

SERMON OUTLINE

SERMON TITLE: The Five Pillars of Salvation

SERMON REFERENCE: Romans 8:28-30

LWF SERMON NUMBER: #0936

We are grateful for the opportunity to provide this outline produced from a sermon preached by Adrian Rogers while serving as pastor of Bellevue Baptist Church in Memphis, Tennessee. This outline is intended for your personal, non-commercial use.

In order to ensure our ability to be good stewards of Adrian Rogers' messages, Love Worth Finding has reserved all rights to this content.

Except for your personal, non-commercial use and except for brief quotations in printed reviews, no part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or any other—without the prior permission of the publisher.

Copyright ©2021 Love Worth Finding Ministries, Inc.

1) INTRODUCTION

- a) Romans 8:28-30
 - i) We will never rejoice in verse 28 as we ought or understand it as we ought unless we understand the two verses that follow it.
- b) There are five pillars of salvation that rest upon the omnipotence of Almighty God and upon which the house of salvation stands.
 - i) Upon these pillars, the temple of truth rests.
 - ii) If you take away any of these five pillars of truth, then the entire thing comes tumbling down.
 - (1) Thankfully, you cannot take any of them away because they are all of God and none of them are of man.
- c) If you are a Christian, then seeing and understanding these five pillars will cause you to rejoice all the more in your salvation.
- d) If you're not a Christian, then understanding these five pillars out to cause you to want to receive the Lord Jesus Christ as your personal Savior and Lord.

2) THE SUPREME WISDOM OF GOD (ROMANS 8:29)

- a) God's wisdom is unlike any man's knowledge or any person's understanding.
 - i) His wisdom is supreme.
- b) We know things after the fact, but God knows things before the fact.
- c) Romans 8:29 speaks of the foreknowledge of God.
 - i) We get the word "prognosis" or "prognostication" from the Greek word for "foreknowledge."
- d) God's prognosis, or foreknowledge, is not based upon a guess or a whim.
 - i) God knows things before they happen.
 - (1) It is okay if we don't understand the foreknowledge of God because we are not God.
 - (a) We couldn't have much confidence in a God we could understand.
 - ii) God dwells in eternity, and He sees the beginning, the end and everything in between all at one time.
- e) God knows everything.
 - i) He will never learn anything and never forget anything.
 - (1) He just knows.
 - ii) When the Bible says that He forgets our sins, that means that He doesn't remember them against us anymore.
- f) God has all knowledge; therefore, we were in the heart and mind of God before He created the world.
- g) We can rest in the mighty wisdom of God.

3) THE SOVEREIGN WILL OF GOD (ROMANS 8:29)

- a) Romans 8:29
 - i) God has predestined certain things to happen.

- b) Predestination has been defined as the exercise of the will of God by which things pre-determined by Him are brought to pass.
 - i) God determined to do something, and then He does it.
 - ii) When God predestines something to happen, nothing can stop it.
 - (1) When God predetermines a thing, He puts His omnipotency behind it to get that thing done.
- c) Predestination does not mean that some are predetermined or predestined to go to Hell and others are predestined to go to Heaven.
 - i) The Bible teaches that any person who wants to be saved may be saved.
 - ii) 1 Timothy 2:3-6
 - (1) God wants all people to be saved.
 - (2) The Lord Jesus gave Himself as a ransom for all, not for some.
 - (a) Some people say that He died only for the elect, but He died for all.
 - iii) 2 Peter 3:9
 - (1) God desires that all should come to repentance.
 - iv) It is a slander on the character of God to say that He created some people to die and go to Hell.
 - (1) If people are not saved, it is because they choose not to be saved.
 - v) Matthew 23:37
 - (1) In this passage, the Lord Jesus is saying that He would have saved them, forgiven them, gathered them together and redeemed them, but they said no.
 - (2) It was not because He did not will it, but it was because they refused it.
- d) The free will of man does not take away from the sovereignty of God.
 - i) The Bible teaches both the sovereign will of God and the free will of man.
 - (1) These are not contradictory.
 - (2) They are mutual truths.
 - ii) The sovereign God has ordained that man would have a free will.
 - iii) Whosoever will, may come.
- e) Romans 8:29
 - i) This passage is not talking about being predestined to be saved; it is referring to those whom God foreknows will be saved are predestined to be conformed to the image of God's Son.
 - (1) If you are saved, then you are predestined to be like Jesus.
 - ii) When God foreknew that a person (out of their own will) would repent of their sin and receive Jesus Christ as their personal Savior and Lord, then God determined that that person would one day be like the Lord Jesus Christ.
 - (1) 1 John 3:2
 - (a) We don't have to guess or think about it, but we know that we will one day be like the Lord Jesus.
- f) There is no contradiction between the sovereign grace of God and the free will of man.
 - i) Both are taught in the Bible.

- ii) 2 Peter 3:9
- iii) Our job is to preach the Gospel to every person, as the Great Commission commands us to do.
 - (a) Matthew 28:19-20

4) THE SEEKING WORD OF GOD (ROMANS 8:30)

- a) Romans 8:30
 - i) God seeks us; He calls us.
 - ii) The word “called” here literally means to issue a summons.
 - (1) God foreknows that we will receive Him.
 - (2) God predestinates that those who receive Him are going to be like the Lord Jesus.
 - (3) Then, God sends His Word.
 - (a) He sends His Gospel.
- b) God calls us through the preaching of the Gospel.
 - i) 2 Thessalonians 2:13-14
 - ii) 1 Corinthians 1:23-24
 - (1) God is calling everyone to repentance.
 - (a) 2 Peter 3:9
- c) God will hold us accountable for what we do with His summons.
- d) It is a call from God and His Gospel that says to repent of your sin and receive the Lord Jesus Christ.
 - i) It is the seeking Word of God.

5) THE SAVING WORK OF GOD (ROMANS 8:30)

- a) When God calls someone by the Gospel and that person answers the Gospel call, then that person is justified.
- b) Justification is God’s act whereby He declares those who have trusted in Christ to be as righteous as Jesus Christ Himself is righteous.
- c) Romans 4:5-6
 - i) Salvation is not because of the works that we do.
 - (1) When we believe in the Lord Jesus Christ, God counts our faith for righteousness.
 - ii) God imputes righteousness.
 - (1) This means that He puts righteousness on our account.
 - (2) Romans 4:6
 - (a) We don’t deserve it and didn’t do anything to earn it, but God imputes righteousness when we believe on the Lord Jesus.
 - (3) When God sees us, He sees that righteousness.
- d) When God looks at believers, He sees the Lord Jesus.
 - i) We are in Christ; therefore, God cannot see our sin.
 - (1) He sees the righteousness of His Son, the Lord Jesus.
- e) Justification is more than just pardon, it is promotion.
 - i) He does far more than forgive our sins, and He doesn’t just acquit us.

- (1) He makes us righteous in His sight.
- ii) A human court and judicial system can acquit you, pardon you, or punish you, but they cannot justify you.
 - (1) Only God can justify.
 - (2) Only God can take someone who is guilty and give to that sinful person righteousness.
- f) Some people think of being saved as merely getting their sins forgiven, but that is only part of it.
 - i) God sees the righteousness of Christ in every one of His blood-bought children.
- g) What is the basis of our justification?
 - i) Romans 3:24-25
 - (1) The word “propitiation” means “satisfaction.”
 - ii) God is a holy God.
 - (1) Because He is holy, God’s anger and justice burn against sin.
 - iii) Sin must be punished, paid for, and satisfied.
 - (1) There must be a satisfactory payment for sin.
 - (2) Jesus Christ became our substitute.
 - (a) He took on human flesh, came down to this Earth, took the sin of mankind upon Himself, and died on the cross to pay for our sin.
 - (b) He became the propitiation for our sin.
 - iv) Romans 3:25-26
 - (1) God never overlooks sin.
 - (2) God is still just when He justifies us because that sin has been propitiated.
 - (a) That sin has been satisfied; it has been paid in full.
 - (b) John 19:30
 - (i) The Greek word for “It is finished” means “paid in full.”
 - v) God is both just and the justifier of the person who believes in Jesus Christ.
- h) How is this justification applied to us?
 - i) Romans 3:24
 - (1) Grace is the unmerited favor of God.
 - (a) It is what causes God to love us while we were yet sinners.
 - (b) Romans 5:8
 - ii) Justice is God giving us what we deserve.
 - (1) If we were to get justice, then we would go to Hell after we die, for our sins deserve Hell.
 - iii) Mercy is God not giving us what we deserve.
 - iv) Grace is God giving us what we don’t deserve.
 - (1) It is by grace that He imputes righteousness to us.
 - v) We get hold of that grace through faith.
 - (1) Romans 4:5
 - (2) We ought to do good works, but good works are not what saves us.

- (3) When a person receives the Lord Jesus as his personal Savior and Lord, then and then alone is he justified and has peace with God.
 - (4) Romans 5:1
 - i) What are the results of justification?
 - i) Romans 4:5-8
 - (1) We may fail, but God will not impute that to us.
 - ii) If God were to impute sin to us as Christians when we fail, we would be lost again.
 - (1) We are not going to Heaven because we are perfect; no one is perfect.
 - (2) God imputes to us the righteousness of Christ.
 - iii) He will not impute sin to us because we have received Christ.
- 6) THE SETTLED WAYS OF GOD (ROMANS 8:30)
- a) Romans 8:30
 - i) This passage doesn't say, "will glorify," but "glorified."
 - (1) It is in the past tense; it is already done.
 - (2) It is already settled in the heart and mind of God.
 - b) God deals in eternity.
 - i) He doesn't see merely the present, but He also sees the future.
 - ii) He sees us, in the future, glorified and like Christ.
 - iii) It is predetermined that we will be like Jesus.
 - (1) This is one reason why we believe in the eternal security of the believer.
 - (2) How could we be any more secure than being predestined to be like Jesus and already glorified?
 - (a) We are secure, not because of our own righteousness or works.
 - (3) Some people think that they can lose their salvation.
 - (a) Whether or not you can lose your salvation depends on how you got it.
 - (i) If a person could be saved by works, then they could lose it by works.
 - 1. If you had to work in order to be saved, then you would no longer be saved if your works fail.
 - (ii) But we are saved by grace, so we are kept by grace.
 - (b) We keep salvation the same way we got it.
 - (i) We come in through the door of grace, and the Bible says that God imputes the righteousness of Christ to us, not sin.
 - 1. Romans 4:8
 - (c) If sin could cause us to lose our salvation, then even just a little sin would do it.
 - (i) Don't think that God will tolerate a little sin but not a lot of sin.
 - (ii) God won't tolerate any sin.
 - (iii) No one is without sin.
 - 1. 1 John 1:8

- iv) Having eternal security doesn't mean that we can sin and get away with it.
 - (1) When we sin as Christians, God will chastise us.
 - (a) Hebrews 12:6
 - (2) Hebrews 12:8
 - v) No child of God, because of eternal security, can live any way he wants.
 - (1) With an eternal security comes an eternal responsibility.
 - (2) The Bible tells us how to live righteous and godly lives.
 - vi) Just because God may chastise us, that doesn't mean that we're lost.
 - (1) There is a difference between God's chastisement and His judgment.
 - (2) If God were to impute sin to us rather than chastise us, then we would be eternally lost.
 - (a) But He does not impute sin to the Christian.
 - (b) Romans 4:8
 - vii) There are many who walk down a church aisle who think that they are saved, but they are living like the devil himself.
 - (1) They have never been saved.
 - (2) They may chuckle and claim that they are a backslider.
 - (a) But if you have been saved and His Spirit is come into you, then you don't laugh about it.
 - (b) The Holy Spirit inside you is grieved when you sin.
 - (i) We may slip into sin, but the most miserable person on Earth is not a lost person but someone who is saved and out of fellowship with God.
 - viii) Some people think that even though sin cannot take us out of the hand of God, Satan can.
 - (1) If Satan could take us out of the hand of God, then why hasn't he already done it?
 - (a) This would be a strange doctrine, going to Heaven by the goodness of the devil.
 - (2) The reason the devil hasn't taken us out of the hand of God is because he can't.
 - (3) John 10:27-30
 - c) God keeps us saved, and He looks at us as already glorified.
 - i) What has been settled in eternity can never be undone in time.

7) CONCLUSION

- a) We have a wonderful salvation.
 - i) We can relax; not let up, but relax.
 - ii) It isn't right for the upright to be uptight.
 - iii) Romans 8:28
 - (1) No matter what happens, God sees us glorified.
- b) God is not willing that any should perish, but it is your decision.
 - i) 2 Peter 3:9
 - ii) God will not force Himself upon you.

- (1) But whosoever will, may come.
- c) If you're waiting for God to call you, He has called you today.
 - i) He calls you through the preaching of the Gospel.
- d) God desires to move into your life and predestinate you to be like Jesus.
 - i) If you will respond to God's call, then He will justify you.
- e) Will you say "yes" to Jesus Christ today?
- f) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
- g) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
 - i) Romans 3:23
 - ii) Romans 10:9-10
 - iii) Romans 10:13
 - iv) Acts 16:31
 - v) John 3:16