended. Propitiation bridges the gap between the sinner and the holy God.

V. The Mercy Seat Connection

The word *propitiation* also appears in Hebrews 9:5, describing the "mercy seat" on the Ark of the Covenant. This is not coincidence. The mercy seat was the lid covering the Ark, and once a year, the high priest would sprinkle it with blood to atone for Israel's sins.

The Greek word in Hebrews is *hilastērion*—the very same word for *propitiation*. This connects Jesus Christ with the mercy seat. He is the true and final *hilastērion*, the meeting place between God and man, where judgment is covered by blood.

Romans 3:25 uses this same term:

"Whom God hath set forth to be a propitiation..."

Jesus is our mercy seat, the place where judgment is satisfied and grace flows freely.

VI. Propitiation vs. Expiation

It's worth noting the difference between *propitiation* and *expiation*. Expiation means the removal of guilt—cleansing the sinner. Propitiation goes deeper: it means the satisfaction of wrath—cleansing the offense against God Himself.

Many modern Bible versions remove the word *propitiation* and substitute it with *atoning sacrifice* or *expiation*, thereby weakening the meaning. While both truths are biblical, *propitiation* directly addresses God's wrath. It's not just that our sins are erased—it's that God's anger was satisfied through the death of Christ.

VII. For Whom Was Propitiation Made?

1 John 2:2 is one of the clearest rebuttals to limited atonement:

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

The death of Christ was sufficient for all, even though it is only effective for those who believe. This is the balanced, rightly divided view: unlimited provision, limited application. Propitiation was made, once for all (Hebrews 10:10), and its benefit is received by faith.

VIII. The Result: Peace with God

When wrath is satisfied, reconciliation becomes possible. That's what propitiation accomplishes. Because of Jesus' sacrifice, the enmity between man and God is removed. The war is over.

Romans 5:1 declares:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

This peace isn't a feeling—it's a fact. The legal demands have been met. The relationship is restored. The Judge has declared us righteous, not because we were good, but because His Son stood in our place.

IX. Worship Fueled by Propitiation

Understanding propitiation changes how we worship. No longer do we come to God casually, as if we deserve His favor. We come humbly, through the blood. We sing not just of love, but of justice satisfied, of mercy granted through judgment absorbed.

The old hymn captures it well:

“Till on that cross as Jesus died
The wrath of God was satisfied.
For every sin on Him was laid—
Here

5 of 10: Basic Bible Doctrines Every Christian Should Know – Reconciliation: Enemies Made Friends

Key Text: 2 Corinthians 5:18–19

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Introduction: The War Within

Before the cross, there was a cosmic separation. Man, created in the image of God, became estranged from his Creator. The fall didn't just damage mankind's morality—it ruptured the relationship. Sin wasn't just an infraction of law; it was a rebellion against the Lawgiver. In that rebellion, man became not only a transgressor but an enemy of God (Romans 5:10). Reconciliation, then, is not a minor course correction—it is the miraculous restoration of what was lost in Eden. This essay dives deep into this doctrine and explores how God, through Christ, makes enemies His friends.

I. What Is Reconciliation?

The Greek word for “reconciliation” in the New Testament is **katallagē**, meaning “restoration to favor.” It involves taking two parties at odds and making peace. Biblically, reconciliation isn't man reaching up to God, but God reaching down to man. Unlike many

human concepts of peace, biblical reconciliation isn't a truce—it's a total restoration of relationship, trust, and communion.

Paul's writings make it clear: reconciliation is **initiated by God** and **accomplished through Christ**. Mankind was **hostile**, not neutral. Reconciliation is not God overlooking our faults—it is God removing the barrier entirely through the blood of Christ.

II. The Need for Reconciliation

Man's need for reconciliation stems from four realities:

1. **Sin alienates us from God**

Colossians 1:21 describes us as "alienated and enemies in your mind by wicked works." The fall turned man's heart against God, and that hostility became a spiritual gulf.

2. **God is holy and cannot fellowship with sin**

Habakkuk 1:13 says God is "of purer eyes than to behold evil." This moral chasm required a divine solution—one that upheld both God's justice and His love.

3. **There is no human path back to God**

No good deed, moral effort, or religious ritual can bridge the divide. Isaiah 64:6 tells us that all our righteousnesses are as filthy rags.

4. **God's wrath abides on sinners**

John 3:36 does not present God's wrath as a future threat but a present condition for the unbeliever.

So, without reconciliation, there is no peace, no fellowship, no access to God. The need is absolute, and the solution must be divine.

III. The Agent of Reconciliation: Jesus Christ

"God was in Christ, reconciling the world unto himself." (2 Corinthians 5:19)

Here lies the heartbeat of the doctrine—God did not merely send Christ as an ambassador; He was **in Christ**. This means reconciliation was not an outside job—it was a personal one. God did not subcontract salvation; He bore it Himself.

Christ is the **Mediator** (1 Timothy 2:5), the **Peacemaker** (Ephesians 2:14), and the **Bridge** between heaven and earth (John 14:6). Through His **death**, not His example or teachings

alone, we are reconciled. Colossians 1:20 declares, “Having made peace through the blood of his cross.”

IV. The Price of Reconciliation: The Blood of the Cross

Peace always comes with a price. For man and God to be reconciled, a payment had to be made—not just for forgiveness, but for justice.

- **God’s holiness demanded justice.**
He could not overlook sin and remain just. Romans 3:25-26 shows that Christ’s death allows God to be both “just and the justifier.”
- **Jesus bore our enmity on the cross.**
The wrath of God that we deserved was poured out on Him (Isaiah 53:5). By bearing our sins, Jesus removed the cause of hostility.
- **This blood is the peace treaty**
Ephesians 2:13-16 says Christ “abolished in his flesh the enmity” and created “one new man” by making peace. The hostility was killed by the cross.

V. The Result of Reconciliation: Peace with God

Reconciliation is not theoretical—it results in real, relational peace.

1. We have peace with God (Romans 5:1)

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”
The war is over. The sword is dropped. The Judge is now our Father.

2. We are no longer enemies (Romans 5:10)

Once enemies, we are now friends. And more than friends—we are family (Romans 8:15).

3. We are brought near (Ephesians 2:13)

Once far off, we now “have access by one Spirit unto the Father” (Ephesians 2:18). That access is permanent.

4. We are given the ministry of reconciliation (2 Corinthians 5:18)

Those who are reconciled now carry the message of reconciliation to the world. We are “ambassadors for Christ” (v. 20).

VI. The Ongoing Work: The Ministry of Reconciliation

Reconciliation is not just a doctrine—it’s a **calling**. Paul teaches that believers are now entrusted with this message. The world must hear:

- You’re separated from God.
- God wants peace with you.
- Jesus has already paid the price.

The church does not invent the message—it delivers it. We are not the reconcilers, but the heralds. Our job is to **“beseech”** people: be reconciled to God! (2 Corinthians 5:20)

This gives purpose to missions, evangelism, and even discipleship. Christianity is not just about moral improvement—it’s about relational restoration.

VII. The Fruit of Reconciliation: Changed Relationships

Reconciliation with God leads to reconciliation with others:

1. Reconciled to fellow believers

Jews and Gentiles, male and female, slave and free—Ephesians 2 shows the gospel breaks down all dividing walls.

2. Reconciled in marriage and families

The peace that God makes vertical extends horizontally.

3. Reconciled within ourselves

Guilt, shame, and fear are erased when we know we are fully accepted by the One who matters most.

VIII. Common Misunderstandings

1. “God needs to be reconciled to us.”

No, Scripture teaches **we** are reconciled to **Him**. He did not sin—we did. The entire act of reconciliation is **Godward**.

2. “We earn reconciliation through confession or penance.”

False. Reconciliation was accomplished at the cross and received by faith.

3. “Reconciliation is a feeling of peace.”

It may produce feelings, but reconciliation is a **status**—a legal and relational truth regardless of emotion.

IX. Reconciliation in the Old Testament Shadows

Though the word “reconciliation” appears more clearly in the New Testament, its **roots are deep** in the Old:

- The **mercy seat** was the place where atonement was made—blood was applied to cover sin (Leviticus 16).
- The **peace offering** in Leviticus symbolized fellowship between God and man.
- The **kinsman-redeemer** (like Boaz) restored broken inheritance and name—pointing to Christ who reconciles family.

These shadows now shine with full light in Christ.

X. Living as the Reconciled

If God has reconciled us, how should we live?

1. Live in peace with others

“As much as lieth in you, live peaceably with all men” (Romans 12:18). The reconciled don’t carry grudges—they carry grace.

2. Don’t live in fear of judgment

Reconciliation means we are in God’s favor. “There is therefore now no condemnation” (Romans 8:1).

3. Share the message

Let your life and lips proclaim: “Be reconciled to God!” The world doesn’t need more religion—it needs relationship restored.

4. Live as a friend of God

Abraham was called the “friend of God” (James 2:23). In Christ, that status is ours too.

Conclusion: The God Who Mends What Is Broken

The gospel is not just about avoiding hell—it’s about being restored to the God who made us. Reconciliation is the song of the cross, the work of God, and the heart of grace. It declares:

- You were at war with God.

- He loved you anyway.
- He bore the wrath due to you.
- And He invites you back—not as a servant, but as a friend.

No wonder Paul pleads, “Be ye reconciled to God.” It’s the greatest offer ever made—and the most costly peace ever achieved.

Let the redeemed of the Lord say so—because the reconciled have a message worth shouting from the rooftops.

6 of 10: Basic Bible Doctrines Every Christian Should Know – Adoption: From Orphans to Sons

Key Text: Romans 8:15 – "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Introduction: More Than Forgiven—We’re Family Now

Salvation is more than a pardon; it's a placement. It's one thing to be acquitted from sin's guilt, but it's another to be invited into the very family of God. The doctrine of **adoption** reveals that in Christ, we are not merely declared "not guilty" (justification), nor simply bought from the slave market of sin (redemption). We are **brought into God's household** as sons and daughters with full rights and privileges.

In this doctrine, God takes former enemies, cleanses them, justifies them, and then—astoundingly—**places them at His table** as heirs. This act is not metaphorical or sentimental. It is **a legal and spiritual transformation** sealed by the indwelling of the Holy Spirit, who testifies that we belong.

This essay will unpack the biblical meaning of adoption, its background in Roman law, its implications for our identity, and how it reshapes our relationship with God.

1. Defining Adoption in the Bible

The word *adoption* only appears five times in the New Testament (Romans 8:15, 8:23; 9:4; Galatians 4:5; Ephesians 1:5), but its meaning is deep and rich. In the Greek, the word is “**huiothesia**,” which literally means “**placing as a son.**” This term does not refer to our

natural birth into God's family, but to a **legal act** that gives a person all the rights and privileges of a biological child.

This doctrine is distinct from the **new birth**, which is regeneration (John 3:3–7). You are **born into** the family of God through the Holy Spirit. But adoption is the act by which God **publicly declares** you His child and gives you the legal standing, inheritance, and authority of a full-grown son.

In other words:

- **Regeneration** is how you enter God's family.
- **Adoption** is how you receive your family rights.

2. The Roman Context of Adoption

Understanding the Roman context of adoption helps illuminate Paul's teaching. In Roman law, adoption was a formal and serious act—usually involving the adoption of an adult male to be the heir of a wealthy estate. It was more about **status and inheritance** than rescuing children from bad circumstances.

Here's what Roman adoption meant:

- **The adopted person lost all rights in his old family** and gained all the rights of a legitimate son in his new family.
- **He became heir to his new father's estate**, even if other sons were born later.
- **All past debts and obligations were wiped out.**
- **The adoption was legally binding** and could not be undone.

This sheds light on how **Paul uses adoption** to describe the believer's new position in Christ. God does not merely forgive your past—He gives you a new name, new rights, and a **new future**.

3. Adoption Is Initiated by the Father

Ephesians 1:5 says God has “predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”

Notice the initiative: **God is the one who adopts.**

Just like no child adopts themselves into a family, you and I did not earn, merit, or initiate

our adoption into God's household. The Father, moved by love and grace, reached down and **chose us**.

This makes adoption deeply personal and secure. You weren't an accident. You weren't rescued as an afterthought. **You were chosen.**

4. The Spirit of Adoption vs. the Spirit of Bondage

Romans 8:15 contrasts two spirits:

“Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption...”

This is powerful.

Paul is reminding believers that their relationship with God is not **slavery**, but **sonship**. Many Christians live as if they're still trying to earn God's favor, walking on eggshells, terrified of punishment. But the adopted child of God doesn't live in fear—he lives in **freedom**.

Why?

Because the **Spirit of God dwells in them**, reminding them of their sonship. That's why we cry, “Abba, Father.” This phrase is intimate. “Abba” is the Aramaic word equivalent to “Daddy.” It speaks of trust, closeness, and **confidence**, not anxiety or formality.

5. Adoption Confirms Your Identity

One of the deepest human needs is the longing to **belong**. In Christ, God answers that need once and for all.

Galatians 4:6 says:

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

You don't have to guess whether you're a child of God. The Holy Spirit confirms it. He **testifies with your spirit** that you are God's child (Romans 8:16). The doctrine of adoption means:

- You are **no longer a slave** to sin or fear.
- You are **no longer defined** by your past.

- You are **not an outsider** trying to earn your place.

You are **a son. A daughter. An heir.** And nothing can take that away.

6. Adoption Brings Inheritance

Romans 8:17 says:

“And if children, then heirs; heirs of God, and joint-heirs with Christ...”

Here is where the truth becomes staggering. Not only are we children—we are **heirs**. And not just heirs of heaven, but **joint-heirs with Christ**.

Let that sink in.

Everything that Christ inherits from the Father—we share in. This is not poetic exaggeration. It’s a legal, spiritual reality backed by God’s Word. We are brought into the divine inheritance that belongs to the Son of God.

This includes:

- Eternal life.
- A glorified body.
- Rulership in Christ’s kingdom.
- Intimacy with the Father.
- An eternal place in God’s family.

7. Adoption Secures Our Future

Romans 8:23 says:

“...waiting for the adoption, to wit, the redemption of our body.”

Wait—didn’t we already receive adoption? Yes and no.

Biblically, adoption has **three phases**:

1. **Declared Adoption** – Already happened at salvation (Romans 8:15).
2. **Internal Witness** – Confirmed daily by the Spirit (Romans 8:16).
3. **Future Fulfillment** – Our physical bodies will be glorified (Romans 8:23).

So while we enjoy the legal and spiritual privileges of adoption now, we still **await the full experience** when Christ returns and our mortal bodies are changed.

Adoption means our identity and destiny are **secure**. Nothing can separate us from the family of God—not sin, not failure, not death.

8. Adoption Transforms How We Relate to God

Before Christ, the idea of God as Father was not central in Jewish thought. God was holy, distant, and unapproachable except through ritual. But Jesus taught us to say, “**Our Father.**” And through adoption, we say it with **boldness**.

Hebrews 4:16 tells us we can come **boldly to the throne of grace**.

Why?

Because **children don’t need an appointment**. They don’t knock with fear. They **run in**, knowing they belong.

Adoption changes how you pray, how you suffer, how you think about sin, and how you face death. You're not an orphan—you're a **son of the King**.

9. Adoption Should Impact the Church

If we are all adopted by the same Father, then we are **brothers and sisters** in Christ. The doctrine of adoption is a call to unity.

It removes:

- Racial pride
- Class divisions
- Gender superiority
- Denominational arrogance

Galatians 3:26–28 declares:

“For ye are all the children of God by faith in Christ Jesus...There is neither Jew nor Greek...for ye are all one in Christ Jesus.”

No one is more "in" the family than anyone else. There are **no second-class sons** in the kingdom of God.

10. Adoption Frees You from the Orphan Spirit

Many believers still carry what some call an “orphan spirit”—a mindset of insecurity, fear, or rejection. They feel unwanted by God. They struggle to rest in grace.

But adoption removes that mindset.

You were not just forgiven—you were embraced.

You were not just rescued—you were renamed.

You are not a beggar—you are **beloved**.

Conclusion: Call Him Father

The enemy loves to whisper, “You don’t belong. You’re not worthy. God is disappointed in you.” But the doctrine of adoption silences that lie.

You do belong.

You are wanted.

God delights in you.

And the proof is this: He gave you the Spirit of His Son. So now, even in your weakest moment, you can cry out—“**Abba, Father.**”

When you understand adoption, you’ll stop striving and start **resting**. You’ll stop begging and start **believing**. You’ll walk in freedom, assurance, and joy—because you’re not just saved, you’re **family**.

7 of 10: Basic Bible Doctrines Every Christian Should Know – Glorification: The End of the Road

Key Text: Romans 8:30

“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

Introduction: The Glorious Conclusion of Redemption

In the golden chain of salvation found in Romans 8:30, glorification stands as the final, unbreakable link. It is the culmination of everything God has been doing in the believer from the moment of salvation. While many Christians focus on justification and sanctification—and rightly so—glorification is often the least understood and least discussed. Yet it is the most glorious promise of all.

Glorification is not simply going to heaven when we die. It is the complete transformation of the believer into the image of Christ—body, soul, and spirit—free from all sin, pain, decay, and even death itself. It is the believer’s destiny, inheritance, and hope. And while it lies in the future, the Bible speaks of it in the past tense because it’s as good as done in the eyes of God.

This essay unpacks what glorification means, when it happens, how it fulfills God’s purpose, and why it is essential to understanding the full scope of the Gospel.

1. What Is Glorification?

Glorification is the final act of salvation, when God fully conforms every believer to the image of Christ. It involves:

- The **resurrection of the body** (1 Corinthians 15:51–53).
- The **perfection of the soul** (1 John 3:2).
- The **eradication of sin nature** (Romans 7:24–25).
- Eternal **immortality and incorruption** (2 Corinthians 5:1–5).
- The **full display of God’s glory** through His redeemed saints (Romans 8:18–19).

In a sense, glorification is both positional and experiential. It is already determined in God’s plan, but it will be realized at Christ’s coming.

Already Written, Not Yet Revealed

Paul said in Romans 8:30 that those He justified, “them He also glorified.” Note the past tense. This reveals God’s perspective—it is so certain, He speaks of it as already accomplished. That’s how secure our future is in Christ.

2. The Groaning Creation and the Glorious Unveiling

Paul ties glorification not only to the believer but to the restoration of creation itself:

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” – Romans 8:19

Creation is waiting for us to be glorified! Why? Because when sin entered the world, not only were we cursed, but the earth itself was subject to vanity (Romans 8:20). But when the children of God are glorified, the curse will be lifted (Revelation 22:3), and God will make all things new (Revelation 21:1–5).

Glorification is not just personal; it’s cosmic. It affects heaven, earth, and all creation.

3. The Resurrection Body: What Will It Be Like?

Paul gives the most detailed description of glorification in 1 Corinthians 15:

- **It is sown in corruption; it is raised in incorruption** (v.42).
- **It is sown in dishonor; it is raised in glory** (v.43).
- **It is sown in weakness; it is raised in power** (v.43).
- **It is sown a natural body; it is raised a spiritual body** (v.44).

Our new bodies will be:

- **Immortal** (no death)
- **Incorruptible** (no decay)
- **Powerful** (not frail or weak)
- **Glorious** (radiant with God’s glory)
- **Like Christ’s resurrected body** (Philippians 3:21)

Christ could appear in rooms without opening doors, ascend into heaven, and eat fish with His disciples. So will we have bodies that are tangible yet transcendent.

4. When Will Glorification Happen?

Scripture places glorification at the **Second Coming of Christ**:

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” – Colossians 3:4

“We shall not all sleep, but we shall all be changed... For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” – 1 Corinthians 15:51–52

Glorification happens at the **rapture** for Church-age believers (1 Thessalonians 4:13–18), and later for other groups like tribulation saints and Old Testament believers at the appointed times (Revelation 20:4–6).

5. The Hope That Sustains Us Now

Knowing we will one day be glorified changes how we live today. Paul said:

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” – Romans 8:18

Glorification gives meaning to suffering. It anchors our hope during trials. We groan now (Romans 8:23), but that groaning produces endurance, and endurance leads to glory (2 Corinthians 4:17).

6. Glorification and Eternal Security

Glorification proves that salvation is eternal and secure. The same God who saved you is the One who will finish what He started:

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.” – Philippians 1:6

No link in the golden chain is ever broken. Everyone justified will be glorified. There are no dropouts in God’s program. The doctrine of glorification seals the case for **Once Saved, Always Saved**.

7. Glorification and Rewards: Not All the Same

While all believers will be glorified, **not all glorification is equal in reward**. 1 Corinthians 3:12–15 and 2 Corinthians 5:10 make it clear that believers will be judged for their works after salvation. This is not for salvation but for **crowns, rewards, and ruling positions**.

Daniel 12:3 says:

“They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

Glorification includes **brightness, responsibility, and recognition**. How you live now affects how you will shine then.

8. The Inheritance of the Saints

Ephesians 1:18 calls glorification “the riches of the glory of his inheritance in the saints.” Not only do we inherit God, but God sees us as **His inheritance**.

Imagine that: God saved you, justified you, sanctified you—and one day will glorify you so that you can be a radiant trophy of His grace for all eternity.

“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” – Ephesians 1:6

9. Glorification and the Mind of Christ

In Romans 12:2, we are called to be **transformed by the renewing of our mind**. That transformation starts now—but glorification completes it. When we are glorified, we will have **perfect understanding**, free from confusion, doubt, and fleshly thought.

“Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” – 1 Corinthians 13:12

Your mind will finally be whole. No more mental illness, memory loss, or spiritual blindness. You will think, feel, and perceive like Christ.

10. Living in Light of Glorification

If glorification is our destiny, how should we live now?

- **Walk in holiness** (1 John 3:3)
- **Set your affection on things above** (Colossians 3:2)
- **Press toward the mark** (Philippians 3:14)
- **Don't faint in trials** (2 Corinthians 4:16–18)
- **Stay unspotted from the world** (James 1:27)

Let glorification motivate your consecration.

Conclusion: We Shall Be Like Him

1 John 3:2 brings it all together:

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

That’s the goal of salvation—not just escaping hell, but becoming **like Jesus**. Glorification is God finishing what He began. And the only fitting response is to say, as Paul did:

“I have fought a good fight, I have finished my course, I have kept the faith.” – 2 Timothy 4:7

One day, you’ll stand before God—complete, radiant, and glorified. Not because you were faithful, but because **He is**.

That’s the end of the road. That’s glorification. And it’s coming.

8 of 10: Basic Bible Doctrines Every Christian Should Know – Sanctification: Set Apart for God

Key Text: 1 Thessalonians 4:3

"For this is the will of God, even your sanctification..."

Introduction: The Forgotten Doctrine of Holiness

In a culture increasingly driven by comfort, compromise, and blurred moral lines, the doctrine of sanctification often feels out of step with modern Christianity. Many professing believers today have settled for forgiveness without transformation, content with being saved from hell but not changed from sin. Yet the Bible makes it abundantly clear: God not only saves us **from something**, but **for something**—a life that is **set apart**, holy, and conformed to the image of His Son.

The doctrine of **sanctification** is God’s plan to shape, refine, and separate the believer from sin unto Himself. It is not optional, nor is it reserved for a select few who “really want to go deeper.” Sanctification is the will of God for **every believer**, and understanding its nature, stages, and implications is foundational to a biblical walk with Christ.

This essay explores the twofold nature of sanctification—**positional** and **practical**—and how God works in and through us to conform us to His image.

1. Definition of Sanctification

Sanctification means “to make holy” or “to set apart.” In biblical usage, it often denotes something or someone that has been separated from common use and dedicated to God’s service. Throughout Scripture, we see items sanctified (Exodus 29:37), places sanctified (Exodus 19:23), and people sanctified (Leviticus 20:7–8).

For the Christian, sanctification involves being:

- **Set apart from sin,**
- **Set apart to God,**
- **Set apart for a purpose.**

1 Thessalonians 4:3 gives us the core of God’s desire: *“For this is the will of God, even your sanctification, that ye should abstain from fornication.”* God’s will is not confusion. He clearly states He wants us **holy**, not just **happy**.

2. Positional Sanctification – Declared Holy

At the moment of salvation, every believer is **positionally sanctified** in Christ. This is a **once-for-all** act that happens immediately when we put our faith in Jesus.

Hebrews 10:10 says, *“By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”*

This means that in God’s eyes, the believer has been transferred out of the kingdom of darkness and placed into the kingdom of light. We are seen **in Christ**, clothed in His righteousness, and spiritually distinct from the world.

Positional sanctification is not something we achieve—it is something we **receive**. Just as we are **justified** by faith, we are **sanctified** by that same faith. It is our new **standing** before God.

3. Practical Sanctification – Walking in Holiness

While positional sanctification is **instant**, practical sanctification is **progressive**. It is the ongoing work of the Holy Spirit as He conforms us to the image of Christ day by day.

This is where many Christians struggle. The Spirit of God dwells in us, but the flesh wars against Him. Sanctification requires surrender, discipline, and growth. It's a daily choice to walk in the Spirit and not fulfill the lust of the flesh (Galatians 5:16).

Paul speaks of this process in **2 Corinthians 7:1**:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

God works **in** us, and we work **with** Him. Sanctification is not passive—it involves active participation. We're called to put off the old man, be renewed in our minds, and put on the new man (Ephesians 4:22–24).

4. The Tools of Sanctification

How does God sanctify His people? Scripture outlines several means:

a. The Word of God

"Sanctify them through thy truth: thy word is truth." (John 17:17)

God's Word cleanses, teaches, convicts, and corrects. The more we immerse ourselves in Scripture, the more we are shaped by God's mind.

b. The Spirit of God

"But we are bound to give thanks alway to God for you... because God hath from the beginning chosen you to salvation through sanctification of the Spirit..." (2 Thess. 2:13)

The Holy Spirit indwells the believer and empowers us to live differently. He reveals sin, produces fruit, and guides us into truth.

c. Chastening and Trials

"For whom the Lord loveth he chasteneth..." (Hebrews 12:6)

God often uses hardship to refine us. Trials aren't just obstacles—they're opportunities to grow in character and faith.

d. The Church

Being part of a godly community helps shape us. God uses teaching, fellowship, accountability, and correction from fellow believers to sanctify us.

5. Sanctification Is God's Will

Too often, Christians seek God's will in careers, relationships, and future plans, while ignoring the will He already made plain: *"This is the will of God, even your sanctification..."*

You don't have to pray about whether God wants you to grow in holiness—**He absolutely does**. Sanctification is not just for pastors or missionaries; it's for **every blood-bought believer**.

Holiness is not legalism. Legalism is man trying to earn God's favor through external rules. Holiness is the Spirit working **from the inside out**, producing a life that honors God because it flows from love, not law.

6. The Goal: Christlikeness

Sanctification has a goal—to make us **like Jesus**. Romans 8:29 says that God has **predestined** us to be conformed to the image of His Son. That's not some vague spiritual concept. It's the reality of God shaping your thoughts, emotions, desires, and choices to reflect the character of Christ.

- He's making you more patient.
- He's teaching you gentleness.
- He's rooting out pride.
- He's producing love, joy, peace, longsuffering.

Sanctification is not about becoming better **than others**. It's about becoming more like **Christ**.

7. The Conflict Within – Spirit vs. Flesh

Sanctification is not smooth sailing. Every believer feels the inner war between the Spirit and the flesh.

Paul described this conflict in **Galatians 5:17**:

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other..."

It's why sometimes we feel like spiritual Dr. Jekyll and Mr. Hyde. We want to do right—but we stumble. That struggle isn't a sign of failure; it's a sign of life. Dead people don't struggle. The fight within is proof you've been made alive in Christ.

Victory doesn't come from **trying harder**, but from **yielding more**—dying to self and living in the power of the Spirit.

8. Common Misunderstandings About Sanctification

Let's clear up a few confusions:

a. Sanctification is not the same as justification.

Justification is **being declared righteous**. Sanctification is **being made holy** in practice.

b. Sanctification doesn't mean sinless perfection.

You won't reach sinless perfection this side of eternity. But you **should sin less**. Growth is expected.

c. You don't sanctify yourself alone.

You cooperate with God, but you're not the engine—**He is**. Philippians 2:13 says, "*For it is God which worketh in you both to will and to do...*"

9. The Hope of Final Sanctification – Glorification

While we are **positionally sanctified** and being **practically sanctified**, we look forward to **final sanctification**, also known as **glorification**.

On that day, sin will be removed completely. No more temptation, failure, struggle, or war inside. We'll be like Him, for we shall see Him as He is (1 John 3:2). This is the final act in God's redemptive drama.

10. Living a Sanctified Life in a Profane World

The world mocks holiness. It calls sin normal and purity outdated. But as God's children, we are called to shine as lights in a dark world. We must live differently—not to earn salvation, but to reflect it.

- Let your words be seasoned with grace.
- Let your eyes turn from worthless things.
- Let your heart be pure and undivided.

- Let your steps be guided by the Spirit.

You are **not your own**. You are **bought with a price**. So glorify God in your body and spirit, which are His (1 Corinthians 6:19–20).

Conclusion: Be Set Apart—Because He Is Worth It

Sanctification isn't about trying to impress God. It's about being shaped by the One who already loves you perfectly. God saved you to make you **holy**, not just **happy**.

The process is not always comfortable. Growth never is. But it's worth it.

So walk in the Word. Lean on the Spirit. Stay connected to the Church. Welcome the trials. And trust that the God who began a good work in you will be faithful to complete it until the day of Jesus Christ (Philippians 1:6).

You've been **set apart**. Now walk like it.

9 of 10: Basic Bible Doctrines Every Christian Should Know – Election: Chosen in Christ, Not to Be in Christ

Key Text: Ephesians 1:4

Introduction: A Doctrine That Divides

Few doctrines have caused more confusion, debate, and division within Christianity than the doctrine of election. On one side are those who insist that God sovereignly predestined a specific group of individuals for salvation and others for damnation. On the other side are those who argue that God gave man free will to accept or reject salvation. But the real issue is not whose theology wins—it's what the Bible actually says when rightly divided.

Ephesians 1:4 states:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:"

This verse has often been used as a proof-text for Calvinism, but a closer examination—especially through the lens of Pauline theology and the dispensational truth revealed in the King James Bible—shows something much richer, more consistent, and far less arbitrary.

God's election is not about favoritism—it's about a plan. Let's explore how believers are chosen *in Christ*—not *to be* in Christ.

1. The Misconception of Election

The traditional reformed doctrine of unconditional election teaches that God, before the foundation of the world, selected certain individuals to be saved and passed over others. This teaching is built on the assumption that God's choice was regarding individuals' eternal fate. But this raises multiple issues:

- It contradicts verses like 2 Peter 3:9 – “Not willing that any should perish, but that all should come to repentance.”
- It undermines human responsibility.
- It makes evangelism unnecessary.
- It portrays a God who arbitrarily selects people for damnation.

This deterministic view does not align with the character of God revealed throughout Scripture—especially through the Gospel of grace committed to Paul.

2. Chosen “In Him,” Not “To Be in Him”

Let's return to **Ephesians 1:4**:

“According as he hath chosen us in him...”

Notice the phrase “in him.” This is a positional reality. God's election is *corporate*, not individual. It is “us”—the body of Christ—that is chosen. And it is those *in Christ* who are chosen to be holy, blameless, and recipients of spiritual blessings.

God didn't choose you to be in Christ. He chose *those who are* in Christ to be conformed to a particular destiny.

The distinction is subtle but massive:

- **Calvinism** says: God chose individuals to be in Christ.
- **Rightly divided Scripture** says: God chose the position of those who would be in Christ—and what they would receive.

This is the difference between election to salvation and election for blessings *after* salvation.

3. Election and the “In Him” Principle

The phrase "in Christ" appears over **75 times** in Paul's writings. Why? Because every spiritual blessing, every identity the believer has, is tied to their position *in Christ*. Here's a snapshot:

- **Justification** – Romans 8:1: “There is therefore now no condemnation to them which are in Christ Jesus...”
- **Sanctification** – 1 Corinthians 1:2: “...sanctified in Christ Jesus, called to be saints...”
- **Glorification** – Romans 8:30: “...whom he justified, them he also glorified.”
- **Election** – Ephesians 1:4: “chosen us in him...”

God’s plan was not to hand-pick individuals, but to pre-determine the destiny of a group—the body of Christ. The plan was chosen. The position was chosen. You enter the plan by **faith in Christ**, not by being individually predestined.

4. Election Is Always Unto Service or Blessing, Never Salvation

Every single example of election in the Bible is related to **purpose, service, or position**, not arbitrary salvation.

- **Israel** was God’s elect nation (Isaiah 45:4), not because each Israelite was saved, but because God chose that nation to be His channel.
- **Jacob** was chosen over Esau (Romans 9:11–13), not for salvation but for the promise-bearing line.
- **The apostles** were chosen to be witnesses—not because they were better men, but because God appointed them for a mission (John 15:16).

Similarly, believers today are chosen *in Christ* for a purpose: to be holy, to walk in good works (Ephesians 2:10), to be conformed to Christ’s image (Romans 8:29), and to bring glory to God (Ephesians 1:12).

Nowhere does Scripture say that individuals are unconditionally elected *to be saved*. Instead, God's call is universal:

“Whosoever shall call upon the name of the Lord shall be saved.” – Romans 10:13

5. The Order of Salvation in Romans 8:29–30

Here's a key text Calvinists love:

“For whom he did foreknow, he also did predestinate...” – Romans 8:29

But notice the **order**:

1. **Foreknowledge** comes first.
2. Then **predestination**.
3. Then **calling**.
4. Then **justification**.
5. Then **glorification**.

Foreknowledge means God knew in advance who would believe. He didn't *cause* them to believe—He saw that they would. On that basis, He predestined those believers to be conformed to the image of His Son.

Predestination has nothing to do with whether a person gets saved. It's about what happens *after* they are saved.

6. The Danger of Doctrinal Shortcuts

Calvinism arose out of a system of logic, not proper exegesis. It assumes:

- Man is totally incapable of choosing God.
- Therefore, God must choose for him.
- Those not chosen are doomed by default.

But Scripture presents a different picture:

- All have sinned (Romans 3:23).
- God offers salvation to all (1 Timothy 2:4).

- Christ died for all (1 John 2:2).
- Whosoever believes is saved (John 3:16).

It's not God's election that keeps people out of heaven—it's their rejection.

7. Paul's Message: The Gospel to Whosoever

Paul, the apostle of grace, consistently emphasizes free will and universal invitation:

- "I am made all things to all men, that I might by all means save some." (1 Corinthians 9:22)
- "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (2 Corinthians 6:1)
- "God... now commandeth all men every where to repent." (Acts 17:30)

This is not the language of divine favoritism. It's the language of love.

God desires **all** to be saved. His "elect" are simply those who respond to His call. And today, that call is through the Gospel.

8. "Chosen Before the Foundation of the World"

So what does Ephesians 1:4 mean when it says we were "chosen... before the foundation of the world"?

It means this: before the world began, God had already planned a redemptive program. He pre-appointed that those *in Christ* would be recipients of every spiritual blessing.

This is consistent with verses like:

- 2 Timothy 1:9 – "...grace, which was given us in Christ Jesus before the world began."
- Titus 1:2 – "...eternal life, which God, that cannot lie, promised before the world began."

God didn't predestinate people to be *in Christ*—He predestined blessings *for* those who would *choose* Christ.

9. The Role of Human Response

If salvation is all of God and man has no part, why does God plead, call, warn, and command?

- **Acts 17:30** – “...now commandeth all men every where to repent.”
- **Matthew 23:37** – “...how often would I have gathered thy children together... and ye would not!”
- **John 5:40** – “...ye will not come to me, that ye might have life.”

These verses are incompatible with the idea that God has already chosen who will and won't be saved. The responsibility is on man to respond to God's invitation.

10. Election and Evangelism

If Calvinism were true, then evangelism would be a pointless exercise—God's chosen are getting saved regardless, and the rest are doomed regardless.

But Paul saw things differently:

- “Knowing therefore the terror of the Lord, we persuade men...” (2 Corinthians 5:11)
- “So then faith cometh by hearing, and hearing by the word of God.” (Romans 10:17)

Evangelism is the means God uses to *bring people into Christ*. That's the doorway to election—*not the result of it*.

Conclusion: Election Is About the Plan, Not the Person

God's plan was set before the foundation of the world. The vehicle of redemption—Christ—was foreordained (1 Peter 1:20). The blessings of being in Him were also predetermined.

But **who** enters into that plan is determined by the individual's **response** to the Gospel.

Let's return to Ephesians 1:4 once more:

“According as he hath chosen us in him before the foundation of the world...”

God's election is clear:

- The place: **In Christ**
- The purpose: **To be holy and without blame**
- The people: **Whosoever believes**

When rightly divided, election is not a mystery to fear—it’s a plan to rejoice in. You were not handpicked because you were special. You’re special *because* you responded to the call of the Gospel and were placed *in Christ*, the One God chose to be the centerpiece of redemption.

10 of 10: Basic Bible Doctrines Every Christian Should Know – Imputation: His Righteousness, Your Record

Key Text: Romans 4:5–8

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Romans 4:5)

Introduction: The Divine Ledger

The doctrine of imputation may sound like a dusty theological term confined to the seminary halls, but it is in fact one of the most soul-liberating truths in all of Scripture. In the courtroom of Heaven, where every soul stands either guilty or justified, imputation is the legal mechanism by which the righteousness of Christ becomes ours. It is the divine transaction in which the sinless perfection of Jesus Christ is placed upon the record of the sinner, while the sinner’s sins are fully charged to Christ’s account—paid in full at the cross.

This doctrine isn’t just a theological footnote—it is the very heart of the gospel. Without imputation, salvation collapses into moralism, justification becomes confusion, and assurance is impossible. But with imputation, the trembling sinner can stand with confidence before a holy God—fully accepted, fully forgiven, and fully clothed in righteousness not their own.

Let us now unfold the beauty, necessity, and eternal impact of this God-ordained accounting.

1. Understanding Imputation: What Does It Mean?

The word **impute** simply means to “credit,” “reckon,” or “place on one’s account.” In Scripture, it refers to a divine transfer—not based on merit but on grace. It is not that we become righteous in our own conduct first, but that righteousness is counted to us judicially because of what Christ has done.

Romans 4 is the flagship passage on this subject. Paul draws upon the life of Abraham, declaring that Abraham's faith "was counted unto him for righteousness" (Romans 4:3). Not because Abraham did good works. Not because he lived a perfect life. But because he believed God.

This same principle is applied to all who believe the gospel. Imputation is God placing Christ's righteousness on our spiritual ledger, and placing our sins on Christ's.

2. The Three Great Imputations in Scripture

There are three major imputations in the Bible that explain the entire spiritual history of man:

1. Adam's Sin Imputed to All Mankind

Romans 5:12 – "Wherefore, 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."

When Adam fell, all of humanity fell with him. His guilt was imputed to us. We were "in Adam" legally and federally.

2. Our Sin Imputed to Christ

Isaiah 53:6 – "The Lord hath laid on him the iniquity of us all."

Our sins were placed upon Jesus Christ, the innocent substitute. He bore what He never committed.

3. Christ's Righteousness Imputed to the Believer

2 Corinthians 5:21 – "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

This is the great reversal. Christ takes our sin, and in return, gives us His perfect righteousness. Not earned, but gifted.

3. Imputation vs. Infusion: Why Rome Gets It Wrong

Roman Catholic theology teaches that righteousness is "infused"—gradually placed into the believer through sacraments and good works. In their system, righteousness is not credited to the account, but personally cultivated and maintained.

But this contradicts the plain teaching of Scripture. Paul tells us that "**to him that worketh not, but believeth... his faith is counted for righteousness**" (Romans 4:5). Imputation is a **legal declaration**, not a moral process. It is instantaneous, not progressive.

Sanctification, which follows justification, may be a process. But **justification by imputation** is complete at the moment of saving faith.

4. Imputation and the Cross: The Great Exchange

At the cross, Jesus became our sin-bearer—not by becoming sinful, but by **being treated as if He were**. Every vile thought, every dark deed, every selfish act we've ever committed was charged to Him.

The wrath of God that was due us was poured out on Christ. Why? Because our sins had been **legally transferred** to Him.

This is the “great exchange” of 2 Corinthians 5:21. He took our sin; we receive His righteousness. God's justice is satisfied, and His mercy is magnified. No wonder Paul exclaimed, “Thanks be unto God for his unspeakable gift!” (2 Corinthians 9:15).

5. Abraham and David: Two Witnesses to Imputation

Paul uses both Abraham and David to prove that imputation was not some new idea in the New Testament.

Abraham believed God, and “it was counted unto him for righteousness” (Romans 4:3). Before he was circumcised, before the Law was given, before any works were done—his faith alone secured righteousness.

David, in Psalm 32, also rejoiced in this truth:

“Blessed is the man unto whom the Lord imputeth not iniquity..” (Psalm 32:2).

David knew what it meant to be forgiven, and to have sin not counted against him.

These two patriarchs testify: righteousness is counted, not earned. Forgiveness is received, not achieved.

6. Imputation and the Assurance of Salvation

Many Christians struggle with assurance. They wonder, “Am I really saved?” “Have I done enough?” But here's the glorious truth: **your standing with God is not based on your performance—it's based on Christ's perfection.**

When you understand imputation, you no longer ask, “Have I done enough?” but rejoice that **Jesus did it all**. Your account in Heaven reads: *PAID IN FULL*. Your spiritual ledger has one entry under “righteousness,” and it says: **Jesus Christ**.

Hebrews 10:14 says, “For by one offering he hath perfected for ever them that are sanctified.” That’s security. That’s rest. That’s grace.

7. Why Works Can’t Be Imputed

If righteousness could be achieved through good works, then **grace is no more grace** (Romans 11:6). Salvation would become a paycheck, not a gift. But the Bible is clear: “For by grace are ye saved through faith... not of works, lest any man should boast.” (Ephesians 2:8–9)

God refuses to accept your best efforts in exchange for Heaven. Why? Because they fall short. Isaiah 64:6 says our righteousness is as **filthy rags**. The only righteousness that meets God’s holy standard is **Christ’s righteousness**, and that can only be imputed—not earned.

8. Imputation and the Spiritual Bank Account

Picture your spiritual life as a bank account.

- At birth: **Overdrawn**. You’re in debt because of Adam’s sin.
- Through life: **Further debt**. You accumulate sins, deepening the deficit.
- At salvation: **Zeroed out**. Christ pays your debt.
- But then: **Balance added**. God doesn’t just wipe your debt—He deposits Christ’s perfect righteousness.

You now have a **positive standing** before God. Not neutral. Not “paroled.” You are clothed in the righteousness of Christ Himself (Philippians 3:9).

9. Imputation in the Old Testament Pictures

The sacrificial system was full of shadows pointing to imputation:

- **The scapegoat** (Leviticus 16): The priest laid hands on the goat, symbolically placing the sins of the people upon it. Then it was sent away. Our sins were placed on Christ, who “bore them away.”
- **The covering of Adam and Eve** (Genesis 3:21): God made coats of skins for them—blood had to be shed to clothe their shame. So too, we are clothed in Christ’s righteousness through His shed blood.
- **Passover lamb** (Exodus 12): The blood was applied to the doorposts, and judgment passed over. The people inside were not sinless—but **covered**.

All of these point forward to the day when the Lamb of God would fully and finally bear sin and give righteousness in return.

10. Living in the Light of Imputation

Knowing you are covered in Christ’s righteousness changes everything:

- **No more striving for God’s approval.** You already have it in Christ.
- **No more fear of judgment.** You are justified, not condemned (Romans 8:1).
- **No more guilt-ridden religion.** Your debt is paid, your record is clean.

This leads not to laziness, but to **worship**. You don’t serve God to gain righteousness—you serve Him because He already gave it. Love becomes the motive, not fear. Gratitude becomes the fuel, not guilt.

Conclusion: The Record That Sets You Free

At the heart of the gospel is this breathtaking truth: **Jesus took your record, and gave you His.** He lived the life you couldn’t live. Died the death you deserved. Rose again to prove the transaction was accepted.

And now, if you believe, **His righteousness is yours.** You are accepted in the Beloved (Ephesians 1:6). No accusation can stick. No sin can condemn. No enemy can undo what God has done.

That’s imputation. That’s the gospel. That’s your legal right as a child of God.

Final Word for the Series

With this tenth and final doctrine, we complete our journey through *Basic Bible Doctrines Every Christian Should Know*. From salvation's beginning to its glorious end, from justification to glorification, from wrath to reconciliation, these truths form the unshakable foundation of the Christian faith.

May you not only understand them—but live by them, defend them, and rejoice in them forever.

Soli Deo Gloria.

Conclusion to the Series

Basic Bible Doctrines Every Christian Should Know

You're Not Just Informed—You're Equipped

We've reached the end of our journey through ten of the most essential doctrines in the Bible—but really, this is just the beginning.

If you've walked through each study with an open Bible and a teachable heart, you're not the same person who started. You've gone from being just a believer to becoming a student of the Word. You've added spiritual muscle. And make no mistake—this is the kind of truth the devil *hates* you knowing.

Because now you're no longer just shouting "I'm saved!"—you actually understand *why* and *how* you're saved.

You understand that **salvation** was never earned—it was **rescued**.

That **justification** wasn't a process—it was a **declaration**.

That **redemption** cost Christ His blood to buy you out of the slave market of sin.

That **propitiation** shows the wrath of God was poured out—not waved away.

That **reconciliation** didn't just remove sin—it restored relationship.

That **adoption** made you a son, not just a servant.

That **glorification** is your finish line, guaranteed.

That **sanctification** is both a done deal and a daily walk.

That **election**, when rightly divided, points to the plan—not the pre-selection of individuals.

And that **imputation** means God placed your sin on Christ, and Christ's righteousness on your record—case closed.

These truths are not optional. They're not "deep theology for advanced students." They are the **spiritual spine** of the Christian faith. Without them, you end up with experience-based Christianity—flimsy, emotional, and easy to deceive.

But now you know better. Now you're equipped.

The goal of this series wasn't just information—it was transformation. To move you from milk to meat. To lay a solid foundation that no wind of doctrine can shake. To help you **rightly divide** (2 Timothy 2:15), **stand fast in the faith** (1 Corinthians 16:13), and be ready to give an answer to anyone who asks you (1 Peter 3:15).

You're not just a churchgoer—you're a soldier.

Not just a listener—you're a light bearer.

Not just informed—you're **grounded**.

So what now?

Keep going. Keep growing. Take these truths and teach them to others. Preach them. Write about them. Defend them. Live them. The world is full of false gospels, weak doctrine, and tickling ears. But God always has a remnant who will stand for truth.

Be that remnant.

Let this be the series that transformed your understanding, sharpened your sword, and ignited your love for the rightly divided Word of God.

You now know the basic Bible doctrines every Christian *should* know.

The question is—**will you live them?**