

How did the Catholic Church develop the hierarchy of bishops and the pope from the teachings of Scripture given by Paul and Jesus? Titus 1:5-7 uses the word presbyterous for the word elder. The word "bishop," was being used for those elders who were leading the churches in various towns and cities. Cyprian of Carthage, born around the 2nd Century AD came to faith from a pagan background in 248. He was martyred in 258 by Rome. The bridge from autonomous churches led by qualified elders to Christians who were required to be a part of the church to have salvation was a result of Cyprian's writings and teachings. Baptism for salvation, infant baptism, and the need for works to keep and maintain salvation from sin's polluting effects. These practices and teachings came from his writings.

In Matthew 9 Jesus forgives sin and heals a paralytic man. He confronts the scribes and pharisees and their evil hearts. But Christ is tender to the sick (V2) and those in sin (V10).

3 Themes Related to the Doctrine of Salvation

1. **Singular Authority:** V1-2, Jesus forgives sins, seeing the faith of the paralytic. Luke 5:17-20 says that the man's friends opened a hole in the roof. "Your sins are forgiven," is present tense. It is done, we are cleansed, our sins are removed. Jesus doesn't start with a prayer nor does the man ask for forgiveness, Jesus initiates it.
 - a. Jesus sees the man's faith in that: 1) He came with great effort. 2) Illness and disease were seen as the result of sin in the person's life or parents, John 9. Point 2 shows that the man knew he needed salvation. 3) He keeps the commands of Jesus (he went home).
 - b. The Catholic Church teaches that justification *might* come after a life of works in the sacraments and merits. These practices reject Eph. 2:8-9, that salvation is by grace through faith, and not of ourselves, it is the gift of God, lest anyone should boast.
2. **Saving Faith:** V3, the scribes called Jesus a blasphemer, but Jesus calls out their evil thinking. They called God evil, even in the face of the miracles and works that brought healing to so many. The scribes were guilty of blasphemy calling God evil.
 - a. A man with little knowledge of the Scriptures yet believes in Christ in contrast with men who knew much about the Scriptures but didn't believe in Christ. Faith was the key to believing in Christ. Jesus commending the faith of those saved in Matt. 9:22, Mk. 5:34, 10:52, Luke 7:50, 8:48, 17:19, and 18:42.
 - b. We are saved by faith. We all fall short of the glory of God, Rom. 3:23. If you believe that Jesus is the Son of God, raised from the dead, you will be saved, Rom. 10:9-10.
3. **Son of Man:** V5, which one is easier to say? V6, the Son of Man has authority on earth to forgive sins. V7, the healed man went home. V8, the crowds were afraid and gave glory to God, because God had given authority to men to forgive sins.
 - a. As the Son of Man, forgiveness can be given by Jesus, but it means: 1) Jesus must be a man. 2) He is a suitable go between as a man for man. 3) He is a suitable sacrifice; He must be a perfect sacrifice and must be God. a) Only God can forgive sin, Mk. 2:7. b) Only God knows the thoughts of man, V4. c) Only God knows the motives of the heart, V2.
 - b. The paralytic man wanted to get closer to Jesus. In Matt. 8:34, the people of the region wanted Jesus to leave after healing the man with many demons. A believer desires to be with Christ, not one who calls the work and teachings of God blasphemy.

Overview of the Doctrines of Grace:

- a. **Grace:** sinners merit no attention by God. Rom. 5:8, while we were in sin Christ died. We were children of wrath (Eph. 2:2-3) and enemies of God (Rom. 5:10).
- b. **Election:** God chose us in Christ (Eph. 1:1-4) and appointed those who would be saved (Acts 13:48), according to the good pleasure of His will (Eph. 1:5).
- c. **Atonement:** the hub of the other doctrines. Jesus' substitutionary sacrifice pays the penalty for our sin to bring us to God, 1 Pet. 3:18. Without the shedding of blood there is no remission of sins, Heb. 9:22.
- d. **Divine Calling:** there is an external call and an internal call. The external call is given to those who hear it the Gospel. The internal call is a drawing by the Holy Spirit, also called an effectual call, that brings them to salvation, John 3:8, Rom. 8:28.
- e. **Conversion:** the human response to a changed heart. Repentance in the OT is turning away from sin. In the NT it is the changing of the mind, Mark 1:15, "Repent and believe."
- f. **Regeneration:** opening of the mind and heart prior to receiving faith to believe (Titus 3:5). It is being "born again," John 3:8. We are new creations, 2 Cor. 5:17. No one seeks after God, Rom. 3:11. 1 Cor. 2:14, the natural man cannot understand the things of God.
- g. **Union with Christ:** we are one with Christ, John 17:22. We identify with Christ's death, burial, and resurrection, Gal. 2:20. Nothing can separate me from His love, Rom. 8:39.
- h. **Justification:** because of Christ's payment for sin, we have been credited with His righteousness, Jer. 23:6, 2 Cor. 5:21. There is no condemnation for sin, Rom. 8:1.
- i. **Sanctification: 3 Aspects of Sanctification:** 1) Positional: completely justified in the courts of God, Heb. 10:14. We have been sanctified through the offering of the body of Christ, Heb. 10:10. 2) Progressive: being conformed to the image of Christ, Rom. 8:29, 2 Cor. 3:18. 3) Perfected: the ultimate consummation at death or rapture, 1 John 3:2.
- j. **Preservation:** it is the work of God to keep us and protect our salvation and inheritance, 1 Pet. 1:3-5, John 10:29. **Perseverance:** is the Christian's duty to be diligent to make their calling and election sure, 2 Pet. 1:10, Phil. 2:12-13. The patience of the saints to keep the commandments of God and faith of Jesus in trials, Rev. 14:12, James 1:2, 1 Pet. 5:10.
- k. **Glorification:** absolute certainty of Christlikeness and reigning with Christ, Rom. 8:30. The glory Christ has, has been given to us, John 17:22, being one with the Father.

Further Discussion and Application

Jesus died on the cross and suffered a terrible death at the hands of men for our justification. As He hung on the cross, He finished the work that God the Father sent Him to do. How does us taking credit for our salvation take glory from God and lessen the impact of the shed blood for our sins?

The doctrines of grace are meant to expose our weakness to save ourselves and our inability to find a solution for our sins apart from the atoning work of Jesus. How does Jesus reveal the truths of grace in Matthew 9:1-17? When Jesus told the man, "Take courage my son," how did that reveal the hope of glorification.