

This is an unfinished, work more to come!

Jeremiah 33:8

Jeremiah is delivering a message from God to the people of Judah, who were facing a period of exile and captivity. The context is one of hope and restoration. God is promising to bring the people of Judah and Israel back from captivity, rebuild them, cleanse them from their sins, and forgive their rebellion. This message is meant to provide comfort and assurance to the people during a difficult time.

Jeremiah 33:8 specifically emphasizes God's intention to cleanse the people from their sins and grant them forgiveness. It's part of God's promise of restoration and renewal for His people.

Overall, the context of Jeremiah 33:8 is a message of God's grace and mercy, offering hope and a future to a people who had been facing adversity and judgment.

However, the passage from Jeremiah 33:7-9 does not suggest that all people, without exception, will be cleansed of their sins and saved. Instead, it is a specific message delivered to the people of Judah and Israel in a particular historical and theological context.

In the context of the Old Testament and the prophetic writings of Jeremiah, this passage is directed toward the people of Judah and Israel who were facing exile and captivity due to their disobedience and sins. God is promising them restoration and forgiveness as a nation. It's a message of hope and renewal for the specific group of people who were the focus of Jeremiah's prophecy.

So, while Jeremiah 33:7-9 speaks to the restoration and forgiveness of the people of Judah and Israel in a specific historical context, it should not be taken as a blanket statement about the salvation of all humanity.

Luke 3:6

"All flesh shall see the salvation of God."

Luke 3:6 is part of the message of John the Baptist, who was a prominent figure in the New Testament. In this verse, John is speaking to the crowds who had come to him for baptism in the Jordan River. He is proclaiming a message of repentance and preparing the way for the coming Messiah, Jesus Christ.

In this passage, John the Baptist is fulfilling the prophecy from the book of Isaiah (Isaiah 40:3-5), announcing the coming of the Lord and the need for repentance and preparation for His arrival. The "salvation of God" mentioned in Luke 3:6 refers to the Messiah, Jesus Christ, who would bring salvation to all people.

So, the context of Luke 3:6 is John the Baptist's proclamation that through repentance and preparation, people will witness the arrival of the long-awaited Savior who will bring salvation to humanity. It's a message of hope and preparation for the coming of Jesus Christ.

Titus 2:11

The context of Titus 2:11 can be found by looking at the verses before and after it.

Titus 2:11-14

In this passage, Paul is emphasizing the concept of God's grace and its transformative power in the lives of believers. He highlights that God's grace has appeared and offers salvation to all people, which is a reference to the, exclusive yet, universal availability of salvation through faith in Jesus Christ. This grace not only forgives sins but also teaches believers to live in a manner that is pleasing to God, characterized by self-control, uprightness, and godliness.

This does not explicitly address the theological concept of human free will or the ability to resist salvation. Instead, it focuses on the universal availability of God's grace and the offer of salvation through Jesus Christ. The verse itself does not provide detailed information about the mechanics of salvation, human choice, or resistance to salvation.

The broader context of Titus 2:11 is about living a godly and righteous life in the present age while eagerly awaiting the return of Jesus Christ. The grace of God, as mentioned in this verse, is both the means by which salvation is offered and the power that enables believers to live in a way that honors God

1. Universal Offer of Grace: God's grace is offered universally to all people, as suggested in Titus 2:11 ("For the grace of God has appeared that offers salvation to all people"). This verse is often seen as an affirmation of the universality of God's **offer** of salvation.

2. Irresistible Grace: God's grace is irresistible. This means that when God chooses to save someone, that person will inevitably and unconditionally respond positively to God's grace. They cannot resist or reject it.

3. Taking into account, predestination wherein God has already chosen certain individuals for salvation before the foundation of the world. God's choice is not based on any merit or foreseen faith on the part of the individual but solely on God's sovereign will.

4. Effectual Calling: The work of the Holy Spirit in the lives of the elect is seen as effectual, meaning it unfailingly accomplishes its purpose. When God calls someone through His grace, they are regenerated (made spiritually alive) and irresistibly "drawn" to faith in Christ.

5. Assurance of Salvation: This provides a strong assurance of salvation for the elect because it rests on God's unchanging decree and the effectiveness of God's grace. Those who are chosen by God are seen as eternally secure in their salvation.

While Titus 2:11 affirms the universal offer of God's grace, and effectually saving those whom He has predestined for salvation. Individuals do not have the ability to resist God's grace, and their salvation is ultimately determined by God's decree.

The Christian gospel offers salvation freely in Jesus Christ. It is a work of God from beginning to end. God is the active giver: He chooses, He draws, He saves, and He keeps. It is all His doing. Anything less, Paul says, is not the gospel.

This concept is evident in Scripture. The Apostle Paul stated that God's method of salvation leaves no room for self-congratulation among people.

1 Corinthians 1:18-31 is situated within the broader context of the Apostle Paul's letter to the Corinthian church, addressing divisions and boasting among its members. The church in Corinth was experiencing various issues, including divisions, moral problems, and confusion about spiritual gifts. Paul wrote this letter to address these issues and to provide guidance on living as a Christian community. In this part of the letter, Paul is addressing the Corinthian church's issues with pride and division, reminding them that their faith and salvation are not based on human wisdom or status, but on God's power and grace. This theme is crucial in a community that was struggling with unity and understanding the true nature of the Christian gospel. Paul's message is that in God's kingdom, the worldly values of wisdom, power, and status are turned upside down – what the world sees as foolish (the gospel) is actually the wisdom and power of God.

Paul discusses the nature of God's wisdom versus human wisdom. He contrasts the "foolishness" of the gospel, as perceived by the world, with the true wisdom and power of God.

1 Corinthians 1:29-31

29"so that no one may boast before him."

- Paul is emphasizing that salvation is entirely the work of God, not something that can be achieved through human wisdom or effort. This is to prevent anyone from boasting about their own abilities or achievements in relation to their salvation.

30"It is because of Him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption."

- Here, Paul points out that being in Christ Jesus, who embodies God's wisdom, provides believers with righteousness, holiness, and redemption. This again underscores that these are gifts from God, not results of human effort.

31 "Therefore, as it is written: 'Let the one who boasts boast in the Lord.'"

- Paul concludes this thought by referencing Jeremiah 9:24. The idea is that if there is any boasting to be done, it should be about the Lord and not about ourselves. It's a call to recognize and glorify God for His works, not our own.

Ephesians 2:8-10

Ephesians is a letter that focuses on the nature of the church and the spiritual blessings in Christ. In Chapter 2, Paul is addressing both Jewish and Gentile believers, emphasizing the radical transformation that occurs through Christ. He talks about how believers were once spiritually dead because of their sins but have been made alive in Christ. This section of the letter serves to remind the Ephesian Christians of the grace they have received and the new life they are called to live in Christ. Ephesians 2:9 is part of a passage underscoring the grace-based nature of salvation in Christian theology. It emphasizes that salvation is not earned by human efforts or works but is a gift from God, received through faith, eliminating any grounds for human boasting and highlighting the transformative power of God's grace in believers' lives.

8 "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—"

- This verse emphasizes that salvation is a gift from God, received through faith. It is not something that can be earned or achieved by human effort; it is entirely due to God's grace.

9 "not by works, so that no one can boast."

- Here, Paul is explaining why salvation is by grace through faith and not a result of human works. The purpose is to prevent anyone from boasting about their role in achieving salvation, as it is entirely a gift from God.

10 "For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do."

- This verse clarifies that while salvation is not a result of good works, believers are created to do good works. These good works are seen as a natural outcome of salvation, not the cause of it. God's purpose in human salvation is to showcase His own magnificent grace. Salvation is God's work, intended to glorify Himself.

Romans

Romans is a comprehensive presentation of the Christian gospel, where Paul systematically explains the human condition, the role of the law, the centrality of faith, and the work of Christ. Chapters (1-3), Paul describes the universal nature of sin and how both Jews and Gentiles fall short of God's glory. He then introduces the concept of justification by faith as the solution to this problem of sin.

Romans 3:1

In Romans 4, Paul discusses the example of Abraham, showing that Abraham was justified by faith, not by works or adherence to the law. This establishes the principle that righteousness is credited on the basis of faith.

Romans 5:1 is set in the context of Paul's explanation of justification by faith and marks a transition to discussing the implications and benefits of this justification for believers. It emphasizes that faith in Jesus Christ brings peace with God, which is a key theme in Paul's exposition of the Christian gospel in Romans.

This is the wonderful offer of the gospel. Salvation is free, in Jesus Christ.

Romans 5:1 "Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ."

- This verse serves as a conclusion to the arguments Paul has been making in the preceding chapters and as an introduction to the themes he will discuss in Romans 5. And then transitions from the argument of justification by faith to exploring the implications of this justification. Paul asserts that because believers are justified by faith, they have peace with God through Jesus Christ.

Therefore, Romans 5:1 is, a pivotal verse, marking a shift from the theological exposition of sin and justification to discussing the results and benefits of being justified, which include peace with God, grace, hope, and the love of God poured out through the Holy Spirit.

Regrettably, the gospel's straightforward message is often muddled, even by those with good intentions. This has led to significant debates within Christianity about the role of God versus humans in salvation. Many argue that humans, not God, play the decisive role in their own salvation. They believe that despite human sinfulness, individuals are still capable of choosing God. According to this view, a person's salvation hinges on their decision to turn to God, prompting God to save them. This theory suggests that God's call to salvation is extended equally to everyone, but the ultimate choice rests with each person. It also posits that Christ's atonement was intended universally, with the final decision for salvation resting in human hands. Furthermore, it claims that even after choosing to become a Christian, a person can choose to abandon their faith and face condemnation. The core belief in this argument is that human free will is the determining factor in salvation, leaving the final decision in our hands.

Romans 1:16

Romans 3:22-24

Romans 4:3-16

Romans 6:14

Romans 10:13

"For 'Everyone who calls on the name of the Lord will be saved.'"

This verse is a direct quotation from the Old Testament, specifically from the book of Joel 2:32:

"And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, even among the survivors whom the LORD calls."

The book of Joel is a prophetic book that contains messages from the prophet Joel to the people of Israel. It addresses a time of national crisis, including a devastating locust plague and a call to repentance and return to God.

Joel 2:32 is found within a section of the book that speaks of God's restoration and blessings upon the repentant people of Israel. In this passage, Joel is conveying a message of hope and assurance.

Joel 2:28-32 (NIV) states:

"28 And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. 29 Even on my servants, both men and women, I will pour out my Spirit in those days. 30 I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. 31 The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD. 32 And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, even among the survivors whom the LORD calls."

In this passage, Joel is prophesying about a future time when God will pour out His Spirit on all people, enabling various signs and wonders. It also refers to a day of judgment, described as the "**great and dreadful day of the LORD.**"

Joel 2:32 is a promise of salvation and deliverance for those who call upon the name of the LORD, **particularly in Mount Zion and Jerusalem.** It signifies that, in the midst of judgment and turmoil, those who turn to God in repentance and faith will find refuge and salvation. This passage has been seen as a message of hope and an invitation to seek God's mercy during challenging times.

Back in Romans 10, the apostle Paul is addressing the issue of the Jews' unbelief in Jesus as the Messiah and the importance of faith in Christ for salvation. He discusses the **necessity of hearing the Gospel and believing in Jesus** for both Jews and Gentiles.

The passage leading up to Romans 10:13 emphasizes the importance of faith:

- Romans 10:9-10 (NIV): "If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved."

In this context, Romans 10:13 is Paul's way of reinforcing salvation through faith in Jesus Christ. It emphasizes that anyone in context to time and place, regardless of their background or ethnicity, who calls upon the name of the Lord will be saved.

Paul goes on in Romans 10 to express his deep concern for the salvation of the Jewish people and the need for them to hear the Gospel message. The chapter as a whole underscores the importance of faith in Christ alone as the means of salvation, and

John 6:37-40

John 12:32

Galatians 3:11

Galatians 4:24

James 5:20

Acts 16:30-31