

CHRISTIAN THEOLOGY

BOOK III

Salvation

**Notes Compiled
by**

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Soteriology

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God The Father

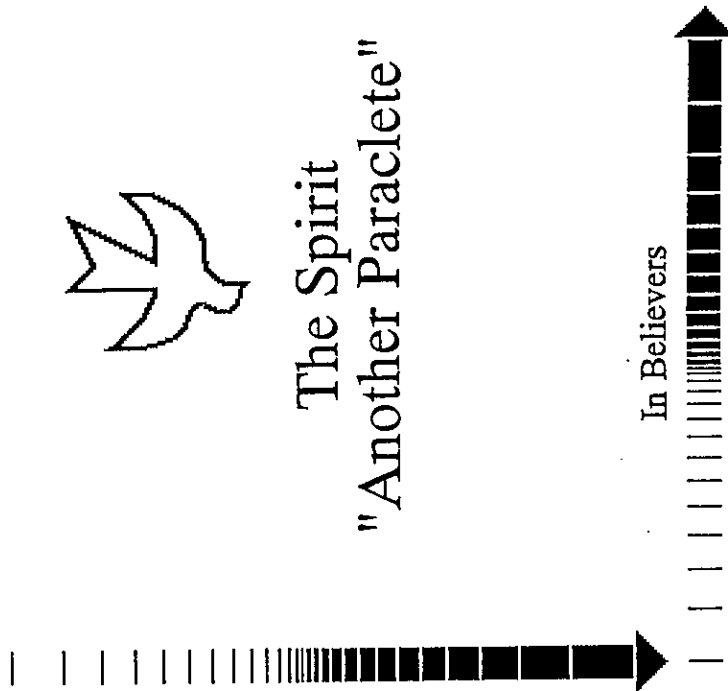


The Son

With Believers

Cross

Resurrection - Ascension



The Spirit
"Another Paraclete"

In Believers

Pentecost



Through God I Resolve

To be so strong that nothing can disturb my peace of mind.

To talk health, happiness, and prosperity to every person I meet.

To make all my friends feel that there is something worthy in them.

To look at the sunny side of everything, and make my optimism come true.

To think only of the best, to work only for the best, and expect only the best.

To be just as enthusiastic about the success of others as I am about my own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature I meet a smile.

To give so much time to the improvement of myself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

The Master's Hand

"Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile.

'What am I bidden, good folks,' he cried,
'Who'll start bidding for me?

A dollar, a dollar — now two, only two —
Two dollars and who'll make it three?

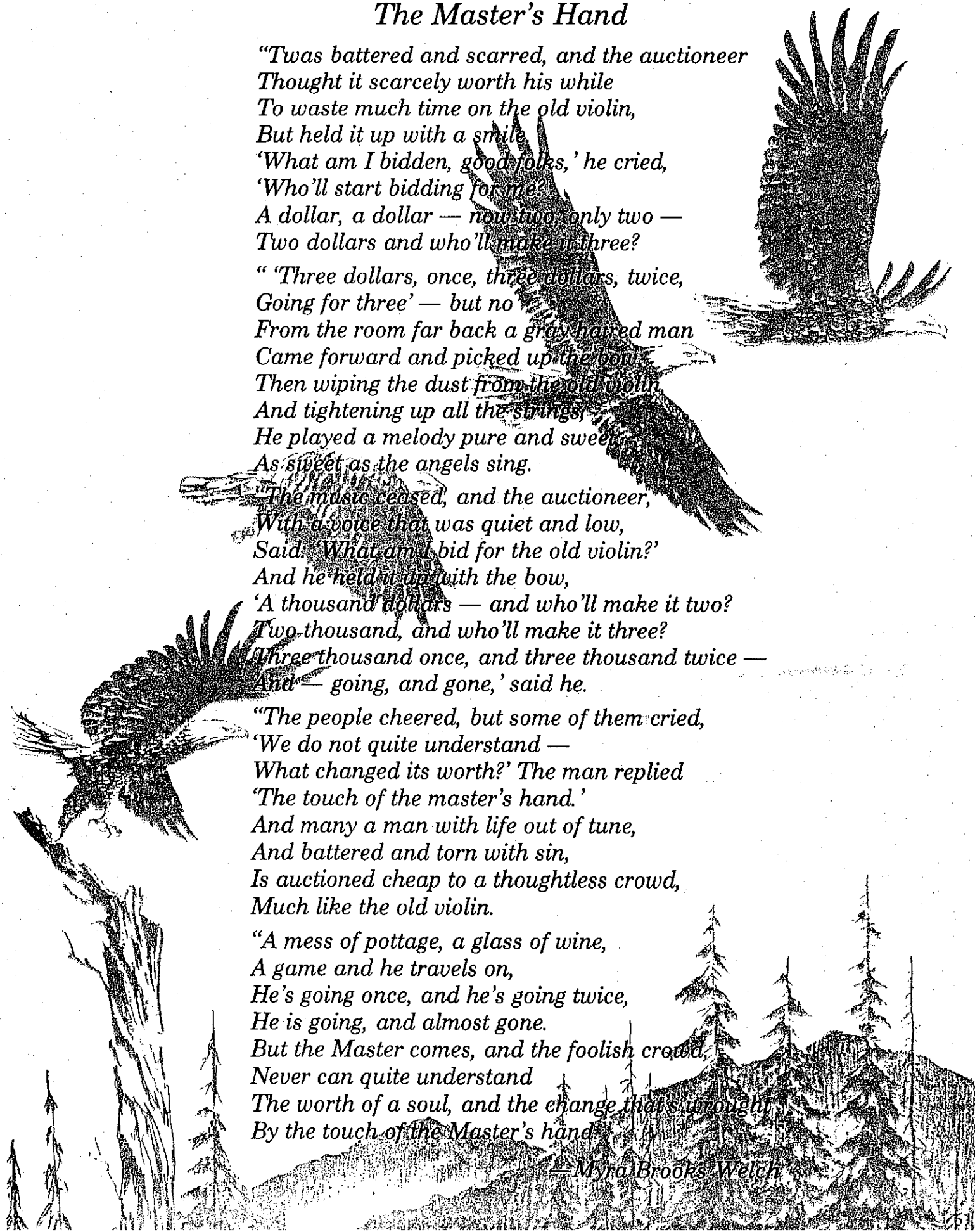
" 'Three dollars, once, three dollars, twice,
Going for three' — but no
From the room far back a gray haired man
Came forward and picked up the bow
Then wiping the dust from the old violin
And tightening up all the strings,
He played a melody pure and sweet,
As sweet as the angels sing.

"The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said: 'What am I bid for the old violin?'
And he held it up with the bow,
'A thousand dollars — and who'll make it two?
Two thousand, and who'll make it three?
Three thousand once, and three thousand twice —
And — going, and gone,' said he.

"The people cheered, but some of them cried,
'We do not quite understand —
What changed its worth?' The man replied
'The touch of the master's hand.'
And many a man with life out of tune,
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.

"A mess of pottage, a glass of wine,
A game and he travels on,
He's going once, and he's going twice,
He is going, and almost gone.
But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul, and the change that's wrought
By the touch of the Master's hand.

— Myra Brooks Welch



The Fellowship of the Unashamed

Romans 1:16

I am a part of the "Fellowship of the Unashamed." I have the Holy Spirit Power. The die has been cast.

I have stepped over the line.

The decision has been made.

I am a disciple of Jesus Christ. I won't look back,

let up, slow down, back away or be still. My

past is redeemed, my

present makes sense,

and my future is

secure. I am finished

and done with low

living, sight-walking,

small planning, smooth

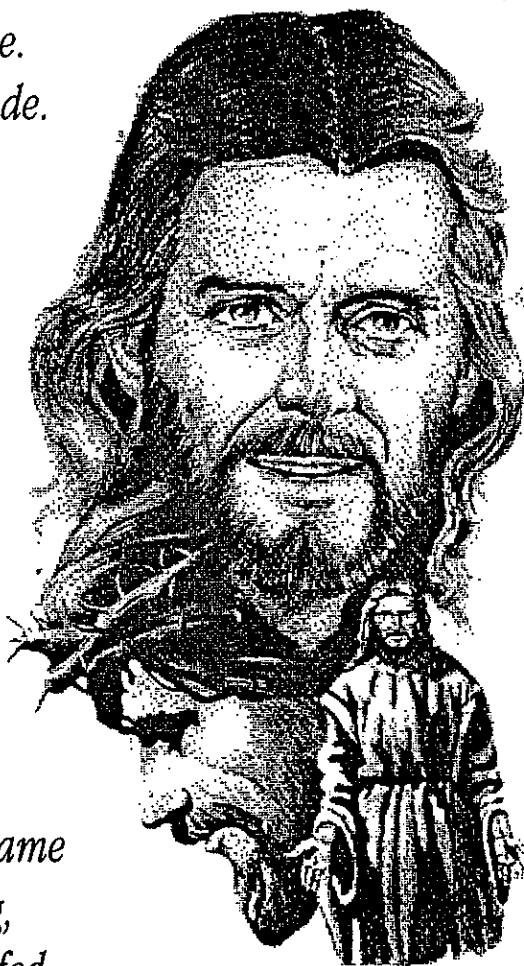
knees, colorless dreams, tame

visions, mundane talking,

chintzy giving and dwarfed

goals!

I no longer need pre-eminence, prosperity, position, promotions, plaudits or popularity. I don't have to be right, first, tops, recognized, praised, regarded or rewarded. I now live by presence, lean by faith, love by patience, lift by prayer and labor by power.



My pace is set, my gait is fast, my goal is Heaven, my road is narrow, my way is rough, my companions few, my Guide reliable, my mission clear. I cannot be bought, compromised, deterred, lured away, turned back, diluted or delayed.

I will not flinch in the face of sacrifice, hesitate in the presence of adversity, negotiate at the table of the enemy, ponder at the pool of popularity or meander in the maze of mediocrity.

I won't give up, back up, let up or shut up until I've preached up, prayed up, paid up, stored up and stayed up for the cause of Christ.

I am a disciple of Jesus Christ. I must go until He returns, give until I drop, preach until all know and work until He comes. And when He comes to get His own, He will have no problem recognizing me. My colors will be clear.

There is an urgency, that grows stronger with each passing day,
for the souls whose ears remain closed to all except that which they care to
hear, and whose eyes see not the Truth that is.

Would that we, by some means, could say the words that are capable of
breaking through the hardness, but these words were said centuries ago,
by Him who is greater than all, yet despised.

So where is the victory, the release of this never-ending burning that none
should pass through without truly hearing?

It exists in the sparkle of an eye, that after a life lived without ever seeing,
suddenly sees.

Or in the breaking of a heart so hard, for so long, that redemption seemed
impossible, by the speaking of a Word which softens.

In the touch of a child's hand, fearful, yet as sure as anything that has
claimed existence that Jesus loves him.

Or in the passing of a dear saint of God, who gently crosses over to their
Jesus after a life of faithful servanthood.

This is what we do: This is why we exist. Simply to share Him who loved us
while we were yet sinners, one to one, to the whole world.

Impossible the world would say:

Improbable the sceptics would scoff:

Unprovable the scientific would reason:

Go and make disciples of all the nations God says.

And do it, we shall.

Charlie Morgan, February 21, 1995

The Need For Salvation

I. Sin and The Fall

Even though men and women are created in God's image, the entrance of sin into the world has had great and negative influences upon God's creation, especially humans created in God's image. As a result of sin, the image of God was not lost (Genesis 9:6; James 3:9), but is severely tarnished and marred. The role of exercising dominion (Genesis 1:28) has been drastically disturbed by the effects of sin and the curse on humans and on nature. The ability to live in right relationship with God, with others, with nature, and with our very own selves has been corrupted. All attempts at righteousness are as filthy rags in God's sight (Isaiah 64:6), and all are spiritually dead and alienated from God (Ephesians 2:1-3) and therefore unable to reflect properly the divine image and likeness (Romans 1:18-32).

It is necessary to see that the sin of Adam and Eve (Genesis 3) was not just a moral lapse, but a deliberate turning away from God and rejection of Him. The day that they disobeyed God they died spiritually which ultimately brought physical death (Genesis 2:17). The consequences of sin were many as Paul describes them in Romans 1:18-3:20; 5:12-21 and Ephesians 2:1-22. Important among these consequences are the effects upon our wills, the volitional element of men and women. Sin's entrance has brought about a sinful nature in all humanity. People act in accord with their nature; no one ever acts in a way that is contrary to his or her own nature. In a real sense we are free to sin.

The idea is very significant when reflecting upon the issue of our relationship to God. Because of the entrance of sin into the world and our inheritance of Adam's sinful nature (Romans 5:12-21), we are by nature hostile to God and estranged from him (Romans 8:7; Ephesians 2:1-3). We thus have wills that do not obey God, eyes that do not see nor ears that hear because spiritually we are dead to God.

While we function as free moral agents with a free will, our decisions and actions are always affected by sin. In day-to-day decisions, we have the ability to make free and rational choices but these choices are always influenced by our sin nature. In regard to our relationship with God, we do not genuinely repent or turn to God without divine enablement because we are by nature hostile to God (Romans 3:9-20).

An awareness of these truths helps to clarify frequently misunderstood concepts about the nature of sinful humanity. Our nature is depraved not deprived, but this does not mean we are as wicked as we can be. Rather the idea of total depravity refers to the fact that all aspects of our being are negatively impacted by sin. Men and women still can and still do right and good things as viewed by society, but these thoughts and actions, no matter how benevolent, are sinful if not done for the glory of God. People choose to do good, but not the ultimate good which is the goal of pleasing God and seeking His eternal glory. Thus depravity involved our total willful rejection of the will and glory of God.

We are therefore totally depraved, but we cannot say that we are totally corrupt. Factors such as environment, emotional makeup, heritage and, of course, the continuing effect of our having been created in God's image, influence the degree of corruption. Yet all types of immoral actions, whether lying, murder, adultery, homosexuality, seeking after power, pride, or failure to love one another, are related to sinfulness, depravity and alienation from God. The hearts of all humanity are wicked, corrupt, and deceitful (Jeremiah 17:9), but yet the degree of wickedness, corruption and deceitfulness differs from individual to individual, and culture to culture. Certainly some are more noble than others (Acts 17:11). Still sin is inevitable because all in this world are estranged from God, but the biblical answer is that Jesus Christ regained what was lost in Adam (Romans 5:12-21) and the grace of God has provided our restoration and brought about a right relationship with God, with one another, with nature, and with ourselves.

We may diagram man's threefold state in respect to the problem of the will then as follows:

Original State	Fallen State	Redeemed State	
		Present Aspect	Future Aspect
Power not to sin but able to sin	Power only to sin	Power not to sin but able to sin	Not able to sin
Freedom of the will	Bondage of the will	Freedom of the will	Freedom of the will
ADAM and EVE	Those in the first Adam	Those in the last Adam	Those in the last Adam

II. Adamic Sin (Romans 5:12-21; I Corinthians 15:45-49)

Romans 5:12-21

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned. . . for until the Law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of Adam's offense, who is a type of Him who is to come. But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to many. And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. So then as through one transgression there resulted condemnation to all men; even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. And the Law came in that the transgression might increase; but where sin increased, grace abounded all the

more, . . . that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

A. The different views of Adamic/imputed sin: A Summary

Views of The Imputation of Sin				
Views	Romans 5:12	Adam	Humanity	Modern Adherents
<i>Pelagian View</i>	People incur death when they sin after Adam's example	Sin affected Adam alone	No one is directly affected by Adam's sin	Unitarians
<i>Arminian View</i>	All people consent to Adam's sin - then sin is imputed	Adam sinned and partially affected humanity	Depravity is not total; people receive a corrupt nature from Adam but not guilt or culpability	Methodists Wesleyans Pentecostals Holiness groups
<i>Federal View</i>	Sin is imputed to humanity because of Adam's sin	Adam alone sinned but human race is affected	Depravity is total; sin and guilt are imputed	Presbyterians Others holding to Covenant theology
<i>Augustinian View</i>	Sin is imputed to humanity because of Adam's sin	Humanity sinned in Adam seminally	Depravity is total; sin and guilt are imputed	Reformers Later Calvinists

There is a variation of the theory of Adamic imputation set forth by the Baptist theologian, Roark. Other Baptists have affirmed this perspective as a middle ground between Calvinism and Arminianism. Note his analysis:

Man

Calvinism: Human nature is depraved in Adam; man does evil even in attempting to do good.

Thomism (Semi-Pelagianism): Human nature is deprived with a tendency to sin which can be overcome either through baptism or prevenient grace.

Pelagian: All men are born innocent with no relation to Adam's sin. Sin is learned, but can be avoided.

Baptist: Man has a bent toward sin; he may do outwardly good deeds occasionally, but is helpless in helping himself to salvation apart from the initiation of God.

Relation of Adam To His Descendants Concerning Guilt

Calvinism:	all are guilty in Adam	faith in Christ redeems
Thomism:	Deprived/Neutral (?)	baptism restores
Pelagian:	No guilt in Adam	faith for those who sin
Baptist:	Sinful but responsible at the age of accountability	personal faith in Christ is necessary

The Various Theories of Imputation (adapted from A.H. Strong)						
	No Condemnation Inherited			Condemnation Inherited		
	Pelagian	Arminian	New School	Federal	Placean (?)	Augustinian
1. Origen of the soul	immediate creation	immediate creation	immediate creation	immediate creation	immediate creation	mediate creation
2. Man's state at birth	innocent and able to obey God	depraved, but still able to cooperate with the Spirit	depraved and vicious, but this not sin	depraved, unable and condemnable	depraved, unable and condemnable	depraved, unable and condemnable
3. Effects of Adam's sin	only upon himself	to corrupt his posterity physically and intellectually. No guilt of Adam's sin imputed	to communicate volitionally with the whole race	to insure condemnation of his fellows in covenant, and their creation as depraved	natural connection of depravity in all his descendants	guilt of Adam's sin, corruption and death
4. How did all sin?	by following Adam's example	by consciously ratifying Adam's deed, in spite of the Spirit's aid	by voluntary transgression of known law	by being accounted sinners in Adam's sin	by possessing a depraved nature	by having part in the sin of Adam, as seminal head of the race
5. What is corruption?	only of evil habit, in each case	evil tendencies in spite of the Spirit	uncondemnable, but evil tendencies	condemnable, evil disposition and state	condemnable, evil disposition and state	condemnable, evil disposition and state
6. What is imputed?	only every man's own sin	only man's own sin and ratifying of this nature	man's individual acts of transgression	Adam's sin, man's own corruption and man's own sin	only depraved nature and man's own sins	Adam's sin, our depravity and our own sins
7. What is the death incurred?	spiritual and eternal	physical and spiritual death by decree	spiritual and eternal death only	physical, spiritual and eternal	physical, spiritual and eternal	physical, spiritual, and eternal
8. How are men saved?	by following Christ's example	by cooperating with the Spirit given to all	by accepting Christ under influences of truth presented by the Spirit	by being accounted righteous through the act of Christ	by becoming possessors of a new nature in Christ	by Christ's work with whom we are one

Major Evangelical Views of Election

	Arminianism	Calvinism	Moderate Calvinism
Definition	The conditional choice of God by which He determined who would believe based on His foreknowledge of who will exercise faith. Election is the result of man's faith.	The unconditional and loving choice of God by which He determined who <u>must</u> believe. Election is the cause of man's faith.	The unconditional and loving choice of God by which He determined who <u>will</u> believe. Election is the cause of man's faith and yet it is consistent with free will.
Notable Adherent	Jacobus Arminius, John Wesley, General C. Pinnock.	John Calvin, Jonathan Edwards, Charles Spurgeon	Moise Amyraut, Millard J. Erickson, A.H. Strong
Historical Roots	In the early 17th century, the Dutch pastor Arminius, while attempting to defend Beza's view, became convinced that Beza and Calvin were wrong. Wesley later went beyond Arminius by emphasizing prevenient grace.	During the reformation, Calvin followed on Augustine's emphasis on God's irresistible grace, man's sin nature, and predestination. Calvin was succeeded by Beza, who went a step further.	17th Century and the French Saumur Academy. Starts with justification by faith rather than predestination.
Pros	Emphasizes the responsibility of man to make a choice. Also acknowledges man's depravity and helplessness without God's intervention. Most attractive aspect is its allowance for man's free will to choose. Man can also resist God's grace, and must believe that a genuine believer is capable of losing his salvation.	Emphasizes the holiness and sovereignty of God and thus his right to make such decrees as election to salvation. Rightly emphasizes the total depravity of man and his inability to choose what is right unaided. The overriding doctrine is the absolute sovereignty of God, who is not dependent on the whim or will of man. Man cannot resist God's grace. This view is supported by a substantial amount of Scriptural evidence.	Emphasizes the holiness and sovereignty of God while at the same time preserving the idea of man's responsibility. God's grace is effectual but only because God has chosen to make it so appealing to the elect that they will accept it. In other words, God enables the elect to want his grace. Thus God works his sovereign will through the will of the elect. Strikes a balanced position between traditional Calvinism and Arminianism.
Cons	Deemphasizes God's sovereignty. By putting God in a position of dependence on the decisions of a created being, this view makes it appear that God is not in control of his universe. Also, acknowledging the doctrine of total depravity required Wesley to come up with the prevenient grace, which has no basis in Scripture.	De-emphasizing man's responsibility. Seems to eclipse man's free will and thus his responsibility for his sin. Critics charge that it is fatalistic and destroys motives for evangelism. Biggest problem: apparent logical contradiction with human freedom.	Borders on semantical dodging when it distinguishes between God's rendering something certain and something necessary (God's deciding that something will happen as opposed to deciding that it must happen).
Scriptural Evidence	Central Text: No logical treatises can be found to support the Arminian Position. Thus, they appeal to the universal character of God's invitation to salvation; I Timothy 2: 3-4 is offered as evidence that God desires all people to be saved (see also Is. 55:1; Ezek. 33:11; Acts 17:30-31; II Peter 3:9).	Central text: Romans 9: 6-24; Eph. 1: 3-14; I Pet. 1: 1-2. This demonstrates that election is based on God's just character and his sovereignty. Therefore, he will not make an unjust decision, and he is not required to explain to man why he still finds fault with those whom he did not choose.	Central text: taking the whole of John 6: 35-71 and Romans 9-11. Erickson bases his position on the strengths of the Calvinist position and the weakness of the Arminian and is motivated by the antinomy in God's sovereignty and man's free will. The Calvinist position in most passages is given greater weight.

B. Analysis of the views.

Regardless of the "how," Adamic sin is causally related to humanity's sinfulness, corruption and guilt.

- a. Rom 5:15-19 repeatedly claim that one sin made all sinners.
- b. Verse 14 indicates that some die apart from their own individual and conscious sin - implying Adam's sin is somehow the cause for which they die.

Our hereditary depravity or corruption must be viewed as related to Adam's sin. Further, it is the case that certain aspects of the Federal View seem warranted.

- i. Eve's sin, being the first, did not make all guilty but Adam's, as head of the race.
- ii. The federal view rests on the biblical model of representation, and explains why the sin is traced to Adam, not Eve. See S. L. Johnson, "Romans 5:12 - An Exercise in Exegesis and Theology," *New Dimensions in New Testament Study*, ed. by R. N. Longenecker and M. C. Tenney (Grand Rapids, 1974), 313.
- iii. The federal view completes the triad of great imputations:
 - The imputation of Adam's sin to mankind
 - The imputation of humanity's sin to Christ
 - The imputation of Christ's righteousness to persons justified in Him

III. Original sin and its transmission (John 3:5; 6:44; Rom. 5:12-21; 7:8; 8:7; Eph. 2:1-3)

Erickson has well said, "... death is the consequence of sin ... death originated in the human race because of Adam's sin ... death is universal and the cause of this is the universal sin of mankind." (*Christian Theology*, 636).

How has original sin been transmitted to the human race?

Our previous discussion sought to address this, and the following diagram seeks to clarify general thinking of Reformed theologians:

Federal headship of Adam



Creationist view of the origin
of the soul



Adam is our Representative and
he sinned on our behalf

Natural/seminal view
(Augustinian)



Traducianist view of the
origin of the soul



We were in Adam
germinally or seminally

Both views seek to exegete and understand texts like Psalm 51, Romans 5:12-21; 1 Cor. 15:35ff.

Erickson's summary is helpful in analyzing the actions as he writes,

On the one hand, it [Rom. 5:12] may be understood in terms of federal headship—Adam acted on behalf of all persons. There was a sort of contract between God and Adam as our representative, so that what Adam did binds us. Our involvement in Adam's sin might better be understood in terms of natural headship, however . . . the entirety of our human nature, both physical and spiritual, material and immaterial, has been received from our parents and more distant ancestors by way of descent from the first pair of humans. On that basis, we were actually present within Adam, so that we all sinned in his act. There is no injustice, then, to our condemnation and death as a result of original sin . . . because of Adam's sin all persons receive a corrupted nature and are guilty in God's sight as well. We have . . . espoused the Augustinian view (natural headship) of the imputation of original sin. We were all present in undifferentiated form in the person of Adam, who along with Eve was the entire human race. Thus, it was not merely Adam but man who sinned. We were involved, although not personally, and are responsible for the sin.

The parallelism that Paul draws in Romans 5 between Adam and Christ in their relationship . . . is impressive. He asserts that in some parallel way what each of them did has its influence on us (as Adam's sin leads to death, so Christ's act of righteousness leads to life).

We all were involved in Adam's sin, and thus receive both the corrupted nature that was his after the fall, and the guilt and condemnation that attach to his sin. With this matter of guilt, however, just as with the imputation of Christ's righteousness, there must be some conscious and voluntary decision on our part. Until this is the case, there is only a conditional imputation of guilt. Thus, there is no condemnation until one reaches the age of responsibility. If a child dies before he or she is capable of making genuine moral decisions, there is only innocence,

and the child will experience the same type of future existence with the Lord as will those who have reached the age of moral responsibility and had their sins forgiven as a result of accepting the offer of salvation based upon Christ's atoning death . . . We become responsible and guilty when we accept or approve of our corrupt nature. (Erickson, 637-639).

The aspects of original sin

1. Original guilt - its legal aspect (condemnation)
2. Original pollution - its moral aspect (corruption)
3. Total depravity - its universal aspect (corporate fallenness)
4. Total inability - its impotent aspect (dead/inability/no response)

IV. Personal sin

A. Internal origination

1. lust of flesh, lust of eye, pride of life (1 Jn. 2:16)
2. body, soul, spirit

B. External initiation (Eph. 2:1-3)

1. World
2. Flesh
3. Devil

C. Universality

1. Overt sins - violation of God's commandments
2. Covert sins - violation of God's principles
 - a. Violation of law of love (stronger brother)
 - b. Violation of conscience (weaker brother)
 - c. Violation of laws of nature (human rejection)

D. Involvement

1. Passive - sins of omission - not doing what I should
2. Active - sins of commission - doing what I should not

E. Gravity of sin

1. Unity - all merit eternal death (Rom. 6:23; James 2:10)
2. Diversity - sin is multifaceted. Examples:
 - a. unforgivable sin (Mt. 12:40)
 - b. "unwitting" sin
 - c. willful sin (Lk. 12:41-48)

F. External manifestation (Mk. 12:29-31)

1. Godward (Rom. 1:18-23) [rejection/ungodliness]

2. Manward (Rom. 1:24-32) [corruption/unrighteousness]

** Revelation brings responsibility. The more we know the more we are accountable.

EVANGELICALS AND CATHOLICS TOGETHER: A NEW INITIATIVE

*"The Gift of Salvation": A remarkable statement
on what we mean by the gospel.*

AN EVANGELICAL ASSESSMENT BY TIMOTHY GEORGE

The Gift of Salvation," published here for the first time, was adopted by a group of Catholic and evangelical theologians, of which I was a part, meeting in New York City on October 7, 1997. Unlike the Lutheran-Catholic Joint Declaration on the Doctrine of Justification issued earlier this year, this statement is not the result of an officially sponsored dialogue, but the collaborative work of individuals who speak from and to, but not for, our several communities. This statement is being translated into various languages and will be distributed to pastors and church leaders around the world. We invite all Christians to consider what we have been able to say together about the gift of salvation.

We come together by the common recognition that all who truly believe in Jesus as Savior and Lord are indeed, by God's grace, brothers and sisters in Christ. We sense that urgency of our Lord's high priestly prayer for all his disciples—"that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17:21). True Christian unity, we believe,

is not so much a goal to be achieved as a gift to be received. To this end, we have tried to speak with both clarity and charity, rejoicing in the remarkable convergence we have discovered, while ever mindful of the persistent and serious differences that remain.

We reflect the kind of ecumenical euphoria that assumes the way to peace in the church is to downplay doctrine and theology. We are committed to an ecumenism of conviction, not an ecumenism of accommodation. In his encyclical *Ut Unum Sint* (That All May Be One), Pope John Paul II has reiterated this same theme: "In matters of faith, compromise is in contradiction with God, who is Truth. In the Body of Christ, the Way and the Truth and the Life, who could consider legitimate a reconciliation brought about at the expense of truth?"

"The Gift of Salvation" has been made possible by a major realignment in ecumenical discourse: the coalescence of believing Roman Catholics and faithful evangelicals who both affirm the substance of historic Christian orthodoxy against the ideology of theological pluralism that marks much mainline Protestant thought as well as avant-garde Catholic

faith alone and the biblical mandate for world missions and world evangelization.

Evangelicals believe that justification by faith alone is at the heart of the gospel. It is, as Luther said in 1537, "the first and chief article," which cannot be "given up or compromised." The language about justification in "The Gift of Salvation" echoes the Thirty-Nine Articles of the Church of England: "We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings."

We rejoice that our Roman Catholic interlocutors have been able to agree with us that the doctrine of justification set forth in this document agrees with what the Reformers meant by justification by faith alone (*faith fidei*). This, we believe, is a major step forward, but it still does not resolve all of the differences between our two traditions on this crucial matter. In connection with the Lutheran-Catholic Joint Declaration, new questions are being asked about the status of the mutual condemnations of the sixteenth century, including those concerning the doctrine of justification. For their part, evangelicals must not allow *sola fide* to become a pretext for "easy believism" or antinomianism, both distortions of Reformation soteriology. Thus among the items requiring further discussion, we have included this quotation from John Calvin: "We are justified by faith alone, but the

faith that justifies is not alone."

Equally important is the normative status of justification by faith alone in relation to other doctrines and practices. For the Reformers, justification was the criterion by which they evaluated the piety and teaching of the medieval church. This led them to call into question purgatory, relics, indulgences, the excesses of Marian devotion, and invocation of the saints—issues that still divide Catholics and evangelicals today. These and many other matters that are not even broached in this document, such as the role of the papacy and Scripture and tradition, are "necessarily interrelated" with what we have here affirmed together. The task of reforming the church on the basis of the Word of God still remains today: *ecclesia semper reformanda* (the church always reforming).

Certain critics of ECT interpreted its structures against proselytism as a subtle attempt to undercut the witness of evangelical missionaries in largely Catholic countries. While this was never the intention of ECT, "The Gift of Salvation" says explicitly that evangelicals should preach the gospel to Catholics, and Catholics to evangelicals. We do not assume that all nominal Catholics are true believers in Jesus, nor that all nominal evangelicals are genuine followers of the Lord. As Cardinal Edward Cassidy reminded us at our meeting in October, it is far more

important for one truly to know Jesus and find salvation in him than to belong without conviction to any particular community. At the same time, those who do know and love Jesus must pray and support one another in all that they are doing for the cause of Christ, never stooping to underhanded tactics or deceptive methods in their witness for the gospel.

As evangelicals and Catholics pursue theological dialogue, moved by our love for the truth and our love for one another, we must not let our discussions degenerate into a kind of armchair ecumenism, heady, aloof, and divorced from an awareness of "the pestilence that stalks in darkness, [and] the destruction that wastes at noonday" (Ps. 91:6). All who believe in Jesus, Catholics and evangelicals alike, are comrades in a common struggle, not a struggle against one another, but against the Prince of Evil himself, a spiritual conflict with the powers and potentates of this dark world. In a culture of death, we bear witness together to the Lord of life, our crucified, risen, and returning Savior. His triumph we celebrate, his gospel we proclaim, his joy we share, his kingdom we await. Jesus is Victor!

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EVANGELICALS AND CATHOLICS TOGETHER

THE GIFT OF SALVATION

For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him.

(John 3:16-17)

We give thanks to God that in recent years many Evangelicals and Catholics, ourselves among them, have been able to express a common faith in Christ and so to acknowledge one another as brothers and sisters in Christ. We confess together one God, the Father, the Son and the Holy Spirit; we confess Jesus Christ the Incarnate Son of God; we affirm the binding authority of Holy Scripture, God's inspired

Word; and we acknowledge the Apostles' and Nicene creeds as faithful witnesses to that Word.

The effectiveness of our witness for Christ depends upon the work of the Holy Spirit, who calls and empowers us to confess together the meaning of the salvation promised and accomplished in Christ Jesus our Lord. Through prayer and study of Holy Scripture, and aided by the Church's reflection on the sacred text from earliest times, we have found that, notwithstanding some persistent and serious differences, we can together bear witness to the gift of salvation in Jesus Christ. To this saving gift we now testify, speaking not for, but from and to, our several communities.

God created us to manifest his glory and to give us eternal life

in fellowship with himself, but our disobedience intervened and brought us under condemnation. As members of the fallen human race, we come into the world estranged from God and in a state of rebellion. This original sin is compounded by our personal acts of sinfulness. The catastrophic consequences of sin are such that we are powerless to restore the ruptured bonds of union with God. Only in the light of what God has done to restore our fellowship with him do we see the full enormity of our loss. The gravity of our plight and the greatness of God's love are brought home to us by the life, suffering, death, and resurrection of Jesus Christ. "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

God the Creator is also God the Redeemer, offering salvation to the world. "God desires all to be saved and come to a knowledge of the truth" (1 Timothy 2:4). The restoration of communion with God is absolutely dependent upon Jesus Christ, true God and true man, for he is "the one mediator between God and men" (1 Timothy 2:5), and "there is no other name under heaven given among men by which we must be saved" (Acts 4:12). Jesus said, "No one comes to the Father but by me" (John 14:6). He is the holy and righteous one who was put to death for our sins, "the righteous for the unrighteous, that he might bring us to God" (1 Peter 3:18).

The New Testament speaks of salvation in various ways. Salvation is ultimate or eschatological rescue from sin and its consequences, the final state of safety and glory to which we are brought in both body and soul. "Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God." "Salvation is nearer to us now than when we first believed" (Romans 5:9, 13:11). Salvation is also a present reality. We are told that "he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy" (Titus 3:5). The present reality of salvation is an anticipation and foretaste of salvation in its promised fullness.

Always it is clear that the work of redemption has been accomplished by Christ's atoning sacrifice on the cross. "Christ redeemed us from the curse of the law by becoming a curse for us" (Galatians 3:13). Scripture describes the consequences of Christ's redemptive work in several ways, among which are: justification, reconciliation, restoration of friendship with God, and rebirth from above by which we are adopted as children of God and made heirs of the Kingdom. "When the time had fully come, God sent his son, born of a woman, born under law, that we might receive the adoption of sons" (Galatians 4:4-5).

Justification is central to the scriptural account of salvation, and its meaning has been much debated between Protestants and Catholics. We agree that justification is not earned by any good works or merits of our own; it is entirely God's gift, conferred through the Father's sheer graciousness, out of the love that he bears us in his Son, who suffered on our behalf and rose from the dead for our justification. Jesus was "put to death for our trespasses and raised for our justification" (Romans 4:25). In justification, God, on the basis of Christ's righteousness alone, declares us to be no longer his rebellious enemies but his forgiven friends, and by virtue of his declaration it is so.

The New Testament makes it clear that the gift of justification is received through faith. "By grace you have been saved through faith; and this is not your own doing, it is the gift of God"

(Ephesians 2:8). By faith, which is also the gift of God, we repent of our sins and freely adhere to the gospel, the good news of God's saving work for us in Christ. By our response of faith to Christ, we enter into the blessings promised by the gospel. Faith is not merely intellectual assent but an act of the whole person, involving the mind, the will, and the affections, issuing in a changed life. We understand that what we here affirm is in agreement with what the Reformation traditions have meant by justification by faith alone (*sola fide*).

In justification we receive the gift of the Holy Spirit, through whom the love of God is poured forth into our hearts (Romans 5:5). The grace of Christ and the gift of the Spirit received, through faith (Galatians 3:14) are experienced and expressed in diverse ways by different Christians and in different Christian traditions, but God's gift is never dependent upon our human experience or our ways of expressing that experience.

While faith is inherently personal, it is not a purely private possession but involves participation in the body of Christ. By baptism we are visibly incorporated into the community of faith and committed to a life of discipleship. "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:4).

By their faith and baptism, Christians are bound to live according to the call of love in obedience to Jesus Christ the Lord. Scripture calls this the life of holiness, or sanctification. "Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God" (2 Corinthians 7:1). Sanctification is not fully accomplished at the beginning of our life in Christ, but is progressively furthered as we struggle with God's grace and help against adversity and temptation. In this struggle we are assured that Christ's grace will be sufficient for us, enabling us to persevere to the end. When we fail, we can still turn to God in humble repentance and confidently ask for, and receive, his forgiveness.

We may therefore have assured hope for the eternal life promised to us in Christ. As we have shared in his sufferings, we will share in his final glory. "We shall be like him, for we shall see him as he is" (1 John 3:2). While we dare not presume upon the grace of God, the promise of God in Christ is utterly reliable, and faith in that promise overcomes anxiety about our eternal future. We are bound by faith itself to have firm hope, to encourage one another in that hope, and in such hope we rejoice. For believers "through faith are shielded by God's power until the coming of the salvation to be revealed in the last time" (1 Peter 1:5).

Thus it is that as justified sinners we have been saved, we are being saved, and we will be saved. All this is the gift of God. Faith issues in a confident hope for a new heaven and a new earth in which God's creating and redeeming purposes are gloriously fulfilled. "Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

As believers we are sent into the world and commissioned to be bearers of the good news, to serve one another in love, to do good to all, and to evangelize everyone everywhere. It is our responsibility

ity and firm resolve to bring to the whole world the tidings of God's love and of the salvation accomplished in our crucifixion, risen, and returning Lord. Many are in grave peril of being eternally lost because they do not know the way to salvation.

In obedience to the Great Commission of our Lord, we commit ourselves to evangelizing everyone. We must share the fullness of God's saving truth with all, including members of our several communities. Evangelicals must speak the gospel to Catholics and Catholics to Evangelicals, always speaking the truth in love, so that "working hard to maintain the unity of the Spirit in the bond of peace . . . the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God" (Ephesians 4:3, 12-13).

Moreover, we defend religious freedom for all. Such freedom is grounded in the dignity of the human person created in the image of God and must be protected also in civil law.

We must not allow our witness as Christians to be compromised by half-hearted discipleship or needlessly divisive disputes. While we rejoice in the unity we have discovered and are confident of the fundamental truths about the gift of salvation we have affirmed, we recognize that there are necessarily interrelated questions that require further and urgent exploration. Among such questions are these: the meaning of baptismal regeneration, the Eucharist, and sacramental grace; the historic uses of the language of justification as it relates to imputed and transformative righteousness; the normative status of justification in relation to all Christian doctrine; the assertion that while

justification is by faith alone, the faith that receives salvation is never alone; diverse understandings of merit, reward, purgatory, and indulgences; Marian devotion and the assistance of the saints in the life of salvation; and the possibility of salvation for those who have not been evangelized.

On these and other questions, we recognize that there are also some differences within both the Evangelical and Catholic communities. We are committed to examining these questions further in our continuing conversations. All who truly believe in Jesus Christ are brothers and sisters in the Lord and must not allow their differences, however important, to undermine this great truth, or to deflect them from bearing witness together to God's gift of salvation in Christ. "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought" (1 Corinthians 1:10).

As Evangelicals who thank God for the heritage of the Reformation and affirm with conviction its classic confessions, as Catholics who are conscientiously faithful to the teaching of the Catholic Church, and as disciples together of the Lord Jesus Christ who recognize our debt to our Christian forebears and our obligations to our contemporaries and those who will come after us, we affirm our unity in the gospel that we have here professed. In our continuing discussions, we seek no unity other than unity in the truth. Only unity in the truth can be pleasing to the Lord and Savior whom we together serve, for he is "the way, the truth, and the life" (John 14:6).

EVANGELICALS

- Dr. Gerald L. Bray (Beeson Divinity School)
 Dr. Bill Bright (Campus Crusade for Christ)
 Dr. Harold O. J. Brown (Trinity Evangelical Divinity School)
 Mr. Charles Colson (Prison Fellowship)
 Bishop William C. Frey (Episcopal Church)
 Dr. Timothy George (Beeson Divinity School)
 Dr. Os Guinness (The Trinity Forum)
 Dr. Kent R. Hill (Eastern Nazarene College)
 The Rev. Max Lucado (Oak Hills Church of Christ, San Antonio, Texas)
 Dr. T. M. Moore (Chesapeake Theological Seminary)
 Dr. Richard Mouw (Fuller Theological Seminary)
 Dr. Mark A. Noll (Wharton College)
 Mr. Brian F. O'Connell (Interden)
 Dr. Thomas Oden (Drew University)
 Dr. James I. Packer (Regent College, British Columbia)
 Dr. Timothy R. Phillips (Wharton College)
 Dr. John Rodgers (Trinity Episcopal School for Ministry)
 Dr. John Woodbridge (Trinity Evangelical Divinity School)

ROMAN CATHOLICS

- Fr. James J. Buckley (Loyola College in Maryland)
 Fr. J. A. Di Noia, O.P. (Dominican House of Studies)
 Fr. Avery Dulles, S.J. (Fordham University)
 Fr. Thomas Guadino (Ston Hall University)
 Dr. Peter Kreeft (Boston College)
 Fr. Matthew L. Lamb (Boston College)
 Fr. Eugene LaVerdiere, S.S.S. (Emmanuel)
 Fr. Francis Martin (John Paul II Institute for Studies on Marriage and Family)
 Mr. Ralph Martin (Renewal Ministries)
 Fr. Richard John Neuhaus (Religion and Public Life)
 Mr. Michael Novak (American Enterprise Institute)
 Fr. Edward Oakes, S.J. (Regis University)
 Fr. Thomas P. Rausch, S.J. (Loyola Marymount University)
 Mr. George Weigel (Ethics and Public Policy Center)
 Dr. Robert Louis Wilken (University of Virginia)

The Meaning of the Word "Salvation" in the New Testament

I. The meanings expected in the New Testament from a study of relevant literature:

In the Greek, Old Testament and intertestamental usage the root meaning of sozo, soteria has remained "deliver, deliverance" and its derivatives have remained "to keep, to preserve, to benefit." The context has determined both the agency (whether it be inanimate, human or divine) and the predicament (physical or moral distress). Hence, a Greek writing in the Stoic framework may see a limited Zeus as the agent saving a mortal from the destiny of fate. An O.T. prophet sees God as the ultimate and only deliverer from all moral and physical distress. A dualist like Philo may stress the salvation of the spiritual, whereas a secularist like Josephus may stress God's deliverance from physical calamity with no mention of eschatological deliverance.

- II. The meanings discovered in the New Testament from a general survey of its literature.
- A. Temporal deliverance from physical illness (Mt. 9:21-22; Mk. 5:23)
 - B. Absolute deliverance from sin and death (Jn. 3:16-17; Rom. 6:23; 1 Tim. 1:15)
 - C. Past, present and future aspects of absolute deliverance
 - 1. Past "salvation of a sinner" (Rom. 8:24; Eph. 2:5; Titus 3:5)
 - 2. Present deliverance-either spiritual or physical-of a believer (2 Cor. 1:5-6; 2 Cor. 7:9-10; Phil. 1:19; 1 Tim. 4:16)
 - 3. Future-consummating salvation in glorification and resurrection (Rom. 8:28-30; 13:11; 1 Jn. 3:1-3)
 - D. Their relationship to each other
 - 1. The past aspect is the motivation for the present aspect (Rom. 6:1-11, 2 Pet. 1:9) and the guarantee of the future aspect (Rom. 8:28-30; Eph. 1:13, 14)
 - 2. The present aspect is motivated both by the past and the future aspect (2 Pet. 1:4; 3:4, 9, 11)

III. The five warning passages of Hebrews (2:1-4; 3:7-4:13; 5:11-6:20; 10:26-39; 12:14-29)

Are they for:

- 1. Believers in danger of losing their salvation?
- 2. Professing church members but not possessing church members?
- 3. Believers in danger of losing temporal benefits of salvation (i.e., earthly blessings and heavenly rewards)?
- 4. Hypothetical illustration to warn and encourage to press on (Erickson)
- 5. Visible church in view, thus both 2 & 3.

WHAT ARE THEY SAYING IN:

The Openness of God: A Biblical Challenge to the Traditional Understanding of God.
By Clark Pinnock *et al.* Downers Grove: InterVarsity, 1994.

Throughout the history of the Christian tradition, God stands supremely transcendent, independent of the influence of His Creation. God is sufficiently removed from the temporal order and his knowledge of all events, future, past and present, is exhaustive, even meticulous. God is absolute in his power, able to do anything. Nothing takes him by surprise, and nothing thwarts his plan. He exercises such control over the universe that we can always be assured that "everything in our lives happens in precise accordance with God's will" (p. 15).

However, this perspective is flawed and in need of alteration, revision or abandonment according to Freewill theism. J. Sanders calls this "the theologically correct," view, one that has dominated western thought since the Greeks. It is in need of a radical overhaul. The following summarizes the "new theology" of the openness perspective:

- 1) God enters into a reciprocal relationship with creation. He is not an immutable and impassible force who disinterestedly imposes his will upon a helpless creation, but rather he (she) is a loving parent who freely enters into partnership with his world, a personal deity who opens himself up to the risks of history.
- 2) Biblical references to God's changelessness are declarations concerning God's character in relation to his Creation rather than propositions about his existence. The Biblical emphasis falls upon divine faithfulness rather than some abstract notion of essential immutability. "God is changeless in nature, but his nature is that of a creative person who interacts. God's immutability does not rule out God's responsiveness" (Pinnock, p. 118).
- 3) The authors argue for an open--bilateral--view of history. God is not "an aloof monarch, removed from the contingencies of the world, unchangeable in every aspect of being, an all-determining and irresistible power, aware of everything that will ever happen and never taking risks," but rather "a caring parent with qualities of love and responsiveness, generosity and sensitivity, openness and vulnerability, a person (rather than a metaphysical principle) who experiences the world, responds to what happens, relates to us and interacts dynamically with humans" (p. 103).
- 4) Traditional categories such as sovereignty, omniscience and omnipotence must be rethought if history has meaning for God and if humans make meaningful historical decisions. "God's plans are not cast-iron molds to which the course of history passively and perfectly conforms" (p. 37). God is so sovereign, so comfortable in his power and purpose, that he "makes room for others."
- 5) Classical divine attributes of omniscience and omnipotence must be radically revised under the open view of God. Omniscience, understood as an exhaustive knowledge of all things and events, is affirmed regarding the past and present, but denied regarding the future. If the future is totally known by God, the future is closed, and thus it is in fact caused or determined by God (p. 114, 134-137). The majority (orthodox) tradition's

attempt to preserve the notion of divine foreknowledge via compatibilism or middle knowledge is in the final analysis a huge exercise in the irrelevant (p. 163).

If God created human beings as free historical agents, God may know the natures and contexts of human agents in such a way that he is able to predict their choices, but he cannot possess exhaustive knowledge of how they will exercise that freedom. The controlling principle is the freedom of the human agent.

6) Calvinism is rejected outright, though the authors' caricature of it is unfortunate and unworthy of genuine and sincere scholarship. Hasker says, "The central idea of Calvinism is quite simple: everything that happens, with no exceptions, is efficaciously determined by God in accordance with his eternal decrees" (p. 141). The God-man relationship is thus one of a puppetmaster pulling the strings on a marionette, for human historical involvement and responsibility "is irrelevant to the efficacious divine decrees postulated by Calvinism" (p. 142). "Calvinism asserts that, unconstrained by any requirement other than his own will, God has deliberately chosen to cause all of the horrible evils that afflict our world" (p. 152). Calvinism is a synonym for raw determinism. Both Aquinas and Luther were also theological determinists (e.g. p. 158).

In sum, Classic theism needs a facelift as we approach a new millennium. This "new look" God will certainly be distinctively different from the one the church has known for the past 2000 years. He is far more (post) modern than He is biblical.

RELIGION

Broad is the path...

Many byroads to heaven? Has Rome gone universalistic?

BY CARL F. H. HENRY

Some evangelicals are probing evidence that the Vatican has embraced universal salvation. Pope John Paul II, they note, affirms that adherents of non-Christian faiths, if they have never heard the gospel, can be saved without accepting Christ. Critics involved in current Evangelical-Catholic doctrinal disputes are suggesting that this invites a shift in priorities from the issue of justification by faith to an evaluation of Catholic universalism.

John Paul II reportedly holds that the universal search for faith already embraces an implicitly genuine faith and that this satisfies the necessary condition for salvation. The Second Vatican Council declared that all who are ignorant of the gospel, yet who sincerely search for God, will be assisted by divine grace and accorded the help necessary for salvation.

To be sure, no denial is here involved that salvation is found through Jesus Christ alone. But salvation is not limited to Christians only, this view holds, since Christ's saving work is alleged to be appropriated in diverse ways by non-Christians. Yet to say that humans can be saved by Christ's redemptive work without personal faith in him seems to evangelical theologians to construct a multi-lane to universalism.

The new *HarperCollins Encyclopedia of Catholicism* declares that the "common opinion of Catholic theologians today" is that God wills to give salvation to "everyone who does not refuse it" (article on "universal salvific will of God," p. 1290). Vatican II taught that all "who seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience may achieve eternal salvation" (article on "salvation outside the Church," p. 1160).

John Nilson, associate professor of theology at Loyola University of Chicago, puts it this way: Vatican II taught "that those who strive to do God's will as it is made known to them in conscience can be saved" ("salvation," p. 1158). Francis X. Clooney, associate professor of theology at Boston University, notes the influence of Karl Rahner's view that "those who do not know Christ explic-

itly can nevertheless encounter him anonymously and live mysteriously in his grace."

Evangelical author Ronald Nash, professor of philosophy and theology at Reformed Theological Seminary in Orlando, says the virus that infects some erstwhile conservative scholars who are now espousing universal salvation has apparently afflicted some Catholic scholars also. "If the Vatican endorses Rahner's notion of 'anonymous Christianity,' Catholic leaders should not be surprised if evangelicals treat such a development with the same disdain that they express for evangelical departures from the Christian heritage."

Roman Catholicism allows no post-mortem remission of mortal sin. Its traditional view of purgatory seemed to offer such a possibility, however. Some recent discussion of "the final decision" holds that at death's door Christ consummates a hidden grace and offers every non-believer a

salvific option compatible with last rites and purgatory.

The further notion of a decision for Christ even after death has been championed by some modern Protestants troubled over the fate of multitudes who never hear the gospel, and by missionary converts troubled over the tremendous infant mortality in some lands and/or over the fate of their own ancestors.

Some evangelical dissidents have challenged the scriptural emphasis that the spiritual decisions made in this life irrevocably determine human destiny (Hebrews 9:27). Some appeal to Revelation 21:25 (heaven's gates forever open?) and to 1 Corinthians 15:29 (the enigmatic practice of baptism for the dead). Others appeal to Christ's preaching to imprisoned spirits (the dead?) in 1 Peter 3:19, and such declarations as that "every knee shall bow" (Philemon 2:10-11) and that God will be "all in all" (1 Corinthians 15:28).

But is this a proper reading of texts in a narrative that everywhere stresses the need of immediate decision for Christ? And does not the theme "eat, drink, and be merry for we can always nullify eternal consequences" dissolve the urgency of evangelism? *

"According to Holy Writ, eternal blessedness in Heaven is the reward for good works performed on this earth, and rewards and merit are correlative concepts. Jesus promises rich rewards in Heaven to those, who for His sake are scorned and persecuted: 'Be glad and rejoice, for your reward is very great in Heaven.' (Matt. 5:12). The judge of the World decrees eternal reward for the just on the ground of their good works: 'Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the World. For I was hungry, and you gave me to eat (Matt. 25:34). In Christ's discourses the reward motive frequently recurs (Matt. 19:29, 25:21, Luke 6:38). St. Paul, who stresses Grace so much, also emphasizes on the other hand, the meritorious nature of good works performed with Grace, by teaching that the reward is in proportion to the works: 'He will render according to every man according to his works' (Rom. 2:6) 'Every man shall receive his own reward according to his own labor' (1 Cor. 3:8). When he characterizes the eternal reward as 'the crown of justice which the Lord, the just judge, will render' (2 Tim. 4:8), he thereby shows that the good works of the just establish a legal claim to reward on God (Heb. 6:10)."

Ludwig Ott, *Fundamentals of Catholic Dogma*, trans. by Patrick Lynch, (Rockford: Tan Books and Publishers, 1955), 265.

Changing times in Rome!

COMPARISON OF CULTS, WORLD RELIGIONS, AND THE OCCULT

by Bob Wallace

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DOCTRINE	MAJOR NON-CHRISTIAN RELIGIONS OF THE EAST			
	HINDUISM	JAINISM	BUDDHISM	SIKHISM
JESUS CHRIST John 1:1-3, 14; 8:58 Col. 1:16-20	No recognition of any kind given to Christ.	No recognition of any kind given to Christ. This is regarded as a sect within Hinduism.	No recognition of any kind given to Christ.	No recognition of any kind given to Christ.
TRI-UNITY Luke 3:21-22 1 Peter 1:2 Matt. 28:19 John 15:26	God is an <i>It</i> in Philosophical Hinduism, and in Popular Hinduism there are great multitudes of Gods. In the ultimate sense, man is God.	Jainism is an atheistic religion in that it denies the existence of a Supreme Being or Creator. The universe is uncreated and eternal.	No recognition of the Tri-Unity. Most Buddhist sects are either polytheistic, pantheistic, or atheistic. (There are many different forms of Buddhism.)	The Sikh concept of God is monotheistic, but is so mystical and abstract that it borders on pantheism. Sikhs claim that all religions worship the same God under different names.
EVERYONE HAS AN ETERNAL SPIRIT Matt. 25:46 Dan. 12:2 Ecc. 12:7 Rev. 20:11-15	Yes, and it continues through many incarnations.	Same as Hinduism.	Gautama, founder of Buddhism, claimed that men have no souls.	Similar to Hinduism; includes Hindu ideas of karma and transmigration.
BORN A LOST SOUL Ps. 51:5 James 1:15 Rom. 5:12-21 1 Cor. 15:21-22	No recognition of sin and moral guilt. Sin is an illusion.	The living soul is bound to non-living matter by karma that keeps the soul in bondage to matter.	Gautama, the founder of Buddhism, claimed that men do not have souls.	Original sin not recognized. Sins committed, expiated by repeating and meditating on the name of "God"—Sat Nam.

SALVATION John 3:14-17 Acts 16:31 Rom. 3:21-30; 10:4, 9-10 Gal. 2:16	Hinduism is a works system. Forgiveness of sin does not fit into the picture of karma (cause and effect). Each person has many lives in which to reach salvation.	No mercy or grace, only works. One of the most severe systems of legalism the world has known. The ahimsa (non-injury) concept is unworkable as a practical living concept.	Theravada Buddhism: salvation by self-effort. Mahayana Buddhism: salvation of one dependent on the grace of others.	Righteous living required in addition to the grace of Sat Nam to achieve salvation.
SACRED BOOKS (AUTHORITY)	Smriti-revealed script. Smriti-tradition. These groups of books contain many contradictions.	No clear and consistent authority—the three sects do not agree on which books are canonical. None of the books put in written form till 1,000 years after founder's death.	Buddhist scriptures and sayings attributed to Gautama were written about four centuries after his death, and there is no way to be certain they are really his words.	The Granth—a most difficult book to read; worshiped by Sikhs.
SUGGESTED APPROACHES FOR PRESENTING THE CHRISTIAN FAITH	<ol style="list-style-type: none"> 1. Address the Hindu argument that all religions are the same. 2. Emphasize the unique claims of Jesus. 3. Point out that no other religion offers a real solution to the problem of sin. 4. Note that all books of the Bible are harmonious; Hindu scriptures contradict one another. 5. Inform that man is born as a lost human headed for eternity in hell because he inherits the sin of Adam as federal head of the race, he inherits a sin nature, and he will sin during life. 	<ol style="list-style-type: none"> 1. The ahimsa concept is unworkable since there is no way a human being can avoid killing living organisms by the millions. 2. Note that though the problem of sin is defined differently, it is important in this religion. The issue is whether a sinner can atone for his own sins. 3. There is no clear and consistent authority as compared to the Bible. 4. Adapt arguments from Hinduism. Point out that we live in a cursed environment, as evidenced by disease, war, injustice, etc. 	<ol style="list-style-type: none"> 1. Give a positive and clear exposition of the claims of Christ, and His victory over sin and death. 2. Christ offers salvation; Buddhism does not. Each person must work out his own salvation. 3. Adjust and accommodate for the manner in which Buddhism has become embedded in the culture. 4. Make a strong case for the Bible—archeology, history, and prophecy. 	<ol style="list-style-type: none"> 1. Emphasize the personality and work of Jesus, and His substitutionary death on behalf of sinful men. 2. Note that the God of the Bible is NOT worshiped by all religions—the Tri-Unity is unique! 3. Stress should be placed on the vitality of a personal relationship with Christ. 4. Point out that a scripture should be easily readable to all who may be motivated to read it. 5. Adapt Hinduism arguments. Make a strong case for the Bible.

DOCTRINE	MAJOR NON-CHRISTIAN RELIGIONS OF THE EAST			
	ZOROASTRIANISM	CONFUCIANISM	TAOISM	SHINTOISM
JESUS CHRIST John 1:1-3, 14; 8:58 Col. 1:16-20	(A "Saviour/Deliverer" will come.) No recognition of Jesus Christ. (This religion closest to Christianity of Eastern religions.)	Jesus Christ is not recognized. There is just a hint of God and heaven.	Jesus Christ is not recognized. There is no personal Creator-God. Popular Taoism degenerated into a system of magical practices and incantations.	There is no recognition of Jesus Christ.
TRI-UNITY Luke 3:21-22 1 Peter 1:2 Matt. 28:19 John 15:26	Tri-Unity is not recognized. In its place is a dualism of a Good God and an Evil God.	The Tri-Unity is not recognized. There is just a hint of God and heaven. This is a combination of ancestor worship, animism, and social traditions.	The Tri-Unity is not recognized. There is no Father, Son, and Holy Spirit. Taoism is involved with nature, mysticism, and impersonal principles.	There is no personal Creator-God. Shintoism involves polytheism and nature worship.
EVERYONE HAS AN ETERNAL SPIRIT Matt. 25:46 Dan. 12:2 Ecc. 12:7 Rev. 20:11-15	Yes	Not recognized	Not recognized	Not recognized
BORN A LOST SOUL Ps. 51:5 James 1:15 Rom. 5:12-21 1 Cor. 15:21-22	No	No. Human nature is good.	Not acknowledged	No. The gods made man, and therefore man is good.

SALVATION John 3:14-17 Acts 16:31 Rom. 3:21-30; 10:4, 9-10 Gal. 2:16	Salvation by works, not faith. If good works outweigh bad works, one is allowed into heaven. (There will be sinners in heaven.)	Salvation is not needed—human nature is good.	Salvation is achieved by following the Tao—living a life of simplicity and quiet.	Salvation is deliverance from the trouble and evil of the world. No concept of sin and depravity. No Saviour needed.
SACRED BOOKS (AUTHORITY)	The Zend-Avesta (This religion is characterized by empty ritual, ceremonial forms, and by legalism.)	Analects, the sayings of Confucius.	Known as the Tao Tsang, and consists of about 1,120 volumes.	Eighth century Kojiki and Nihongi are entirely unverifiable, based on stories devoid of any historical facts.
SUGGESTED APPROACHES FOR PRESENTING THE CHRISTIAN FAITH	<ol style="list-style-type: none"> 1. Emphasize the problem of sin and the futility of works. Few, if any, can be certain of their salvation with such a credit/balance kind of belief. 2. Zoroastrianism offers ritual and teaching, but Christ offers a relationship. 3. Zoroastrianism teaches that a Savior will come; Christians know that a Saviour <i>has</i> come, which should offer a good point of entry. 4. Make a strong case for the Bible. 	<ol style="list-style-type: none"> 1. Point out difference between the ethics of Confucianism and the NEED of salvation through Christ. 2. Human nature is NOT good; we are all born as lost souls headed for eternity in hell. 3. Point out/emphasize the totally different characters of Confucianism with its ancestor worship, animism, and social traditions, and the faith of Jesus Christ. 4. Make a strong case for the Bible—archeology, history, and prophecy. 	<ol style="list-style-type: none"> 1. Point out that Taoism is not a revelation from a personal Creator; its only authority is human speculation. 2. Emphasize that people think and practice evil things, and this is proven by the evidence of our senses and thoughts. 3. The ministry of the Holy Spirit in convicting men of their sin, and revealing the path to salvation should be made clear. 4. Note that people involved with popular forms of this religion are plagued with demonic possession and fear. 	<ol style="list-style-type: none"> 1. One of the most important issues is the problem of sin. The cruelty and moral guilt of man must be acknowledged, and Christ shown to be the solution. 2. Reliability of the Bible as affirmed by archeology, history, and fulfilled prophecy must be contrasted with the pure myths of the Kojiki and Nihongi. 3. Emphasis must be placed on the resurrection of Jesus as a victorious alternative to the centuries of ancestor worship found in Shinto.

DOCTRINE	MAJOR NON-CHRISTIAN RELIGIONS OF THE EAST		PSEUDO-CHRISTIAN RELIGIONS OF THE WEST	
	ISLAM	JUDAISM	MORMONISM	JEHOVAH'S WITNESSES
JESUS CHRIST John 1:1-3, 14; 8:58 Col. 1:16-20	Jesus Christ is nothing more than a prophet of God.	Rabbinic teaching holds that there must be two Messiahs: Son of Joseph, who would die; and Son of David, who would establish the kingdom on earth.	Jesus Christ, spirit brother of Lucifer, received a body of flesh and bone and is now elevated to deity. He is referred to as our "elder brother," one of many gods.	Jesus is a god, not God the Son. He is represented as the first creation of Jehovah. Before his incarnation he was Michael, captain of Jehovah's hosts.
TRI-UNITY Luke 3:21-22 1 Peter 1:2 Matt. 28:19 John 15:26	There is only one God—Allah.	There is only one God—Yahweh.	Mormon theology is henotheistic—it exalts one God (the Father-God) above the other gods in the universe. The Holy Spirit is an impersonal spiritual "fluid."	The doctrine of the Tri-Unity is denied emphatically. The deity of the Holy Spirit is denied—he is likened to a radar beam.
EVERYONE HAS AN ETERNAL SPIRIT Matt. 25:46 Dan. 12:2 Ecc. 12:7 Rev. 20:11-15	Yes	Yes	Yes	They argue for painless extinction, indicating man does not possess an immortal soul, just a combination of breath and flesh.
BORN A LOST SOUL Ps. 51:5 James 1:15 Rom. 5:12-21 1 Cor. 15:21-22	No	Judaism rejects the doctrine of original sin, saying that sin is an act not a state.	Mormons deny the doctrine of original sin and teach that the Fall of man was a good and necessary thing. There is no imputed sin nature.	Adam's sin imputed to mankind, as federal head of the race. However, a sin nature apparently not inherited by the race.

SALVATION John 3:14-17 Acts 16:31 Rom. 3:21-30; 10:4, 9-10 Gal. 2:16	After the resurrection, each man's deeds will be weighed to determine his destiny—heaven or hell.	Man does not need redemption. Repentance (turning back to God) is all that is needed when one fails to live according to the Law. (Torah)	Christ's death and atonement only removes guilt for past sins. Man must earn own salvation by Christ + good works, repentance, baptism by immersion, laying on of hands, and obedience to Mormon teaching.	Christ's death removed effects of Adam's sin, and puts man in a position to work out his own salvation.
SACRED BOOKS (AUTHORITY)	Koran—most important Taure Pentateuch (of Moses) Zabur (Psalms of David) Injil (Evangel of Jesus)	The Torah The Old Testament The Talmud	The Bible, the Book of Mormon, Doctrines and Covenants, and the Pearl of Great Price. The Book of Mormon is a plagiaristic fraud.	"The New World Translation" of the Bible. An anonymous, gross distortion of Scripture.
SUGGESTED APPROACHES FOR PRESENTING THE CHRISTIAN FAITH	<ol style="list-style-type: none"> 1. Christians must focus on the problem of sin, contrasting what God of the Bible has done about it with what Allah has NOT done. 2. Because of sectarian differences questions should be asked to determine particular views. 3. Point out that the Muslim has no personal relationship with God. 4. Focus on the true deity of Jesus Christ, the lost nature of man, and the salvation offered by Jesus. 5. Point out the error of works righteousness. 	<ol style="list-style-type: none"> 1. Get acknowledgment that the original Christians were all Jews. 2. Note that a Jew does not have to give up his Jewishness to become a Christian—Christianity is not a Gentile religion. 3. Point out that the New Testament was written by Jews (except Luke), and that Jesus was a Jew. 4. Focus on the meaning of Christ's sacrificial death and the fact of His resurrection. Emphasize Isaiah 53 as prophetic of Jesus' coming, and the New Testament resolving the Old Testament paradox of two Messiahs (One, twice). 	<ol style="list-style-type: none"> 1. Learn and attack the "pillars" of Mormonism; Melchizedek priesthood; nature of God; repentance; works salvation; hell; becoming a god; etc. 2. Point out that the teachings of Mormonism cannot be reconciled with the Bible—challenge them to compare. 3. Show a copy of the Smithsonian Institute publication that proves the Book of Mormon is a fantasy. The archeology of the New World refutes the Book of Mormon. 4. Show evidence of plagiarism from the King James Bible in the Book of Mormon. 	<ol style="list-style-type: none"> 1. Challenge them to be willing to abide by the verdict of the Bible regardless of J.W. teachings. 2. Present a clear biblical case for Christ's and Holy Spirit's deity, and persist until accepted. J.W. will then crumble. 3. Be prepared to do battle with their "proof texts." Insist on looking at the complete context of each "proof text." 4. Present a clear biblical case for the Tri-Unity & persist until accepted. 5. Demonstrate that their teachings follow exactly those of their founder Russell who was an uneducated opportunist.

DOCTRINE	PSEUDO-CHRISTIAN RELIGIONS OF THE WEST			
	CHRISTIAN SCIENCE	SEVENTH-DAY ADVENTISM	UNITY SCHOOL/CHRISTIANITY	THEOSOPHY
JESUS CHRIST John 1:1-3, 14; 8:58 Col. 1:16-20	Jesus' deity denied. Jesus did not die on the cross—it was illusory. The C. S. Jesus is a principle, an idea, a gnostic Jesus.	Orthodox position in regard to Jesus Christ.	Jesus Christ was <i>not</i> the Christ. Jesus was only a man who possessed a spiritual identity known as the Christ. Christ did not die to pay for our sins.	Denies that Jesus is the Christ. Only difference between Jesus and other men is that He is further along in the evolutionary cycle. Denies His bodily resurrection.
TRI-UNITY Luke 3:21-22 1 Peter 1:2 Matt. 28:19 John 15:26	The doctrine of the Tri-Unity is denied. The soul or mind of man is God. The Holy Spirit is Christian Science itself.	Orthodox position in regard to Tri-Unity.	God is not a Person, but a principle. God does not possess life, intelligence, and will. God is life, intelligence, and will. God is in each person. (pantheistic)	God has no intellect, emotions, or will. No personal attributes. This is also a Gnostic-type religion.
EVERYONE HAS AN ETERNAL SPIRIT Matt. 25:46 Dan. 12:2 Ecc. 12:7 Rev. 20:11-15	Man exists as part of the great Mind, since Mind is ALL.	Man enters into "soul sleep" at physical death, and is regenerated at resurrection. (non-orthodox).	Yes, through endless reincarnations.	Yes, through many reincarnations and interludes in purgatory (Kamaloka).
BORN A LOST SOUL Ps. 51:5 James 1:15 Rom. 5:12-21 1 Cor. 15:21-22	Man is not in a fallen state and he is incapable of sin.	Orthodox position on the condition of the natural man.	Men are not sinners in need of a Saviour.	Personal sin removed by suffering in Kamaloka, and personal salvation obtained through various reincarnations ending in absorption of the individual ego.

SALVATION John 3:14-17 Acts 16:31 Rom. 3:21-30; 10:4, 9-10 Gal. 2:16	Salvation consists of mental deliverance from error. A Saviour is not necessary.	Orthodox position on salvation. (The wicked will be annihilated.)	Atonement reunites our consciousness with the God-consciousness. Salvation occurs when one believes this doctrine and removes himself from the illusion of sin.	Follows Hinduism's teaching of self-salvation through meditation, mystical experiences, knowledge, and effort. Jesus' vicarious death is repulsive.
SACRED BOOKS (AUTHORITY)	The Bible—with numerous corrections to make it fit Mary Baker Eddy's ideas. (Miscellaneous Writings, and Science and Health.)	The Bible—supplemented by the writings of Ellen G. White.	The Bible is only one of many books that contain spiritual truth.	The Secret Doctrine. Isis Unveiled. The Sacred Books of the East (plus direct revelation from the "Mahatmas").
SUGGESTED APPROACHES FOR PRESENTING THE CHRISTIAN FAITH	<ol style="list-style-type: none"> 1. Demonstrate from the Bible the deity of Jesus Christ, and the constitution of the Tri-Unity. 2. Prove from the Bible that man is born as a lost soul headed for eternity in hell. 3. Show that Jesus was the incarnation of Christ, and that He died on the cross to provide a way out for mankind. 4. Demonstrate through Scripture that man cannot achieve salvation through good works; he must through faith in Christ change his allegiance from the world to Jesus. 5. Show that this cult is based on obvious logical fallacies and pseudophilosophical jargon. 	<ol style="list-style-type: none"> 1. Recognize that the Adventist may well be a born-again believer. 2. Be firm in your knowledge of and argument for not being under the Law. 3. Be prepared to defend your position against soul-sleep. 4. Point out that the Bible does not support the doctrine of the destruction of the wicked. 5. Be armed to defend the doctrine of the eternal spirit. 6. Since the Adventist acknowledges the infallibility of the Bible, a sound grasp of the Scriptures that apply to the above doctrines is indispensable and effective. 	<ol style="list-style-type: none"> 1. Skewer the perverted doctrine of the Trinity held by the Unity School by direct reference to the appropriate Scriptures. 2. Point out that Christ Jesus was not a perfect man indwelt by the Christ-consciousness present in every person. We all then are <i>not</i> miniature "christs." 3. Emphasize that "salvation" in the form of endless reincarnations is a doctrine completely foreign to the Bible. 4. Demonstrate that the resurrection of Jesus was not spirit alone but body and spirit, and that this was the foreshadowing of the resurrection of all men. 	<ol style="list-style-type: none"> 1. One initial approach is to get an agreement on the Bible. Is it acceptable? 2. Point out that Theosophy's view of man and the universe evolving through the various planes toward a union with the Absolute is absolutely not scriptural. 3. Show that there is no concept of forgiveness of sins in Theosophy, only endless reincarnations. 4. Prove from the Bible that all persons are <i>not</i> innate divinity, and in time become christs. 5. Press to gain an acknowledgment of the vicarious sacrifice of Jesus and its application to salvation for all who believe in Him.

DOCTRINE	OCCULT RELIGIONS AND SYSTEMS			
	WITCHCRAFT & SATANISM	ASTROLOGY	SPIRITUALISM	THE KABBALAH
JESUS CHRIST John 1:1-3, 14; 8:58 Col. 1:16-20	(Not well-defined.) Jesus recognized at least to the extent of Him being the prime adversary of Satan/witchcraft.	Astrology has replaced the personal Creator with an impersonal cosmos.	Jesus was a great Jewish medium. His deity denied, along with the Virgin Birth and the Resurrection.	Not recognized (Saviour to come)
TRI-UNITY Luke 3:21-22 1 Peter 1:2 Matt. 28:19 John 15:26	Satan is the ape of God. Worshipers renounce God at black masses.	There is nothing in astrology which is comparable to the Tri-Unity, other than the cosmos and secular humanism.	God is not personal but impersonal. God is the "Great Spirit" or the "Supreme Spirit."	Utterly transcendent, the Ain Soph, with ten emanations leading to successive levels to the material world (Gnostic).
EVERYONE HAS AN ETERNAL SPIRIT Matt. 25:46 Dan. 12:2 Ecc. 12:7 Rev. 20:11-15	Not defined	Astrology is friendly to reincarnation, which then infers that man must have an eternal spirit.	A dogma of Spiritualism is that there is a continuity in the life of man, an eternal progression toward perfection of the human spirit.	The doctrine is that souls existed before they were given bodies, and they are reincarnated repeatedly.
BORN A LOST SOUL Ps. 51:5 James 1:15 Rom. 5:12-21 1 Cor. 15:21-22	Not defined	Astrology does not recognize man as a lost person in need of salvation.	There is no heaven or hell. Man is not lost; the doorway to reformation is never closed.	Each soul must accomplish a certain mission, and failing must be reincarnated until successful (metempsychosis).

SALVATION John 3:14-17 Acts 16:31 Rom. 3:21-30; 10:4, 9-10 Gal. 2:16	Not defined	Since astrology does not recognize man's lost condition, there is also no need for salvation or a means to achieve it.	Spiritualists reject the biblical concept of the sinful nature of man and his need for substitutionary atonement.	Salvation consists of the soul's ascent to God from the material world to the supernal world, by gaining esoteric knowledge about God.
SACRED BOOKS (AUTHORITY)	Some form of missal, sometimes bound in human skin.	The signs of the zodiac and their positions before Christ, based on a Ptolemaic system.	None. The Bible condemns witches, wizards, sorcerers, seers, fortune-tellers, mediums, diviners, and necromancers.	Book of Formation, Book of Splendor
SUGGESTED APPROACHES FOR PRESENTING THE CHRISTIAN FAITH	<ol style="list-style-type: none"> 1. Make discreet inquiries to determine why the person is into witchcraft/satanism; power over others, mystery; indulgence/gratification; financial success; pride and intellectual arrogance; rebellion against society. 2. Find a Scripture that will speak specifically to the reason the person is into witchcraft/satanism. 3. Point out that Satan is temporarily the ruler of this world, and get the person to read some of the many passages in Scripture describing the reality and danger in witchcraft/satanism. 4. Describe the plan of salvation. 	<ol style="list-style-type: none"> 1. Point out that the Bible repeatedly warns against divination. The Book of Daniel ridicules astrologers. 2. Disprove that the Bible supports the practice of astrology. 3. Show that astrology is actually a form of idolatry; that it relies on the creation rather than the Creator. It is a substitute for faith in God. 4. Explain that a person without Christ is a slave to the dominion of Satan, and that astrology is a tool of Satan. 5. Demonstrate the foolishness of astrology in that it is based on an earth-centered system, and is millennia out of date. 	<ol style="list-style-type: none"> 1. Note that the Scriptures clearly speak against attempts to communicate with the spirits of the dead. Make a case for the Bible being the inerrant Word of God. 2. Challenge the spiritualist to consider the very probable possibility of demonic activity in seances. 3. Point out that the Bible condemns witches, wizards, sorcerers, seers, fortune-tellers, mediums, soothsayers, diviners, and necromancers. 4. Challenge the spiritualist to test the spirit-guides/spirits with whether they confess Jesus Christ, or fail this declaration. 	<ol style="list-style-type: none"> 1. Point out that the sephiroth doctrine of the Kabbalah is a construct of man to satisfy a perceived conflict between the imminence and transcendence of God, and is not justified by either Jewish or Christian Scriptures. 2. Note that the Bible does not mention the sephiroth, and seems actually to contradict such a notion. 3. Explain that the exegetical techniques of the Kabbalah have no truth value because there is no scriptural justification for Hebrew being the sacred language, and one gets from the technique only what he puts into it through his presuppositions.

DOCTRINE	OCCULT RELIGIONS AND SYSTEMS		NEW RELIGIONS AND CULTS	
	THE I CHING	THE TAROT	TRANSCENDENTAL MEDITATION	THE UNIFICATION CHURCH
JESUS CHRIST John 1:1-3, 14; 8:58 Col. 1:16-20	Not recognized	Not recognized	No recognition given to Jesus Christ. TM is rooted in the Vedantic school of Hinduism.	Jesus Christ was a man, not the God-Man. Virgin Birth denied; the Resurrection was spiritual, not bodily.
TRI-UNITY Luke 3:21-22 1 Peter 1:2 Matt. 28:19 John 15:26	The ultimate reality is not God, but an impersonal, mysterious Tao.	Relates more to nature mysticism than to a personal God.	God is Brahman, the impersonal absolute of Hinduism.	Biblical doctrine of the Tri-Unity denied.
EVERYONE HAS AN ETERNAL SPIRIT Matt. 25:46 Dan. 12:2 Ecc. 12:7 Rev. 20:11-15	Not recognized	Not recognized	Yes, through many incarnations	Yes
BORN A LOST SOUL Ps. 51:5 James 1:15 Rom. 5:12-21 1 Cor. 15:21-22	Not recognized	Man's sinfulness is ignored.	Imputed sin and a sin nature are not recognized. Man's real problem is not sinfulness, but separation from his true Being.	Uncertain

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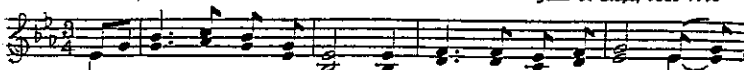
SALVATION John 3:14-17 Acts 16:31 Rom. 3:21-30; 10:4, 9-10 Gal. 2:16	Not recognized. Evil and good complement one another.	No need for a Saviour or salvation.	TM is the only way out of the field of sin, and the only way to salvation and success in life. Man must raise himself to highest consciousness.	Forgiveness of sins not necessary for salvation. One atones for his sins through constant effort. No need to turn to Jesus, turn to Moon.
SACRED BOOKS (AUTHORITY)	The Book of Changes. Used as an oracle to discover the events in the unseen world, which parallel ours, and thus predict the future.	No authority of any kind.	The Vedas The Brahma Sutras The Bhagavad-Gita, as interpreted by Maharishi Mahesh Yogi	Divine Principle
SUGGESTED APPROACHES FOR PRESENTING THE CHRISTIAN FAITH	<ol style="list-style-type: none"> 1. Show that the I Ching concept of good and evil complementing one another is dramatically opposed to biblical teaching. 2. Make a case for the archeological, historical, and prophetic testimony to the Bible. 3. Note that the roots of I Ching lie in Confucianism and Taoism; worthless mumbo-jumbo (ref. those approaches). 4. Point out that the use of I Ching is primarily divinatory, and the Bible speaks against such practices. 5. Get acknowledgment that the results of I Ching are quite ambiguous; they can easily be made to fit any situation. 	<ol style="list-style-type: none"> 1. The Tarot is much like astrology in that it is a system of divining the future. 2. The Tarot is rooted in mysticism, occultism, divination, and magic. The Bible speaks against such practices. 3. The arguments used in discussing astrology and spiritualism may be used against the user of Tarot cards. 	<ol style="list-style-type: none"> 1. Get an acknowledgment that TM is not a religion, but is a religious practice in the raja yoga tradition of Vedantic Hinduism. 2. Point out that this tradition has exclusive truth claims which cannot be reconciled with those of the Bible. 3. As for I Ching, make a case for the archeological, historical, and prophetic testimony to the Bible. 4. Explain that the technique of TM renders the mind passive; however, Christian meditation and prayer make the mind and spirit active in deepening the commitment to Jesus Christ. 	<ol style="list-style-type: none"> 1. Gain acknowledgment of the inerrant nature of the Bible, and of its revealed truth. 2. Point out that the "Rev." Moon fits Christ's description of the false messiahs who will come in the end times, trying to mislead even the elect. 3. Show that the Bible gives a clear picture of Jesus that is totally different than the one that Moon promotes. 4. Get agreement that the Bible teaches that man is born as a lost soul headed for eternity in hell, and that everyone inherits a sin nature and sins. 5. Show that the only way out for man is a salvation not of works but faith in Jesus.

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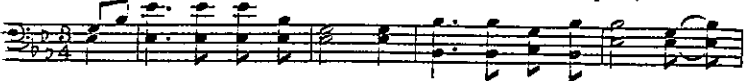
Jesus Paid It All

Eivina M. Hall, 1820-1889

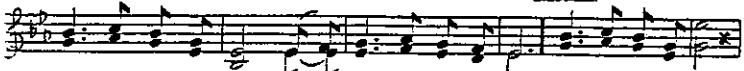
John T. Gespe, 1835-1915



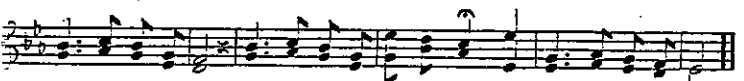
1. I hear the Sav-iour say, "Thy strength in-deed is small, Child of
2. Lord, now in-deed I find Thy power, and Thine a-lone, Can
3. For noth-ing good have I Where-by Thy grace to claim— I'll
4. And when, be-fore the throne, I stand in Him com-plete, "Je-sus



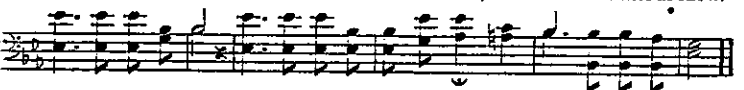
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weak-ness, watch and pray, Find in Me thine all in all."
change the lep-er's spots, And melt the heart of stone.
wash my garments white In the blood of Cal-vary's Lamb. Je-sus paid it all,
died my soul to save," My lips shall still re-peat.



All to Him I owe; Sin had left a crimson stain, He washed it white as snow.



DOCTRINE	NEW RELIGIONS AND CULTS	
	HARE KRISHNA MOVEMENT	THE WAY INTERNATIONAL
JESUS CHRIST John 1:1-3, 14; 8:58 Col. 1:16-20	Not recognized	Jesus is the Son of God, but not God. He did not exist before His incarnation (Dynamic Monarchianism).
TRI-UNITY Luke 3:21-22 1 Peter 1:2 Matt. 28:19 John 15:26	Krishna worshiped as god. This is one of the few non-Christian movements that worships a god that is personal and infinite.	Unitarian in its view of God. One in substance and only one in Person (the Father). The Holy Spirit is another name for the Father.
EVERYONE HAS AN ETERNAL SPIRIT Matt. 25:46 Dan. 12:2 Ecc. 12:7 Rev. 20:11-15	Yes, through many incarnations	People are born only as flesh without any spirit. One only gets a spirit when one believes in Jesus. Soul sleeps after death until second coming of Jesus.
BORN A LOST SOUL Ps. 51:5 James 1:15 Rom. 5:12-21 1 Cor. 15:21-22	No imputed sin and sin nature. Sin is caused by ignorance and illusion.	Apparently not

Jesus

Christ died for you...



JESUS IS ALIVE!

SALVATION John 3:14-17 Acts 16:31 Rom. 3:21-30; 10:4, 9-10 Gal. 2:16	The way of salvation is chanting the Hare Krishna mantra and performing devotional services to Krishna.	Must accept Jesus as Saviour.
SACRED BOOKS (AUTHORITY)	Bhagavad-gita Bhagavata Purana	Jesus Christ is not God The Bible Tells Me So The Word's Way Receiving the Holy Spirit Today
SUGGESTED APPROACHES FOR PRESENTING THE CHRISTIAN FAITH	<ol style="list-style-type: none"> 1. Emphasize that Krishna is a legendary figure who taught a works system of salvation, and his life was of questionable morality. Jesus was a historical figure who offered salvation as a free gift to those who believe in Him, and He led a spotless life. 2. Point out that the Bible does not support in any way the concept of reincarnation, and that this can be a snare and delusion. 3. Show that the Bible teaches that sin is not caused by ignorance and illusion, but rebellion against God. Describe imputed sin, the sin nature, and sins committed, and prove from the Bible the consequent need for salvation. 	<ol style="list-style-type: none"> 1. Focus on the issue of Christ's deity. Be prepared to show from the Scriptures that Jesus Christ is God. 2. Point out that the truth must not be based on experience, but on the teachings of Jesus Christ found in the Bible. 3. Use Scripture in context to refute the concept of a person not having a spirit. 4. Emphasize that the Bible clearly defines the Tri-Unity of God, and the person and deity of the Holy Spirit. 5. Refute the concept of "soul sleep" through scriptural passages in context.

Watchman Fellowship *Profile*

Word-Faith Movement

by Clete Hux

Founder/Founding date: As a movement rather than an organized group, there is no founder or founding date, *per se*. The philosophical roots extend to Gnosticism. E.W. Kenyon (1860-?) was perhaps the earliest modern exponent to blend the movement's eastern mystical and New Age elements with Christian teaching.

Official Publications: None. Two prominent publications are Kenneth Copeland's "*Believer's Voice of Victory*" and Kenneth Hagin's "*The Word of Faith*" magazines. There are scores of books, newsletters, pamphlets by various authors Hagin, Kenyon, Copeland, Capps, Price, etc.

Organizational Structure: Has no key universally acknowledged leader or central headquarters. The teachers of the movement all have their own churches and followings.

Unique Terms: The God-kind of faith; the force of faith; the Anointing; spirit-man; spiritual death of Christ; born-again Jesus; authority of the believer.

Other Names: Word-of-Faith, Positive Confession, Faith-formula, Health & Wealth Gospel.

HISTORY

Born in 1860, E. W. Kenyon is generally recognized as the founding father of the modern Word-Faith Movement. Beginning as a Methodist, he became quite ecumenical, associating with the Baptists. Some of his work even resulted in the founding of a few Primitive Baptist Churches. Late in life, Kenyon moved into Pentecostalism. At the same time, he combined elements of the metaphysical cults, such as Christian Science, New Thought theology, and Unity School of Christianity (D.R. McConnell, *A Different Gospel*, pp. 31-35). "The doctrines of correct thinking and believing accompanied by positive confession, with the result of calling a sickness a symptom (denial of reality supported by a Gnostic dualism) are not found in Christian writings until after New Thought and its offspring had begun to develop them. Therefore, it is not unreasonable to state that the doctrine originated and developed in these cults, and was later absorbed by Christians in their quest to develop a healing ministry" (H. Terris Neuman, *An Analysis of the Sources of the Charismatic Teaching of Positive Confession*, p. 43).

Though obviously not the movement's originator, some have also called Kenneth Hagin the "grand-daddy of the faith teachers" (Sherry Andrews, "Kenneth Hagin — Keeping the Faith," *Charisma*, October 1981, p. 24). In a survey of readers of *Charisma* (a major Charismatic magazine) concerning those ministers that influence them the most, Kenneth Hagin was 3rd, ranked behind only TV evangelist Pat Robertson, and the heir-apparent to the Word-Faith movement throne, Kenneth Copeland (Kenneth Hagin, Jr., *Charisma*, "Trend Toward the Faith Movement," August 1985, pp. 67-70).

DOCTRINE

God

Word-Faith teachers claim that God operates by spiritual law and is obliged to obey the faith-filled commands and desires of believers. He not only reveals prosperity teaching supernaturally to the Word-Faith teachers, but personally and verbally confirms their unique interpretations of Scripture (Copeland, *Laws of Prosperity*, pp. 60-62).

They say the Abrahamic Covenant is the basis for commanding God to do His part in the covenant. Robert Tilton says, "we make our own promises to do our part, then we can tell God, on the authority of His word, what we would like Him to do. That's right, you can actually tell God what you would like His part in the Covenant to be" (*God's Miracle Plan for Man*, p. 36). Kenneth Copeland says, "as a believer, you have a right to make commands in the name of Jesus. Each time you stand on the Word, you are commanding God to a certain extent, because it is His Word" (*Our Covenant with God*, p. 32). Copeland goes so far as to say that "God was the lesser party and Abraham was the greater" in the covenant between them (Copeland, *Legal and Vital Aspects of Redemption*, 1985, Audio Tape #01-0403).

The Faith teachers also make God into a big man. Copeland says, "God is...a being that stands somewhere around 6'-2," 6'-3," that weighs somewhere in the neighborhood of a couple of hundred pounds, little better, and has a hand span of nine inches across" (*Spirit, Soul, and Body*, 1985, Tape #01-0601). Morris Cerillo, in an alleged out-of-body experience, describes God: "Suddenly, in front of this tremendous multitude of people, the glory of God appeared. The form that I saw was about the height of a man 6 feet tall, maybe taller, and twice as broad as a human body, with no distinguishing features such as eyes, nose, or mouth" (*The Miracle Book*, pp. x-xi).

Man

Word-Faith teachers say that not only is God a big man, but man is a little god. Kenneth Hagin has asserted, "man...was created on terms of equality with God, and he could stand in God's presence without any consciousness of inferiority.... He made us the same class of being that He is Himself.... He lived on terms equal with God.... The believer is called Christ, that's who we are; we're Christ" (*Zoe: The God Kind of Life*, pp. 35-36, 41). "God's reason for creating Adam was His desire to reproduce Himself...He was not a little like God. He was not almost like God. He was not subordinate to God even" (Copeland, *Following the Faith of Abraham*, 1989, Tape #01-3001). He also proclaims, "You don't have a God in you — you are one!" (Copeland, *The Force of Love*, 1987, Tape #02-0028). Morris Cerillo says "the whole purpose of God was to reproduce Himself. ...you're not looking at Morris Cerillo, you're looking at God, you're looking at Jesus" (*The End Time Manifestation of the Sons of God*, Audio Tape 1, Sides 1 & 2).

Christ

The deity of Christ is compromised. Kenneth Copeland, in relating what Christ supposedly told him, says, "don't be disturbed when people accuse you of thinking you are God...the more you get to be like Me, the more they are going to think that way of you. They crucified Me for claiming that I was God. But I didn't claim I was God. I just claimed I walked with Him and that He was with Me" (Copeland, "Take Time to Pray," *Believer's Voice of Victory*, #15, 2 February 1987, p. 9). "Jesus was on the earth just a man, not the son of God" (Frederick K.C. Price, Tape #RP 19, May 1993). And Kenneth Hagin says, "You are as much the incarnation of God as Jesus Christ was" (*The Word of Faith*, December 1980, p. 14).

The very important doctrine of the atonement of Christ is distorted. Frequently Word-Faith teachers unduly over-emphasize the spiritual death instead of the physical death of Christ. "Physical death will not remove sins" (Hagin, *The Name of Jesus*, p. 29). In other words, it took the spiritual death of Jesus to atone for sins. "Do you think that the punishment of our sins was to die on the cross? If that was the case, the two thieves could have paid our price. No, the punishment was to go into hell itself and to serve time in hell separated from God" (K. C. Price, *Ever Increasing Faith Messenger*, June 1990, p. 7).

According to Word-Faith teachers, when Adam rebelled, or "committed high treason," he not only betrayed God by turning over to Satan what God had given him, he also took on the nature of Satan. So, to redeem mankind and creation from Satan's legal control, Jesus, as the second Adam, had to die not only physically but spiritually. This may be acceptable among some evangelicals. But where it has led Word-Faith teachers is not. They say Jesus not only bore our sins on Calvary, but also took on the actual nature of Satan himself. "Just as Adam died spiritually, Jesus died spiritually. The spiritual death He suffered caused His physical body to die.... When Jesus accepted the sin nature of Satan into His Spirit He cried 'My God, My God, why hast Thou forsaken Me?' He was separated from God... He was ushered into the bowels of hell" (Kenneth Copeland, *Classic Redemption*, p. 13; emphasis added). "Spiritual death means having Satan's nature" (Hagin, *The Name of Jesus*, p. 31).

Just a man on earth, and taking on the nature of Satan at the cross, Jesus becomes just a sinner in need of redemption. At the resurrection Jesus is a *born again man from the pit of hell*. "Jesus was born again in the pit of Hell....The Church started when Jesus was born again in the gates of Hell" (Charles Capps, *Authority In Three Worlds*, pp. 212-13).

Other Doctrines

1) Positive Confession: The Theology of the Spoken Word (*Rhematology*), or thought actualization, is commonly known as *positive confession*. It stresses the inherent power of words and thoughts. Each person predestines his own future by what he says verbally and by how well he uses spiritual laws. As such, it is as if we live in a mechanistic universe instead of a personal one (see, Kenneth Copeland, *Laws of Prosperity*, p. 15; Charles Capps, *The Tongue A Creative Force*, pp. 117-118; *Releasing the Ability of God*, pp. 98-99, 101-104).

2) The Gospel of Health: Isaiah 53 is used to justify blanket coverage for the physical healing of every Christian who has enough faith. "...it is the plan of our Father God in His great love and His great mercy that no believer should ever be sick, that every believer should live his life full span down here on earth and that every believer should finally just fall asleep in Jesus" (Hagin, *Seven Things You Should Know About Divine Healing*, p. 21). Hagin also denies having a headache for forty-five years, labeling such as "simply symptoms rather than any indication of a headache" (*In the Name of Jesus*, p. 44).

3) The Gospel of Wealth: A central tenet of the prosperity gospel is that God wills the financial prosperity of every Christian. If a believer lives in poverty, he/she is living outside God's intended will. "You must realize that it is God's will for you to prosper" (Copeland, *Laws of Prosperity*, p. 51).

1) God is the unique, Sovereign of the Universe (1 Timothy 6:15). God is pure spirit (John 4:24). There is no biblical basis for teaching that God has His own body, as an essential part of His nature or being. This would be more in line with Mormonism than orthodox Christianity.

2) Man is unique from the rest of Creation, but is not Divine. He was created in the image of God (Genesis 1:26, 27; 9:6), but bearing God's image does not make him a "little god." By definition, God is an "uncreated" or self-existent Being. Obviously, humans were created and therefore are not self-existent or divine; only God has a divine nature (Galatians 4:8; Isaiah 1:6-11, 43:10, 44:6; Ezekiel 28:2; Psalms 8:6-8).

3) Christ is Eternal, the Only Begotten Son, and the Only Incarnation of God (John 1:1, 2, 15; 1:14, 18; 3:16; 1 John 4:1). In Him dwelt the fullness of the Godhead bodily (Colossians 2:9). By receiving the limitations of humanity (Philippians 2:6-7) Jesus forwent the exercise of some of His prerogatives as God. But He did not cease to be God. It is also impossible for the natures of God or man (Christ was both on earth) to cease being what they are.

4) The nature of the atonement had to do with Jesus' physical death on the cross being the payment for sins (Hebrews 9:22). Christ said, "It is finished" (John 19:30), which translates *tetelista* meaning "paid for in full." Payment for our sins took place on the cross (Matt. 26:28; 1 Pet. 2:24; Col. 1:20-22; Heb. 10:10, 12, 14, 19-20). There was nothing more to pay beyond the cross (Heb. 10:18).

5) God is the only One who ever created reality by the power of His Word (Genesis 1:3). He does not have or need "faith." Faith is depending on something outside ourselves. If God depends upon something outside Himself, He is not Supreme and therefore not God. Man, not God, is in need of faith. The faith referenced in Mark 11:22 and Hebrews 11:3 is clearly "the faith which has God as its object," not "the kind of faith that God has."

6) The use of words for Positive Confession — One may help or hurt another by words of encouragement or condemnation, by telling the truth or misleading, etc. But to treat words as if they were some "star wars" type weapon by which reality is manipulated or altered is not biblical, but occultic.

RESOURCES

A Different Gospel (Updated Edition) D.R. McConnell. Warns of the movement's cultic nature in its doctrine of healing and its understanding of the atonement, and demonstrates how far the movement's doctrine of prosperity is from Scripture's true teaching. Chapter end-notes, Bibliography, 195 pages, softcover. \$8.

Christianity in Crisis, Hank Hanegraaff. Documents the antibiblical doctrines of the Word-Faith Movement and shows their systematic subversion of the historic Christian faith. Appendices, Notes, Bibliography, Scripture and Subject indexes, 447 pages, hardcover. \$17



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Q: What do you think of predestination?
-S.F., Murfreesboro, Tenn.

BY WILL CUNNINGHAM

A: My dad used to dazzle me and my three sisters with something he called "stoplight magic." We'd be on our way to church in the old Country Squire station wagon, and inevitably would get stuck at every traffic signal.

"Not again!" the four of us would whine from the back seat.

"Not a problem," Dad would say with a smile.

Then he'd wink at Mom and announce that if one of us would count to 10 very slowly, the light would turn green and we'd be on our way. The magic worked every time.

Not until I turned 16 and began to drive myself did I decipher how Dad did that trick. To my adult mind it seems so elementary, that when I tried it on my own sons the other day I was sure they'd figure it out easily. But they were so naively enamored with stoplight magic, as I was when I was their age, that they did not notice me watching for the yellow light on the cross-traffic signal. With a deep sense of satisfaction I applied the gas and drove on through the intersection.

Some of my father's magic I have never

been able to figure out. For instance, he could rub a nickel into my elbow, then make it reappear in my nose. He could wiggle both his ears, too, and steer a car with his knees about as well as most people can with two hands. After years of trying to duplicate these feats I finally decided it was OK to let some things about my father remain a mystery.

Would it bother you to know I believe predestination is one of those things we must allow to remain mysterious about our Heavenly Father? It's sort of like the Trinity or the virgin birth or the fact that a loving God could allow suffering on planet Earth. The Bible speaks about all these things, but to be honest I have just as hard a time explaining them after getting out of seminary as when I went in. Some things steadfastly resist being puzzled through.

John Calvin is the man largely responsible for developing the doctrine of predestination. Here I must tell you we are not talking about the topic of foreknowledge (i.e., God knowing ahead of time who will accept salvation and who will not), rather when we talk about predestination we are literally saying that God *chooses* people to be saved. Of course this imme-

...the topic of evangelism seems almost pointless if there is no such thing as choice.

diately raises the suspicion that if God chooses some to be saved, He might also choose others not to be, (a doctrine known as double predestination).

Regardless of how this makes me feel, the Bible is full of Scriptures that indicate it is so. In fact, the Old Testament writers saw God as the cause or *chooser* of everything that happened. They could hardly write about the tiniest event without linking it in some way to Him. So when they wrote of weather it was never merely "it rained" or "the wind blew." It was always, "And then God opened the heavens and the sky poured rain and the wind blew

mightily." Kings and judges never came to power except that God placed them there. Even Pharaoh's rebellion was set in motion by God hardening his heart. How else can one interpret Psalm 139:16, except that God is the One who sets all agendas? And Proverbs 16:4 is no solace either to those with stomachs too weak for the topic of predestination.

In the New Testament, Jesus Himself picked up on this theme. Did He not say that *No one comes to the Son except that the Father draws him*? Did we understand Him correctly when He told us God hand-picked Judas Iscariot to betray the Messiah with a kiss? (Matt. 26:24; Mark 14:21; Luke 22:22)

What then do we make of free will? If everything is decided for a man, then what's the meaning of those Scriptures that tell us, *Whosoever would come, let him come*? It has always seemed to me dreadfully cruel to invite a list of people to a party, then exclude a good many of them from entering upon their arrival. Similarly, the topic of evangelism seems almost pointless if there is no such thing as choice. Still ... if we listen closely we can hear our Lord's gentle voice urging us to *Go and make disciples of all nations*.

So what do I think of predestination? I think it's a reality. But I also think man's free will is a reality. They are like two traffic lights at an intersection. Our Heavenly Father has His eye on both of them and understands how they work in perfect harmony with one

another, while you and I can only see with the eyes of a child. Can we trust such mysterious magic and, more importantly, the One who wields it?

Until we all see clearly, I am thankful to be chosen and as always ...

Your friend,

Will

Will



Will Cunningham lives with his wife and two sons in Oklahoma City, Okla. He is a marriage and family counselor as well as the author of How to Enjoy a Family Fight, It Happened at the Sunset Grille and Letters From the Other Side.

A Reformed Perspective on the Sovereignty of
God in Salvation

I. Calvinism and Arminianism

THE "FIVE POINTS" of ARMINIANISM	THE "FIVE POINTS" OF CALVINISM
1. Free Will or Human Ability	1. Total Inability or Total Depravity
<p>Although human nature was seriously affected by the fall man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does so in such a manner as not to interfere with man's freedom. Each sinner possesses a free will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature. The sinner has the power to either cooperate with God's Spirit and be regenerated or resist God's grace and perish. The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act and precedes the new birth. Faith is the sinner's gift to God; it is man's contribution to salvation.</p>	<p>Because of the fall, man is unable of himself to savingly believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free, it is in bondage to his evil nature, therefore, he will not—indeed he cannot—choose good over evil in the spiritual realm. Consequently, it takes much more than the Spirit's assistance to bring a sinner to Christ—it takes regeneration by which the Spirit makes the sinner alive and gives him a new nature. Faith is not something man contributes to salvation but is itself a part of God's gift of salvation—it is God's gift to the sinner, not the sinner's gift to God.</p>
2. Conditional Election	2. Unconditional Election
<p>God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God</p>	<p>God's choice of certain individuals unto salvation before the foundation of the world rested solely in His own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause of God's choice. Election there-</p>

(it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will. It was left entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation.

3. Universal Redemption or General Atonement

Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe in Him are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins. Christ's redemption becomes effective only if man chooses to accept it.

4. The Holy Spirit Can Be Effectually Resisted

The Spirit calls inwardly all those who are called outwardly by the gospel invitation; He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes; faith (which is man's contribution) precedes and makes possible the new birth. Thus, man's free will limits the Spirit in the application of Christ's saving work. The Holy Spirit can only draw to Christ those who allow Him to have His own way with them. Un-

fore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God sovereignly elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation.

3. Particular Redemption or Limited Atonement

Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ's redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, thereby guaranteeing their salvation.

4. The Efficacious Call of the Spirit or Irresistible Grace

In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man's will, nor is He de-

til the sinner responds, the Spirit cannot give life. God's grace, therefore, is not invincible; it can be, and often is, resisted and thwarted by man.

5. Falling from Grace

Those who believe and are truly saved can lose their salvation by failing to keep up their faith, etc.

All Arminians have not been agreed on this point; some have held that believers are eternally secure in Christ—that once a sinner is regenerated, he can never be lost.

According to Arminianism:

Salvation is accomplished through the combined efforts of God (who takes the initiative) and man (who must respond)—man's response being the determining factor. God has provided salvation for everyone, but His provision becomes effective only for those who, of their own free will, "choose" to cooperate with Him and accept His offer of grace. At the crucial point, man's will plays a decisive rôle; thus man, not God, determines who will be the recipients of the gift of salvation.

REJECTED

by the Synod of Dort

This was the system of thought contained in the "Remonstrance" (through the "five points" were not originally arranged in this order). It was submitted by the Arminians to the Church of Holland in 1610 for adoption but was rejected by the Synod of Dort in 1619 on the ground that it was unscriptural.

pendent upon man's cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God's grace, therefore, is invincible; it never fails to result in the salvation of those to whom it is extended.

5. Perseverance of the Saints

All who were chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end.

According to Calvinism:

Salvation is accomplished by the almighty power of the Triune God. The Father chose a people, the Son died for them, the Holy Spirit makes Christ's death effective by bringing the elect to faith and repentance, thereby causing them to willingly obey the gospel. The entire process (election, redemption, regeneration) is the work of God and is by grace alone. Thus God, not man, determines who will be the recipients of the gift of salvation.

REAFFIRMED

by the Synod of Dort

This system of theology was reaffirmed by the Synod of Dort in 1619 as the doctrine of salvation contained in the Holy Scriptures. The system was at that time formulated into "five points" (in answer to the five points submitted by the Arminians) and has ever since been known as "the five points of Calvinism."

II. Predestination

When we pass from the discussion of the decrees in general to that of predestination, we are proceeding from the general to the particular. Predestination is simply — to express it in general terms — the purpose of God respecting His moral creatures.

- A. The Objects of Predestination. Predestination in the broader sense of the term refers to all God's rational creatures. It bears on all men both good and evil, and that not merely as groups but as individuals, Acts 4:28; Rom. 8:29, 30; 9:11-13; Eph. 1:4-6. Moreover, this decree also includes the angels, both good and evil. The Bible speaks not only of "holy angels," Mark 8:38; Luke 9:26, and of wicked angels who kept not their first estate, II Pet. 2:4; Jude 6; but also makes explicit mention of elect angels, I Tim. 5:21, thus implying that there are also non-elect angels. Since many of the angels never fell, the predestination of the angels cannot be conceived of in the same way as that of men. God did not choose a certain number of the angels out of the common fallen mass, leaving the others to perish in their sin. Their predestination consists in this that God decreed, for reasons sufficient unto Himself, to give unto some angels, in addition to the grace with which they were endowed by creation and which included sufficient power to remain holy, a special grace of perseverance, and to withhold this from others. Finally, Christ as the Mediator was also the object of divine predestination. This simply means that as Mediator, He was the special object of God's good pleasure, I Pet. 1:20; 2:4.
- B. The Two Parts of Predestination. Predestination includes two parts, namely, election and reprobation.

1. Election.

The Bible speaks of election in more than one sense: (a) the election of Israel as a people for special service and also for special privileges, Deut. 4:37; 7:6-8; 10:15; Hos. 13:5; (b) the election of individuals to some office or special service, Deut. 18:5; I Sam. 10:24; Ps. 78:70; Jer. 1:5; John 6:70; Acts 9:15; and (c) the election of individuals to be children of God and heirs of eternal glory, Matt. 22:14; Rom. 11:5; I Cor. 1:27, 28; Eph. 1:4. The last is the election that comes into consideration here as a part of predestination. It may be defined as God's eternal purpose to save some of the human race in and by Jesus Christ.

2. Reprobation.

The doctrine of election naturally implies that some of the human race were not elected. If God purposed to save some, He also purposed not to save others. This is also in perfect agreement with the teaching of Scripture on this point, Matt. 11:25, 26; Rom. 9:13, 17, 18, 21, 23; 11:7; Jude 4; I Pet. 2:8. Reprobation may be defined as that decree of God whereby He has determined to pass some men by with the operation of His special grace and to punish them for their sin to the manifestation of His justice. From this definition reprobation appears to be really a twofold purpose namely, (a) to pass by some in the bestowal of regenerating and saving grace; and (b) to assign them to dishonour and to the wrath of God for their sins.

The objection is sometimes raised that this doctrine exposes God to the charge of injustice. But this is hardly correct. We can speak of injustice only when one party has a claim on another. If God owed forgiveness of sin and eternal life to all men, it would be an injustice if He saved only a

limited number of them. But the situation is quite different where all have forfeited the blessings of God. No one has a right to call God to account for electing some and passing by others. He would have been perfectly just, if He had not saved any, Matt. 20:14, 15; Rom. 9:14, 15.

- C. The Question of Supra- and Infralapsarianism. The doctrine of predestination has not always been presented in exactly the same form. Supra- and Infralapsarians were pitted against each other, and even now exist alongside of each other in Reformed circles. The limitations of this Manual do not permit us to discuss the relative merits of Supra- and Infralapsarianism, and therefore we limit ourselves to a bare statement of the difference between the two views. The difference pertains primarily to the order of the divine decrees. The question is, whether in the plan of God the decrees of election and reprobation precede or follow the decrees to create the world and to permit the fall. This naturally involves another question, namely, whether in the decree of predestination God regarded man as already created and fallen, or as an object still to be created and certain to fall. The resulting order in both cases is as follows:

1. The Supralapsarian Order.
The supralapsarian order may be stated thus:

- a. God first decreed to glorify Himself in the salvation of some and in the damnation of other men, who at this stage existed in His mind only as possibilities.
- b. As a means to that end, He decreed to create those already elected or reprobated.
- c. For the consummation of the plan so far formed, He further decreed to permit man to fall.
- d. Finally, He decreed to open up a way of salvation for the elect and to lead them to everlasting glory, passing the others by and consigning them to everlasting destruction for their sin.

2. The Infralapsarian Order
While the supralapsarian order may be regarded as the more ideal of the two, the infralapsarian is more historical.

- a. God first decreed to create man.
- b. Then He decreed to permit the fall of man.
- c. Next He decreed to elect a certain number of the fallen and justly condemned race to eternal life, and to pass the others by, consigning them to everlasting destruction for their sin.
- d. Finally, He decreed to provide a way of salvation for the elect.

This is the order officially adopted by the Reformed Churches in the Canons of Dordt.

FIVE POINTS OF CALVINISM

38

Doctrine	Explanation
Total Depravity	As a result of Adam's fall, the entire human race is affected; all humanity is dead in trespasses and sin. Man is unable to save himself.
Unconditional Election	Because man is dead in sin, he is unable to initiate response to God; therefore, in eternity past God elected certain people to salvation. Election and predestination are unconditional; they are not based on man's response.
Limited Atonement	Because God determined that certain ones should be saved as a result of God's unconditional election, He determined that Christ should die for the elect. All whom God has elected and Christ died for will be saved.
Irresistible Grace	Those whom God elected and Christ died for, God draws to Himself through irresistible grace. God makes man willing to come to Him. When God calls, man responds.
Perseverance of the Saints	The precise ones God has elected and drawn to Himself through the Holy Spirit will persevere in faith. None whom God has elected will be lost; they are eternally secure.

God's Eternal Counsel

Foreknew

—“foreloved”

Predestined

—“ordained”

Actualization of this counsel

Called

—effectually

Justified

—by faith

Glorified

—surely

The Doctrine of Election and the Sovereignty of God

I. The Context of election in the sovereignty of God.

A. Providence: "that work of God by which He preserves all His creatures, is active in all that transpires in the world, and directs all things to their appointed end."

1. Preservation is that continuous work of God by which He upholds all things.
2. Concurrence refers to the simultaneity (no temporal priority) of primary and secondary causes, with logical priority given to first causes.
3. Government is the continued activity of God whereby He rules all things and brings them to their appointed end.

B. Decree: The decree of God is His eternal plan or purpose, in which He has foreordained all things that come to pass.

C. Predestination: This is simply the purpose of God respecting His moral creatures, including their election and reprobation.

D. Election: "God's eternal purpose to save some of the human race in and by Jesus Christ." This is not merely a corporate election of an undefined group, but an election of individuals. Neither is it merely an election of individuals whose faith God foreshadows as the basis of His choice. The reason for His choice is according to His love but ultimately hidden to us, yet it is consistent with man's free will and moral responsibility.

E. The integration of these concepts:

1. Providence includes government.
2. Government is according to the decree.
3. The decree includes predestination.

II. The Scriptural support for the sovereignty of God in general.

A. One may see the sovereignty of God in general from specific statements about the sovereignty of God over particulars.

1. Over the universe at large, Ps. 103:19; Eph. 1:11
 Ps. 103:19 - The Lord has established His throne in the heavens; And His sovereignty rules over all.
 Eph. 1:11 - also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,
2. Over the Physical world, Ps. 104:14; Mt. 5:45
 Mt. 5:45 - for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.
3. Over the brute creation, Ps. 104:21, 28; Mt. 6:26
4. Over the affairs of nations, Job 12:23; Acts 17
 Job 12:23 - He makes the nations great, then destroys them; He enlarges the nations, then leads them away.
5. Over man's birth and lot in life, Ps. 139:16; Gal. 1:15. 16
 Ps. 139:16 - Thine eyes have seen my unformed substance; And in Thy book they were all written, The days that were ordained for me, When as yet there was not one of them.
6. Over things seemingly accidental or insignificant, Prov. 16:33; Mt. 10:30
 Prov. 16:33 - The lot is cast into the lap, But its every decision is from the Lord.
 Mt. 10:30 - But the very hairs of your head are all numbered.
7. In the protection of the righteous, Ps. 4:8; 121:3; Rom. 8:28
 Ps. 4:8 - In peace I will both lie down and sleep, For Thou alone, O Lord, dost make me to dwell in safety.
 Ps. 121:3 - He will not allow your foot to slip; He who keeps you will not slumber.
 Rom. 8:28 - And we know that God causes all things to work together for good to those who love God, to those who are called

according to His purpose.

8. In supplying the wants of God's people, Deut. 8:3; Phil. 4:19
 9. In giving answers to prayer, Ps. 65:2; Mt. 7:7
 10. In the exposure and punishment of the wicked, Ps. 7:12, 13; 11:6
(Berkhof, Manual of Christian Doctrine, pp. 112-113).
- B. One may also discover the sovereignty of God in general from stories whose governing Biblical theology teaches it
1. The story of Ruth.
 2. The story of Joseph.
 3. The story of Job.

III. The Scriptural support for the doctrine of election.

- A. Aside from adducing it from the sovereignty of God in general, one may glean it from specific statements about election in particular.

1. Some passages simply speak of the election of believers. John 6:37, 44, 45, 64, 65; Mk. 13:20; Lk. 18:7; Rom. 8:33; Col. 3:12; Titus 1:1.

John 6: 37,44,65

37- "All that the Father gives Me shall come to Me; and the one who comes to Me I will certainly not cast out.

44- No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day."

65- And He was saying, "For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father."

2. Other passages make clear that the election is of individuals and not merely of groups. Acts 13:48; 18:27; 2 Thess. 2:13-14; Rev. 13:8; 17:8.

Acts 13:48 - And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.

II Thess. 2:13-14 - 13- But we should always give thanks to God for you,

you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

14- And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.

3. Many passages specify that election is not based on works of merit. Rom. 9:11-13; 2 Tim. 1:9; Rom. 9:10 -24.

Rom. 9: 11-13 - 11-for though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His choice might stand, not because of Him who calls,

12 - it was said to her, "The older will serve the younger."

13 - Just as it is written, "Jacob I loved, but Esau I hated."

2 Tim. 1:9 - who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

4. Other passages make it clear that election is not based on foreseen faith as does the word proginosko, which means to know personally, experientially, and not "just in advance."

5. Election is based, rather, on God's "eternal purpose, grace and love" and beyond this basis it is difficult to go. 2 Tim. 1:9; Eph. 1:5.

2 Tim 1:9 - who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

Eph. 1:5 - He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

- B. One may also observe the doctrine of election from stories whose governing Biblical theology teaches it.

1. The story of Israel, whose election is likely a model in part of our own. Deut. 4:37; 7:6-8; 10:14-15.

Deut. 4:37- "Because He loved your fathers, therefore He chose

their descendants after them."

Deut. 7:6-8 - 6-"For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

7-"The Lord did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples,

8-but because the Lord loved you and kept the oath which He swore to your forefathers, the Lord brought you out by a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

2. The story of Lydia's conversion. Acts 16:13-15

14-And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul.

3. The story of Paul's conversion. Acts 9:1-9; 2 Cor. 4:6

C. Finally, one may adduce the doctrine of election from the corollary doctrine of efficacious "calling". This teaching is derived from the teaching that the elect are brought to faith by means of the sovereign "call" of God.

1. Sometimes, it is true, the Bible speaks of a "general" or "external" call, by which is meant a presentation of the gospel. Matt. 22:14

"For many are called, but few are chosen."

2. But most often the actual term, "call," refers to the "effectual" or "internal" call whereby the elect are brought to faith. Rom. 8:30; 9:23, 24; Jude 1.

Rom. 8:30 - and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

The Issue of Common Grace and/or Efficacious Grace (Calling)

This debate represents a long-standing conflict within the church though the debate has waned in recent theological discussion as a result of the influence and growth of the Enlightenment and liberalism.

1. Augustine vs. Pelagius (4th century)

Augustine (354-430) stressed man as being totally unable to please God and therefore totally dependent upon the grace of God. In other words, anything not done for the glory of God is sin. Thus, even virtuous deeds were sinful from wrong motive(s) (all real goodness is the result of efficacious grace in the life only of the believer).

Pelagius (c. 400) stressed the natural ability of man to please God; human nature was created good and possessed sufficient grace to will to please God on its own (all is common grace).

2. Reformed vs. Roman Catholic (16th century)

Augsburg Confession, Art. 18 (Augustinian and Lutheran), "Man's will hath some liberty to work a civil righteousness...but it hath no power to work the righteousness of God."

Calvin (1509-1564) held that there is particular (saving, redemptive) grace alongside of common evidences, although the latter concept is not developed in his thought. There are only about four references to common grace in the Institutes, and two of those seem to be "efficacious" in context. Actually, the Dutch Reformed thinkers (Kuyper (1837-1920) and Bavinck (1895-1964)) developed the doctrine more than other post-Reformation theologians.

Roman Catholicism basically has held that the channel of saving grace - prevenient grace - is baptism, upon which sanctifying grace is predicated. It has maintained that man was not totally depraved after the fall but could develop himself morally in the natural sphere and could gain spiritual (or supernatural) virtue with the aid of sanctifying grace. Thus, a form of sufficient grace in human works is present in the system as evidenced by denial of the flesh in monasticism and the merit system of grace.

3. Reformed vs. Arminian (17th - 18th century)

Reformed theology has maintained the non-soteriological common grace for all alongside efficacious grace for the redeemed only in continuum.

The Arminian's "sufficient grace" makes common grace soteriological.

4. Reformed vs. Liberal (19th - 20th century)

The reformed tradition has emphasized special, efficacious grace in reaction to liberal positions.

Liberalism is generally characterized by humanism, all is common grace.

Calling Men to Christ

One of the greatest soul winners that ever lived, Charles Haddon Spurgeon, warned young preachers in his school about a great perversion that we see in much evangelism today: *"If the professed convert distinctly and deliberately declares that he knows the Lord's will, but does not mean to attend to it, you are not to pamper his presumptions, but it is your duty to assure him that he is not saved. Do not suppose that the Gospel is magnified or God glorified by going to the worldlings and telling them that they may be saved at this moment by simply 'accepting Christ' as their Savior, while they are wedded to their idols, and their hearts are still in love with sin. If I do so, I tell them a lie, pervert the Gospel, insult Christ, and turn the grace of God into lasciviousness. It is interesting to notice that the Apostles preached the Lordship of Christ. The word 'Savior' occurs only twice in the Acts of the Apostles (Acts 5:31, 13:23). On the other hand it is amazing to notice the title 'Lord' is mentioned 92 times; 'Lord Jesus' 13 times; and 'The Lord Jesus Christ' 6 times in the same book. The Gospel is: 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"*

"If sinners will be damned, at least let them leap to hell over our bodies. And if they will perish, let them perish with our arms about their knees, imploring them to stay. If hell must be filled; at least let it be filled in the teeth of our exertions, and let not one go there unwarned and unprayed for." Charles Haddon Spurgeon

"I know not what others think, but for my own part I am ashamed of my stupidity, and wonder at myself that I deal not with my own and other's souls as one that looks for the great day of the Lord; and that I can have room for almost any other thoughts and words; and that such astonishing matters do not wholly absorb my mind, I marvel how I can preach of them slightly and coldly; and how I can let men alone in their sins; and that I do not go to them, and beseech them, for the Lord's sake, to repent, however they may take it, and whatever pain and trouble it should cost me."

"I seldom come out of the pulpit but my conscience smiteth me that I have been no more serious and fervent. It accuseth me not so much for want of ornaments and elegancy, nor for letting fall an unhandsome word; but it asketh me 'How couldst thou speak of life and death with such a heart? How couldst thou preach of heaven and hell in such a careless, sleepy manner? Dost thou believe what thou sayest? Art thou in earnest, or in jest? How canst thou tell people that sin is such a thing, and that so much misery is upon them and before them, and be no more affected with it? Shouldst thou not weep over such a people, and should not thy tears interrupt thy words? Shouldst thou not cry aloud, and show them their transgressions; and entreat and beseech them as for life and death?"

"Truly this is the peal that conscience doth ring in my ears, and yet my drowsy soul will not be awakened. Oh, what a thing is an insensible, hardened heart! O Lord, save us from the plague of infidelity and hardheartedness ourselves, or else how shall we be fit instruments of saving others from it? Oh, do that on our souls which thou wouldst use us to do on the souls of others!"

The English Puritan, Richard Baxter

Pelagianism: A Summary

I. Lives and Writings of the Leaders of Pelagianism

- A. Pelagius - (c383 - 410) Briton opp. by Augustine; He affirms free will, no original sin.
- B. Celestius (5th century) - young lawyer converted by Pelagius, he was condemned in 411 for teaching the mortality of Adam prior to his sin. New borns are like Adam before he sinned.
- C. Julian of Eclanum (d. ca. 454) - Pelagianism's most systematic exponent. Affirmed only common grace & denied the solidarity of the race.

II. Teachings of Pelagius

SEE NOTES ON HIS CONTROVERSY WITH AUGUSTINE

III. Semi-Pelagianism, especially in southern Gaul

- A. John Cassian (c. 360-c. 430-435) - said omnipotent grace promotes idleness. He stimulated some opposition to Augustine in Gaul.
- B. Vincent of Lerins (d. before 450) - author of Commonitories (434). Said Augustine's doctrine of grace was novel and thus in error. Authored the Vincentian Canon - All teaching must be assessed by the principle of tradition: "What has been believed everywhere, always, and by all."
- C. Prosper of Aquitaine (d. after 455) - author of The Call of All Nations (c. 450) - Affirmed Augustinianism & attacked Cassian and Vincent. However, he later rejected Augustinianism, believing God willed to save all men.
- D. Faustus of Rhegium (or Riez) (d. ca. 493) - Affirmed more strongly than Cassian the operation of man's free will in obtaining salvation.

IV. The Second Council of Orange (Arausiacum) (529) - Affirmed Augustine overall; stressed the need for grace, condemned predestination of men to evil & ended the semi-Pelagian controversy. However again, it wedded Augustinian theology to the Sacraments and thus opened the door for a works salvation.

V. Later Defenders of Augustine

- A. Fulgentius of Ruspe (467-533) - He had a strong devotion to Augustine, popularized via his letters, sermons & treatises.
- B. Caesarius of Arles (c. 502-542?) - countered the Semi-Pelagians at Orange, arguing for prevenient grace, baptismal regeneration, & denial of predestination to condemnation.

Free Will

I. Definition of Free Will

A. It's nature: The God-given power of moral and spiritual self - determination.

B. It's elements:

1. The ability to accept God's gifts of grace.
2. The ability to reject God's gifts of grace.

II. Distinction of Free Will from Other Views Concerning the Will

A. Distinction from determinism and indeterminism.

1. Determinism - All our acts are caused by another (i.e. by God or environment or genetics).
2. Indeterminism - All our acts are uncaused (this is illogical).
3. Self - determinism - All our moral acts are caused by ourself.

B. Distinction between self-caused being and self-caused becoming.

1. A natural self-caused being is impossible; one can't exist before existing.
2. Self-caused becoming is possible; one can be this and then become different (e.g., one can cause himself to become better).

C. Distinction between social and moral determination.

1. One can be largely determined in a social manner.
2. One cannot be morally determined and yet genuinely free.

D. Distinction between desire and decide.

1. Freedom is not doing what one desires (pleases).
2. Freedom is doing what one decides, which is sometimes contrary to what he desires to do.

III. Defense of Free Will

A. Praise and blame are meaningless unless one could have done otherwise.

- B. Ought implies can; responsibility implies the ability to respond:
1. on ones own ability, or
 2. by the grace of God.
- C. Complete determinism is self-defeating, since it entails the view that nondeterminists ought to accept determinism as true. But "ought" implies they are free to change and are not simply determined to hold it as true.
- D. It is contrary to God's nature to cause an evil action. God cannot be the primary cause of evil. But if determinism is true, then it is God who caused the rape, the cruelty, the blasphemy, etc.

IV. Objections to Free Will Answered

- A. It rules out the sovereignty of God. No. God sovereignly gave it, sovereignly permits its exercise, and determinately knows the results.
- B. It is contrary to the grace of God. No. God in love and grace gave free will, permits its exercise, and aids it to overcome evil.
- C. It denies man is "dead" in sin. Reply: death may mean nothing more than separation, not annihilation. The Bible also calls man "sick" and polluted. (this is a weak link in an absolute free-will argument).
- D. If man is free to accept salvation, then man gets the credit for it. No! The receiver does not get credit for the gift of the Giver!
- E. Free will denies God will necessarily save all the elect. By no means. God wills the necessary end (salvation) through our freedom. Freedom is not contrary to necessity but only compulsion.
- F. If we are free, why are some saved and not others? Because some choose to accept and others reject. This somehow is possible in the context of a sovereign, predestinating, electing, choosing God.

What ever happened to wickedness?

"How many Christians have you heard recently confess to being wicked? How many even believe they are wicked? Most Christians do not perceive themselves as wicked. Is this a problem? When asked if they are sinners, their answers change dramatically. Christians know they are sinners and readily confess it. Such willing acknowledgment raises new questions. If I am not a wicked sinner, does that mean I'm basically a nice sinner? Does it mean I'm a cultured sinner, an educated sinner, a refined sinner, a good sinner, an average sinner, a B+ sinner? Has God changed His stand on sin? Is the condition of sin no longer wicked in the eyes of a holy God? Deep down in the inner recesses of our heart, we know better. All sin is wicked in His eyes."

—JIM RUSSELL (in *Awakening the Giant*, Zondervan, 1996, page 81)

Scriptural support for the sovereignty of God in election: a biblically balanced perspective

- A. General statements of scripture show that God has an elect people, that He predestined them to salvation, and thus to eternal life.

Romans 8:28-30: We know that in everything God works for good with those who love him, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

Romans 11:28: As regards the gospel they are enemies of God, for your sake; but as regards election they are beloved for the sake of their forefathers.

I Peter 1:1, 2: To the exiles of the dispersion. . . chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood. . .

I Peter 2:8, 9: . . . for they stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.

Deuteronomy 10:14, 15

Psalm 33:12

Psalm 65:4

Psalm 106:5

Haggai 2:23

Matthew 11:27

Matthew 22:14

Matthew 24:22, 24, 31

Luke 18:7

Romans 8:33

Colossians 3:12

I Thessalonians 5:9

Titus 1:1

Revelation 17:14

- B. Before the foundation of the world, God chose particular individuals unto salvation. His selection was not based upon any foreseen response or act performed by those chosen. Faith and good works are the result, not the cause of God's choice. His choice is cloaked in mystery yet consistent with man's free will and moral responsibility.

1. God did the choosing.

Mark 13:20: And if the Lord had not shortened the days, no human being would be saved; but for the sake of the elect, whom he chose, he shortened the days.

I Thessalonians 1:4 and II Thessalonians 2:13

2. God's choice was made before the foundation of the world.

Ephesians 1:4: Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

II Thessalonians 2:13; II Timothy 1:9; Revelation 13:8; 17:8

3. God chose particular individuals unto salvation-their names were written in the book of life before the foundation of the world.

Revelation 13:8: And all who dwell on earth will worship it, every one whose name has not been written before the foundation of the world in the book of the Lamb that was slain.

Revelation 17:8

4. God's choice was not based upon any foreseen merit residing in those whom He chose, nor was it based on any foreseen good works performed by them. It was a gracious, loving choosing by Him.

Romans 9:11-13: Though they were not yet born and had done nothing either good or bad, in order that God's purpose of election might continue, not because of his call, she was told, "The elder will serve the younger." As it is written, "Jacob I loved, but Esau I hated."

Romans 9:16: So it depends not upon man's will or exertion, but upon God's mercy.

Romans 10:20

I Corinthians 1:27-29

Philippians 1:29

Philippians 2:12, 13

I Thessalonians 1:4, 5

II Thessalonians 2:13, 14

James 2:5

C. Election is not salvation but is unto salvation. Just as the president-elect

does not become the president of the United States until he is inaugurated, those chosen unto salvation are not saved until they are regenerated by the Spirit and justified by faith in Christ.

Romans 11:7: What then? Israel failed to obtain what it sought. The elect obtained it, but the rest were hardened.

II Timothy 2:10: Therefore I endure everything for the sake of the elect, that they also may obtain the salvation which in Christ Jesus goes with eternal glory.

Acts 13:48; I Thessalonians 1:4; II Thessalonians 2:13, 14

In Ephesians 1:4 Paul shows that men were chosen "in Christ" before the world began. From Romans 16:7 it is clear that men are not actually "in Christ" until their conversion.

- D. Election was based on the sovereign, distinguishing mercy of Almighty God. It was not man's will but God's will that sinners would be shown mercy and saved.

Exodus 33:19: "...I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

Deuteronomy 7:6, 7

Matthew 20:15: "Am I not allowed to do what I choose with what belongs to me?..."

II Timothy 1:9: "...who saved us and called us with a holy calling, not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Christ Jesus ages ago.

- E. Good works are the result, not the ground, of predestination.

Ephesians 1:12: We who first hoped in Christ have been destined and appointed to live for the praise of his glory.

Ephesians 2:10: For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

John 15:16

- F. God's choice was not based upon foreseen faith. Faith and repentance are consistent with God's election, but they are not the cause or ground of His choice.

Acts 13:48: And when the Gentiles heard this, they were glad and glorified the word of God; and as many as were ordained to eternal life believed.

Acts 18:27

Romans 9:10-24

Romans 11:4-6

Romans 11:33-36

Ephesians 1:5: He destined us in love to be his sons through Jesus Christ according to the purpose of his will.

- G. The doctrine of election is but a part of the much broader Biblical doctrine of God's sovereignty. The Scriptures not only teach that God predestined certain individuals unto eternal life, but that all events, both small and great, come about as the result of God's eternal decree. The Lord God rules over heaven and earth with absolute control; nothing comes to pass apart from His eternal purpose.

I Chronicles 29:10-12

Job 42:1, 2: Then Job answered the Lord: "I know that thou canst do all things, and that no purpose of thine can be thwarted.

Psalms 115:3: Our God is in the heavens; he does whatever he pleases.

Psalms 135:6: Whatever the Lord pleases he does, in heaven and on earth, in the seas and all deeps."

Isaiah 14:24-27: The Lord of hosts has sworn: "As I have planned, so shall it be, and as I have purposed, so shall it stand. . . .For the Lord of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn back?"

Isaiah 46:9-11: "Remember the former things of old, for I am God and there is no other: I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose, calling a bird of prey from the east, the man of my counsel from a far country. I have spoken, and I will bring it to pass; I have purposed, and I will do it.'"

Isaiah 55:11

Jeremiah 32:17

Scriptural Support For the Activity of A Sovereign God in Conversion

- A. Scripture clearly shows that salvation is the work of the Spirit as well as that of the Father and the Son. (Eph 1: 3-14).

Romans 8:14 - For all who are led by the Spirit of God are sons of God.

I Cor. 2: 10-14 - For the Spirit searches everything, even the depths of God. For what person knows a man's thought except the spirit of man which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is from God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.

I Cor. 6: 11 - But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of God.

II Cor. 3:6 -the written code kills, but the Spirit gives life.

II Cor. 3: 17, 18 - Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.

I Peter 1:2 - ...chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood...

- B. Through regeneration or the new birth (John 3; Tit. 3: 5-6) sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. (Eph. 2: 4-7). The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace (Jam. 1:18; I John 5:20).

1. Sinners, through regeneration, are brought into God's kingdom and are made His children. The author of this "second" birth is the Holy Spirit; the instrument which He uses is the Word of God.

John 1:12, 13 - But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

John 3: 3-8 - Jesus answered him, "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel at what I said to you, 'You must be born anew.' The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit" (cf also Tit 3:5; I Pet. 1:3, 23; I John 5:4).

2. Through the Spirit's work the dead sinner is given a new heart (nature) and made to walk in God's will. In Christ he becomes a new creation (cf Deut. 30:6).

Ezekiel 36: 26, 27 - A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances.

Galatians 6:15 - For neither circumcision counts for anything, nor uncircumcision, but a new heart.

Ephesians 2:10 - For we are his workmanship, created in Christ Jesus for good works, which God prepared before hand, that we should walk in them.

II Cor. 5: 17, 18 - Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation.

3. The Holy Spirit raises the sinner from his state of spiritual death and makes him alive.

John 5:21- For as the Father raises the dead and gives them life, so also the Son gives life to whom he will (cf. Eph 2: 1,5; Col. 2:13).

- C. God makes known to His chosen ones the secrets of the kingdom through inward personal illumination given by the Spirit (Matt 11: 25-27).

Luke 10:21 - In that same hour he rejoiced in the Holy Spirit and said, "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will."

Matthew 13:10-11, 16- Then the disciples came and said to him, "Why do you speak to them in parables?" And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given....But blessed are your eyes, for they see, and your ears, for they hear."

Luke 8:10 - "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand."

John 6: 37, 44, 64, 65 - "All that the Father gives me will come to me; and him who comes to me I will not cast out....No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day. It is written in the prophets, 'And they shall all be taught by God.' Every one who has heard and learned from the Father comes to me....But there are some of you that do not believe." For Jesus knew from the first who those were that did not believe, and who it was that should betray him. And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."

I Cor. 2:14 - The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

Ephesians 1: 17, 18 - ...that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you...

See also Matt 16: 15-17; John 10: 3-6, 16, 26-29.

- D. Faith and repentance are precious gifts of God and are wrought in the soul through the regenerating work of the Holy Spirit in concert with the free will and moral responsibility of man.

Acts 13:48 - And when the Gentiles heard this, they were glad and glorified the word of God; and as many as were ordained to eternal life believed (cf. Acts 5:31; 11:18; 18:27).

Acts 16:14 - One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshipper of God. The Lord opened her heart...

Ephesians 2: 8, 9 - For by grace you have been saved through faith; and this is not of your own doing, it is the gift of God - not because of works, lest any man should boast.

Cf. also Philippians 1:29; II Tim. 2: 25-26.

- E. The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit will not be rejected; it will result in the conversion of those to whom it is made.

Romans 1:6-7

Romans 8:30- And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

I Corinthians 1:1, 2, 9, 23-31

Galatians 1:15, 16- But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood.

Ephesians 4:4; II Timothy 1:9; Hebrews 9:15; Jude 1; I Peter 1:15; 2:9; 5:10; II Peter 1:3; Revelation 17:14

- F. The application of salvation is all of grace and is accomplished through the almighty power of God in harmony with man's free will. Ultimately how this works is a mystery reserved in the counsel of God.

Isaiah 55:11- ". . .so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish, and prosper in the thing for which I sent it" (John 3:27; 17:2).

Romans 9:16- So it depends not upon man's will or exertion, but upon God's mercy.

I Corinthians 3:6, 7- I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth.

Philippians 2:12, 13- Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure.

*Good works have their proper place.
They justify our faith, though not our per-
sons; they follow it, and evidence our
justification in the sight of men.*

George Whitefield (1714-1770)

SOTERIOLOGY

(David Dockery)

A. Grace

1. Salvation is a free gift of God and cannot be merited by our good behavior.

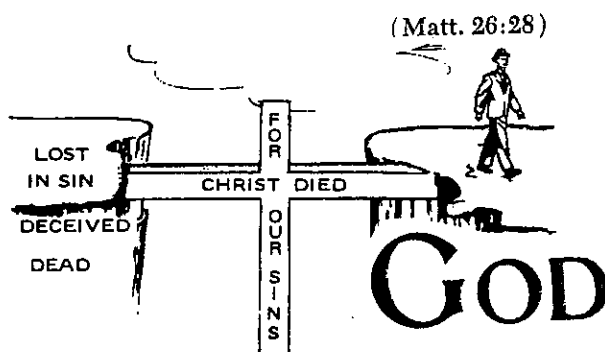
Rom. 3:22-24

... even the righteousness of God through Faith in Jesus Christ; for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus.

2. Grace declares that salvation is not the culmination of our quest for God, but rather, it is God who has taken the initiative toward us.

Gal. 3:25-26

But now that faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus (also Eph. 1:4-7)



"Jesus saith . . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

3. All of life and its gifts are aspects of grace.

Jn. 1:17

For the Law was given through Moses; grace and truth were realized through Jesus Christ

1 Cor. 4:7

For who regards you as a superior? And what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it (see also James 1:17)?

4. Even Faith itself is a gift of grace

Eph 2:8-9

For by grace you have been saved through faith; and that not of yourselves, it is the Gift of God.

F. F. Bruce - "It is the Grace of God that brings us to Faith and carries us on the pathway."

5. Grace is universal.

Rom. 11:32

For God has shut up all in disobedience that He might show Grace to all.

Titus 2:11

For the grace of God has appeared, bringing salvation to all men.

We must affirm that when we receive and apprehend the grace of God, this is to be attributed to the power and impact of Grace.

If grace brings us to God, it also enables us to continue and complete our spiritual pilgrimage. This does not deny human involvement in salvation, but it does affirm the primacy of grace. When men and women receive the grace of God, it is a testimony to the impact of grace itself, but when grace is rejected, it is attributable to the hardness and sinfulness of the human heart.

Grace comes to us while we are still in our sins and brings spiritual transformation based on the accomplished cross work of Jesus Christ. Even the sanctifying work of the Spirit is enacted in those who do not merit or deserve it. In reality, grace is God's free and loving favor to the ill deserving.

Types of Grace

Common

To all people
the All of God's good gifts
(rain, sunshine etc.)
What is needed to survive

Special/Effectual

To some people, to enable
to believe

Both flow from the Cross Work of Christ

Common Grace

A. Common Grace

1. The unmerited favor of God toward all men, displayed in His general care for them. This is not the same as the Arminian idea of "sufficient grace." Walvoord on common grace - The Holy Spirit
2. Support of the doctrine
 - a. Providence and the sovereignty of God argue for common grace.
 - b. The character and nature of God supports common grace.
 - c. The depravity of man demands common grace.
 - d. The power of Satan, and the nature and extent of his wickedness demand common grace.
3. Nature of Common Grace
 - a. God's divine providence - Matt. 5:43-48; 6:25-34.
 - b. God's restraint of sin
He is holy, yet He tolerates sin, therefore, He restrains it.
He does not immediately judge it, therefore He restrains it.
He sends His Spirit to hold it back - Gen. 6
Both sin and God's judgment of it are restrained - 2 Thess. 2
(God's restraint is probably of the amount and nature of sin.)
 - c. The Spirit convicts of sin - Jn. 16:7-11
4. The Word of God in Salvation
 - a. Liberal view - The word of God is unnecessary for salvation.
 - b. Lutheran view - The word of God is the saving instrumentality, (with the sacraments). In other words, it can regenerate apart from the work of the Holy Spirit. This relates to their view of the ordinances as somehow life-giving. It also relates to their view of Christ as ubiquitous in the elements of the sacraments, in the pages of God's word, etc.
 - c. Evangelical view - The Spirit of God uses the Word to convict the unbeliever. The Word must be involved in some form.

The Holy Spirit of God,
uses the Word of God,
given by the man of God,
to produce children of God,
through the Son of God,
so that they may live for God.
(John 3:5; Titus 3:5; 1 Peter 1:23)

Common grace is designed by God to provide an intelligent basis for faith. It is essential to efficacious grace, but all who experience common grace do not experience efficacious grace.

5. Deficiencies of common grace.
 - a. It falls short of saving, that is, all who experience common grace are not saved.

- b. It leads one to see his need for salvation, but doesn't guarantee it (Matt. 22:14).

Efficacious Grace

(also called effectual grace)

A. Definition:

That work of the Holy Spirit which effectually moves men to believe in Christ as Saviour. Efficacious grace is certain, and is sent via the effectual call (Romans 8:28 ff.).

B. Support for the Doctrine

1. All Scripture passages speaking of a call leading to salvation support efficacious grace: Rom. 1:1; 8:28; Eph. 1:18 (except for Matt. 9:13; 22:14).
2. The biblical doctrine of sin makes it clear that man is totally unable to believe unless enabled by God.

C. The nature of Efficacious Grace

1. It is an act of God related to His sovereignty, using or employing human instruments.
2. It may be an act, and/or a process.
3. It is effectual - 100% sure.
4. Efficacious grace is the means by which God brings life to a sinner, through the Word of God by faith.
5. Efficacious grace may precede faith, but certainly occurs simultaneously with it.
6. Efficacious grace may precede justification, but certainly accompanies it.

D. Objection to Efficacious Grace

"It will kill missionary zeal"

Answers: God commands us to go.

- The view that God's sovereignty kills missionary zeal is too one-sided. It neglects man's responsibility and the mystery of salvation.
- This objection is true in the case of some five point Calvinists, but it need not be the case.
- Paul, the greatest missionary in history was the person through whom this doctrine came.
- The doctrine of efficacious grace should make us more desirous to be used by God, and it should make us that much more aware of our dependence on Him.

The N.T. makes it clear that Grace comes to us while we are yet in our sins, Christ inwardly renews and transforms but the renewal is based on the Work accomplished through the Death of Jesus.

Even the Sanctifying work of the Spirit is enacted in those who do no merit or deserve this.

Warfield - Defines grace as "God's free favor to the ill deserving." Shorter Works v. 2 pp. 420-27.

We must never think that God's Grace is something we can merit. (This is a contradiction in terms!).

B. Grace/Human Involvement (A brief historical survey)

The degree of divine grace and human involvement has been debated throughout the centuries as we have seen. There have been classic differences expressed between Augustine and Pelagius, Luther and Erasmus, as well as the followers of John Calvin and Jacob Arminius. This subject continues to be hotly debated even in our own times.

1. Early Church - Heavy Greek Philosophical Influence; Synergistic View/Orientation where man's role in Salvation is significant.
 - a. Justin Martyr (2nd Century) Said of Grace that it was - "the stimulation of the powers of reason existent in man."
 - b. Cyprian (3rd Century) Said it is possible by Special Sanctity to acquire an accumulation of merit over and above what is needed for the Highest Grade of heavenly reward. Excess can be carried over to others.
 - c. Pelagius (4th Century) Denied Original Sin, believed in the possibility of a perfect life through infusion of grace.
 - d. Augustine (4th Century) He rediscovered Paul. "Adam's sin injured himself and the whole race as a result. Mankind still has a Free-Will, but is a will unable by itself to do good or come to the good." "The right use of Free-Will is wholly dependant upon grace."

Council of Carthage (418) First council to deal with Soteriology. Augustine was declared orthodox, Pelagius declared a heretic. However, Semi-Pelagianism becomes the dominant teaching in the church in the 5th & 6th Century, not Augustinianism.

Jerome was the greatest advocate of Semi-Pelagianism - man shares somewhat with his Salvation.

Question now is Augustine vs. Semi-Pelagianism

Council of Orange (529) Augustinianism v. Semi-Pelagianism "It is Grace that causes us to ask for Grace" was the Opinion/Decision of the Council.

2. Middle Ages (5th-15th Century)

- a. Abelard said, "Salvation is by our free choice & by ourselves we are capable of good."

- b. Bernard of Clairvaux (Hymn-writer) Augustinian Tradition. Said, "Firstly it is necessary to believe that you cannot have forgiveness of sin apart from God's Grace."
- c. Thomas Aquinas (Semi-Pelagian) (13th Century) Affirms grace but also insists that men and women have a role (synergistic).

"To him who does what in him lies, God cannot deny Grace."

3. Reformation Semi-Pelagianism is dominant at first.

- a. Luther Goes back to Augustine (and thence, Paul) "I cannot deny that people on occasion seek and ask for the Grace of God, yet even this asking or seeking is the gift of Grace, not our eliciting of Grace."

Luther was arguing against both Erasmus and the Roman Catholics - both of which were Semi-Pelagians.

- 1. Luther emphasized grace; He said the mind/will is in bondage to sin a part from God.
- 2. Erasmus emphasized Freedom of one's mind/reasoning.
- b. Calvin "God does not graciously accept us because He sees our change for the better as if our conversion was the basis for forgiveness; He comes into our lives, taking us just as we are, out of His mercy. Grace is by no means offered by God to be rejected or accepted, as it may seem good to one, rather it is Grace alone which inclines our heart to follow its movement and produces in it the choice as much as the will."

The Issue of Efficacious Grace

- c. Jacob Arminius (Dutch Theologian-last part of 16th Century) Came to reject the idea of Efficacious Grace. His followers began to question every aspect of Calvin's Theology.

This brought about the:

- d. Synod of Dort (1618-19) Church of Holland met to discuss the divergence of Theology-out of it came Five Points (of Calvinism).
- 1. Total Depravity
- 2. Unconditional Election-based only on God's freedom-not even of foreknowledge
- 3. Limited Atonement
-sufficient for all
-efficient for the elect
- 4. Irresistible Grace
- 5. Perseverance of the Saints

FIVE POINTS OF ARMINIANISM

- 1. Sinfulness - "man has not saving faith in himself"

2. Election - God has determined to choose those who, through grace in Jesus Christ believe (of their choosing)
3. Redemption - Christ has died for all, procured reconciliation and pardon for all
4. Vital Grace - Grace is the beginning, continuance and completion of salvation ... but this Grace is not irresistible.
5. Endurance - true believers can fight against sin and gain the victory ... those who had once truly believed might, through their own fault, be lost.

Calvinism became the position of the English Puritans

SUMMARY:

Dutch Calvinists, American and English Puritans: All were very insistent that Grace was not simply an offer to be rejected at will, but an invasion of our inner will, so that we are impelled to Act, Accept and Believe.

4. 2nd and 3rd Generation Puritans - Late 17th, early 18th century. Emphasized the the preparation of the heart by God changed. They shifted the emphasis away from God's initiating act to a preparation made possible by man (synergistic).
5. 1st Great Awakening (18th century)
 - a. Whitfield, Edwards - both are consistent, thoroughgoing Calvinists.
 - b. Wesley - Preaching in England, comes up with idea of Prevenient Grace (more Arminian in his theology; sometimes called an "inconsistent Calvinist")

Jn. 12:32 "And if I be lifted up from the earth, I will draw all men to Myself"

The cross affects everyone, this makes it possible for everyone to naturally/supernaturally believe (because of common prevenient grace).

6. 2nd Great Awakening
 - a. Charles Finney (19th century) A "Borderline Heretic" says Dr. Dockery. He said: "Sinners are not converted by the direct contact of the Spirit but by the influence of truth and persuasion. The change of heart is the sinner's own act, though urged by the Spirit." His theology was way off base; His views on justification and salvation were influenced by Roman Catholic and Neo-Pelagians.
 - b. Amyraldy, took a Middle ground (moderate four-point Calvinism). Regarding this matter of initiative in salvation, we do not deny that people on occasion seek and ask for God's grace, but even the asking or seeking is the gift of grace. God does not graciously accept us because He sees our change for the better, as if conversion were the basis for receiving God's grace. Instead the Bible pictures God coming into our

life, taking us just as we are because God is abundantly merciful (Eph. 2:1-10).

DOCKERY - God is the sole source and mainspring of all redemptive action, but He is not the sole actor; He is the sole, efficient cause of Salvation, but not the only causal factor in Salvation, there are also secondary and instrumental causes that have to be taken into account. Humans are not robots, yet salvation is of God. Salvation is not based only on Human response, yet humans respond.

AKIN - God elects and predestines persons to salvation in such a way as to be consistent with and not do violence to their free will, moral responsibility and personhood. This is a great mystery which results in a tension in theology, yet it must be maintained if we are to remain true to the whole counsel of God's revelation.

The Sovereignty of Grace and Responsibility of Believers - Only the person who is transformed by Divine Grace can make a positive response to God's gracious invitation, but, only the one who does indeed make such a response is transformed by Grace. Far from violating human personality, God's Grace appeals to our deepest yearnings and therefore when exposed to Grace, we are intrinsically drawn to it. Only persons who receive and are transformed by divine grace can make a favorable response to God's salvific initiation, but only those who do respond are indeed transformed by grace. Thus we affirm the priority of initiating grace without neglecting simultaneously to maintain our responsibility to believe.

Far from violating our wills or personality, God's grace appeals to our deepest yearnings and therefore when we are exposed to grace, intrinsically we are drawn toward it. As A. W. Tozer has said, "salvation is from our side a choice, from the divine side it is a seizing upon, an apprehending, a conquest by the Most High God." Our accepting and will are reactions rather than actions. The right of determination must always remain with God." We, therefore, affirm that in salvific grace, we are not merely passive. Neither do we want to imply that God does some and we do the rest, rather God does all and we do all. God does not override the will, but releases the will for believing response. It is certain that convicting grace can be rejected (Matthew 23:37; Luke 7:30; Hebrews 12:15), yet when we receive the gracious gift of regeneration our wills are turned in a completely new direction. When God extends His grace to us, He is the active agent but He always extends grace through various means. The means of grace include the preached gospel, the written word of God, the invitation to respond to grace, the prayers of other believers, and the faith of the respondent. This leads to the need to understand further the meaning of faith. The key is to affirm what the Bible says at all aspects and be willing to work with and love those with an acceptable, but differing perspective (ex. of Love and Cooperation despite differences - Whitfield and Wesley).

A Man-centered Gospel

A God-centered Gospel

VIEW OF GOD

Point of contact with non-Christians is love (God loves you). Therefore, God's authority is secondary.

Love is God's chief attribute.

God is impotent before the sinner's will.

The persons of the Trinity have different goals in accomplishing and applying salvation.

God is a friend who will help you.

Point of contact with non-Christians is creation (God made you). Therefore, God has authority over your destiny.

Holiness and love are equally important attributes of God.

God is able to empower the sinner's will.

The persons of the Trinity work in harmony—salvation accomplished for and applied to the same people.

God is a king who will save you.

VIEW OF HUMANITY

Fallen, yet has the ability (or potential) to choose the good.

Seeks truth but lacks correct facts.

Needs love, help, friendship.

Makes mistakes, is imperfect, needs forgiveness.

Needs salvation from the consequences of sin—unhappiness, hell.

Humanity is sick and ignorant.

Fallen, and will not come to God by own will power.

Mind at enmity with God; none seek God.

Needs new nature (mind, heart, will), regeneration.

Rebels against God, has a sinful nature, needs reconciliation.

Needs salvation from guilt and power of sin.

Humanity is dead and lost.

VIEW OF CHRIST

Savior from selfishness, mistakes, hell.

He exists for our benefit.

His death was more important than His life.

Emphasizes His priestly office—Savior.

An attitude of submission to Christ's lordship is optional for salvation.

Savior from sin and sinful nature.

He exists to gather a kingdom and receive honor and glory.

His death and His life of obedience equally important.

Emphasizes His priestly, kingly, and prophetic offices.

An attitude of submission to Christ's lordship is necessary for salvation.

VIEW OF RESPONSE TO CHRIST

Invitation waiting to be accepted now.

Our choice is the basis for salvation—God responds to our decision.

We give mental assent to truths of gospel—decision.

Appeal is made to the desires of the sinner.

Saved by faith alone—repentance omitted for it is thought of as "works."

Assurance of salvation comes from a counselor using the promises of God and pronouncing the new believer saved.

Sinners have the key in their hands.

Loving command to be obeyed now.

God's choice is the basis for salvation—we respond to God's initiative.

We respond with our whole person (mind, heart, will)—conversion.

Truths are driven home into the conscience of the sinner.

Saved by faith alone—saving faith always accompanied by repentance.

Assurance of salvation comes from the Holy Spirit applying biblical promises to the conscience and effecting a changed life.

God has the key in His hand.

I. The essence of conversion

- A. The forgiveness of sins. If the essence of the atonement is penal satisfaction then the essence of conversion must be the forgiveness of sin.

<u>OLD POSITION</u>	<u>NEW POSITION</u>
without Christ	In Christ — Eph. 2:13
aliens	a holy nation — 1 Peter 2:9
strangers	no more strangers — Eph. 2:19
no hope	called in one hope — Eph. 4:4
without God (Eph. 2:12)	the God and Father of our Lord Jesus Christ — Eph. 1:3

- B. The gift of eternal life. This is the focus of John, and defined relationally as knowing God (John 17:3)

"And this is eternal life, that they may know Thee the only true God, and Jesus Christ whom Thou hast sent.

Paul clarifies that it is the result of justification (Rom. 5:21), which is Paul's legal metaphor for forgiveness (Rom. 4:6, 7).

Rom. 5:21

that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Rom. 4:6, 7

⁶ Just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works:

⁷ "Blessed are those whose lawless deeds have been forgiven,
And whose sins have been covered.

<u>NATURAL WISDOM</u>	<u>IN ADAM</u>	<u>IN CHRIST</u>	<u>DIVINE WISDOM</u>
	All die (v. 12)	All have life (v. 21)	
Boastful			Modest
Resentful			Submissive
Ambitious	All are sinners (v. 15)	All are righteous (v. 19)	Dependent
Jealous			Holy
Untruthful			Tranquil
Divisive			Courteous
Materialistic			Compliant
Soulsh	All are condemned (vs. 16,18)	All are justified (v. 16)	Pitiful
Demoniacal			Impartial
Seditious			Sincere

17 that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you.

9 However you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

D. The promise of resurrection in the kingdom (Rom. 8:28-30)
John 5:24-29

Rom. 8:28-30

28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;

30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

John 5:24-29

24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

25 "Truly, truly, I say to you, an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live.

26 "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;

27 and He gave Him authority to execute judgment, because He is the Son of Man.

28 "Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice,

29 and shall come forth; those who did the good deeds, to a resurrection of life, those who committed the evil deeds to a resurrection judgment.

BEFORE AND AFTER FAITH

Before: Under Law

1. condemned sinners
2. sentence of death
3. bondage
4. fear
5. astray
6. sin uncovered
7. alienated

After: In Christ

1. forgiven sons
2. promise of life
3. liberty
4. assurance
5. made nigh
6. sin covered
7. accepted in the Beloved

II. The metaphors of conversion

A. Justification is a metaphor from the realm of law.

1. The meaning of "to justify" (dikaioō) is to declare (not "make") righteous, as a judge may declare a defendant innocent.
2. The central texts for justification are Rom. 3:28; Gal. 2:16 and Gal. 3:11.

Rom. 3:28

For we maintain that a man is justified by faith apart from works of the Law.

Gal. 2:16

nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.

Gal. 3:11

Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith."

JUSTIFICATION IS..

- Apart from the law
- Through faith in Christ
- For all men
- By grace
- At great cost to God
- In perfect justice
- To establish the law

- I. God has given the revelation of His salvation 3:21-23
 - 1) The righteousness of God is revealed 3:21-33
 - 2) The requirement of Faith is revealed 3:22
 - 3) The reality of Sin is revealed 3:23

- II. God has given the reasoning of His salvation 3:24-26
 - 1) Salvation by grace through Faith in Christ involves justification 3:24
 - 2) Salvation by grace through Faith in Christ involves redemption 3:24
 - 3) Salvation by grace through Faith in Christ involves satisfaction 3:25
 - 4) Salvation by grace through Faith in Christ involves a demonstration 3:25-26

- III. God has given the results of His salvation 3:27-31
 - 1) It results in humility 3:27-28
 - 2) It results in unity 3:29-30
 - 3) It results in continuity 3:31

NECESSITY OF THE ATONEMENT

1. God's holiness will not allow Him to simply overlook sin; His justice must be maintained (Ex. 34:6-7; Num. 14:18; Neh. 1:3; and esp. Rom. 3:25-26).

2. The immutability of the divine law, as reflective of God's very nature, made it necessary for Him to demand satisfaction of the sinner (Deut. 27:26).

3. The truthfulness of God requires atonement (Num. 23:19; Rom. 3:4). In the garden God had declared that death would be the penalty of disobedience (Gen. 3:16-17; cf. Ezek. 18:4; Rom. 6:23). The veracity of God demanded that this penalty should be executed on either the offender or a substitute.

4. The inestimable cost of this sacrifice implies the necessity of the atonement. It is scarcely conceivable that God would have done this unnecessarily (Luke 24:26; Gal. 3:21; Heb. 2:10; 9:22-23).

B. Reconciliation is a metaphor from the realm of battle, or a literal statement from the realm of personal relationships.

1. The meaning of "to reconcile" is to overcome an enmity and renew personal relationship.
2. The central texts for reconciliation are Rom. 5:8-11 and 2 Cor. 5:14-21

RECONCILIATION: GOD'S DESIRE FOR A SINFUL AND SEPARATE WORLD

II Corinthians 5:14-21

- I. In Christ We Participate In The Miracle Of Reconciliation 5:14-17
 1. Being reconciled to God gives us a new passion 5:14
 2. Being reconciled to God gives us a new priority 5:15
 3. Being reconciled to God gives us a new perspective 5:16
 4. Being reconciled to God gives us new possibilities 5:17
- II. To Men We Proclaim The Message Of Reconciliation 5:18-19,21
 1. God is the author of reconciliation 5:18
 2. Christ is the agent of reconciliation 5:19,21
 - a. Christ alone provides the way of reconciliation 5:19
 - b. Christ alone accomplished the work of reconciliation 5:21
- III. For God We Perform The Ministry of Reconciliation 5:19-20
 1. We possess the precious gospel of reconciliation 5:19
 2. We represent the pursuing God of reconciliation 5:20
 - a. We announce the message with God's authority
 - b. We appeal to men with God's humility

- 8 But God demonstrates His own love toward us, in that while we
 9 were yet sinners, Christ died for us.
 10 Much more then, having now been justified by His blood, we
 shall be saved from the wrath of God through Him.
 11 For if while we were enemies, we were reconciled to God through
 the death of His Son, much more, having been reconciled, we
 shall be saved by His life.
 12 And not only this, but we also exult in God through our Lord
 Jesus Christ, through whom we have now received men, because
 all sinned—

2 Cor. 5:14-21

- 14 For the love of Christ controls us, having concluded this,
 15 that one died for all, therefore all died;
 and He died for all, that they who live should no longer live
 for themselves, but for Him who died and rose again on their
 behalf.
 16 Therefore from now on we recognize no man according to the
 flesh; even though we have known Christ according to the
 flesh, yet now we know Him thus no longer.
 17 Therefore if any man is in Christ, he is a new creature; the
 old things passed away; behold, new things have come.
 18 Now all these things are from God, who reconciled us to Him-
 19 self through Christ, and gave us the ministry of reconciliation,
 namely, that God was in Christ reconciling the world to Him-
 self, not counting their trespasses against them, and He has
 committed to us the word of reconciliation.
 20 Therefore, we are ambassadors for Christ, as though God were
 entreating through us; we beg you on behalf of Christ, be
 reconciled to God.
 21 He made Him who knew no sin to be sin on our behalf, that we
 might become the righteousness of God in Him.

C. Redemption is a metaphor from the world of commerce.

1. The meaning of "to redeem" is normally (for the *lutroō* word group) to pay a ransom price for the release of a captive or a slave. Occasionally a word for purchase (in the *agorazō* word group) will stress just the opposite, that a free man has been purchased to be a slave of Christ. (see appendix XV)
2. The central texts for redemption are Mk. 10:45; Gal. 3:13; 1 Tim. 2:6

Mk. 10:45

"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Gal. 3:13

Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, "Cursed is every one who hangs on a tree"—

who gave Himself as a ransom for all, the testimony borne at the proper time.

Greek Word	Reference	Meaning	Emphasis
<i>Agoradzo</i>	II Pet. 2:1	Buy in a slave market	Place
<i>Exagoradzo</i>	Gal. 3:13	Buy and bring out of market	Permanence
<i>Lutroumai</i>	I Pet. 1:18	Release on receipt of ransom	Price or payment

The Significance of "Redemption"

D. Regeneration is a metaphor from the realm of physical birth.

1. The meaning of "to be born again" is either become alive from death, or simply to enter a realm of spiritual life with God.
2. The central texts for regeneration are John 3:3; 5:24; Eph. 2:1-10; James 1:18

John 3:3

Jesus answered and said to Him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God."

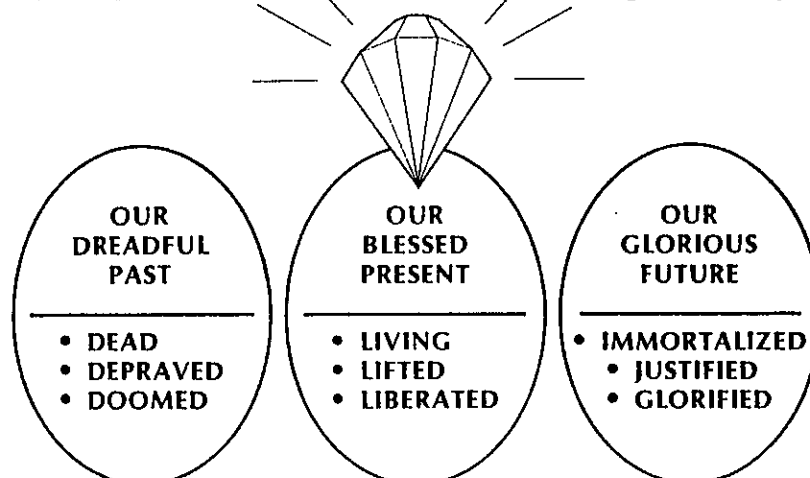
John 5:24

"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

Eph. 2:1-10

- ¹And you were dead in your trespasses and sins,
- ²in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.
- ³Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind and were by nature children of wrath, even as the rest.
- ⁴But God, being rich in mercy, because of His great love with which He loved us,
- ⁵even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),
- ⁶and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus,
- ⁷in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.
- ⁸For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;
- ⁹not as a result of works, that no one should boast.
- ¹⁰For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

SALVATION — Man's greatest Possession



"FOR BY GRACE ARE YE SAVED THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD."

"IS THERE LIFE AFTER DEATH?"

Ephesians 2:1-10

I. Paul explains the position of man without Christ. 2:1-3

- 1) Without Christ man is a corpse. 2:1
- 2) Without Christ man is controlled. 2:2-3
 - a) Man walks in the domain of the world. 2:2
 - b) Man serves under the direction of satan. 2:2
 - c) Man lives by the desires of the flesh. 2:3
- 3) Without Christ man is condemned. 2:3

II. Paul explains the privileges of man in Christ. 2:4-7

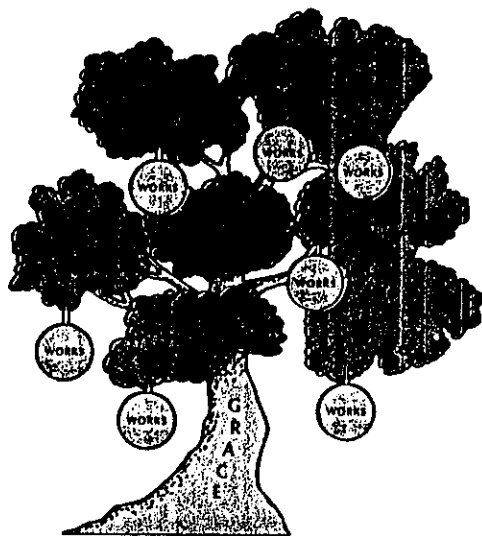
- 1) God has resurrected us with Christ. 2:4-5
- 2) God has raised us up with Christ. 2:6
- 3) God has seated us with Christ. 2:6-7

III. Paul explains the possibility of man in Christ. 2:8-9

- 1) God extends the grace in Christ for salvation. 2:8-9
- 2) Man exercises the faith in Christ for salvation. 2:8-9

IV. Paul explains the purpose of man in Christ. 2:10

- 1) God desires to work in us.
- 2) God desires to work through us.



IT IS THE TREE THAT PRODUCES
THE FRUIT.

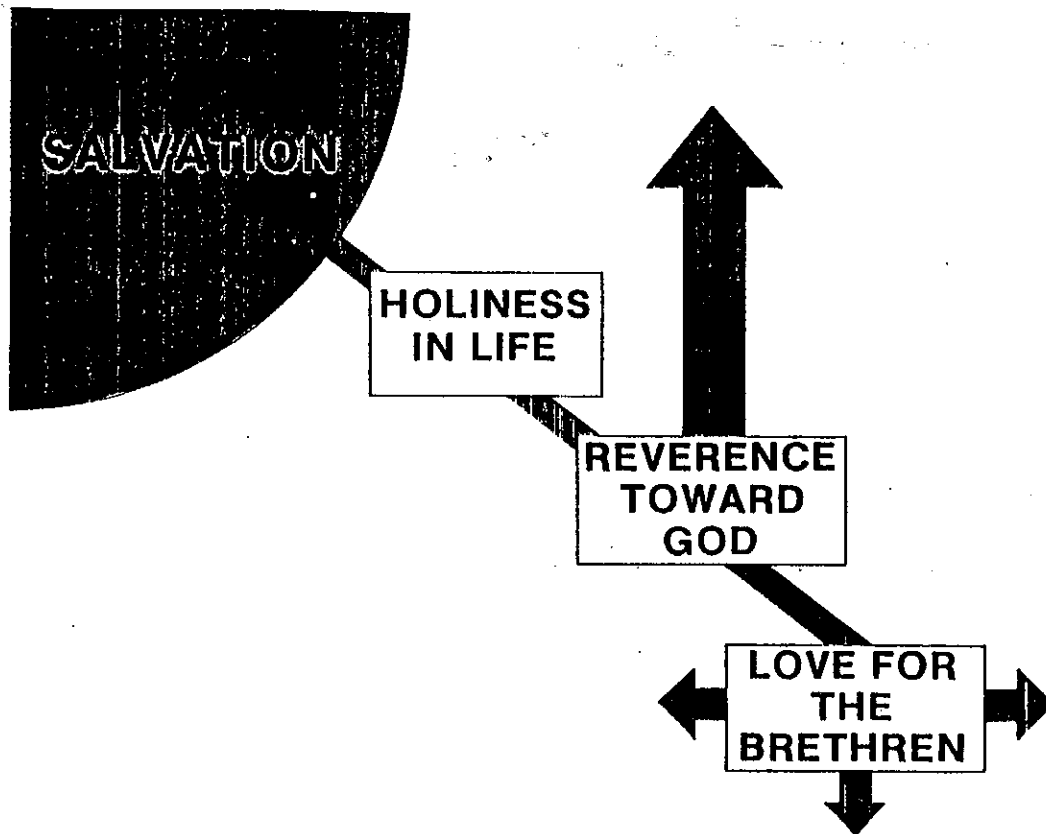
GOOD WORKS

THE PEOPLE... "FOR WE...
THE POSSESSION... ARE HIS...
THE POETRY... WORKMANSHIP...
THE PERSON... CREATED
IN CHRIST JESUS...
THE PURPOSE... UNTO
GOOD WORKS...
THE PLAN... WHICH GOD
HATH BEFORE
ORDAINED THAT
WE SHOULD WALK
IN THEM."

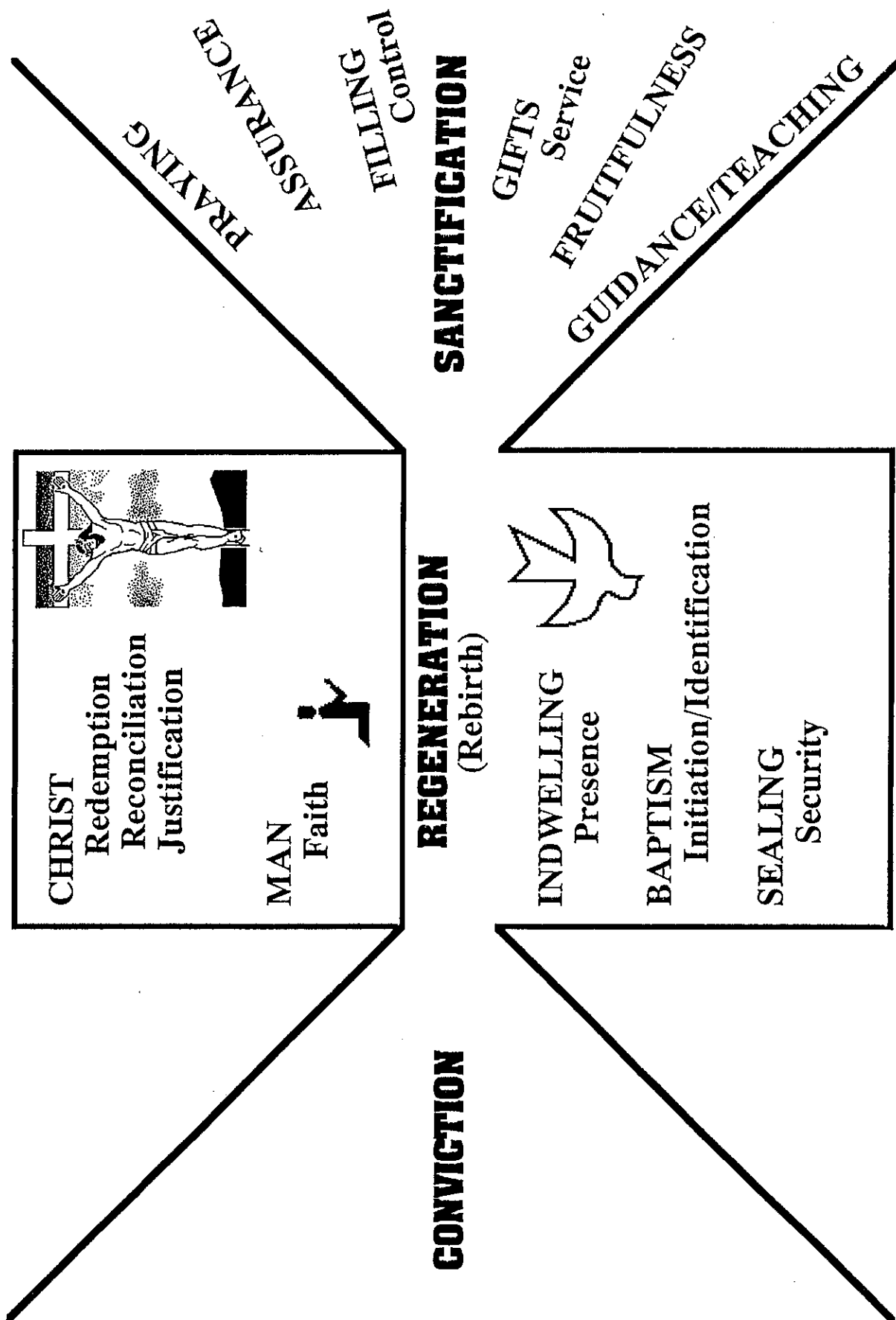
EPHESIANS 2:10

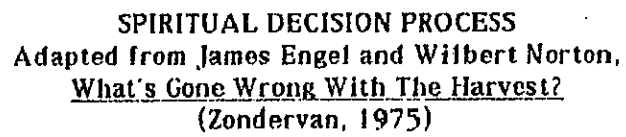
E. Sanctification is a metaphor from the realm of priestly ritual.

1. The meaning of "to be sanctified" when it specifies the conversion experience is to be set apart to God positionally by a sacrifice.
2. The central texts for sanctification are 1 Cor. 6:11; Heb. 10:10

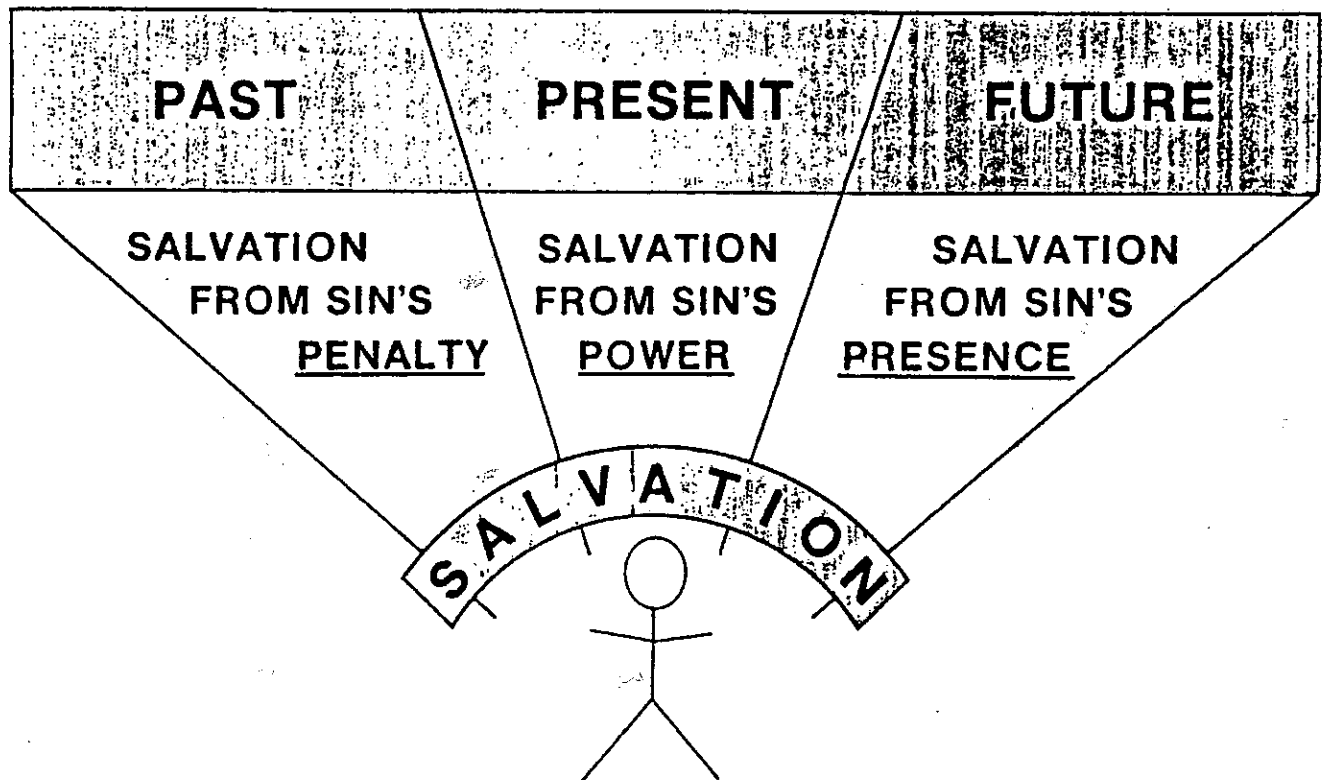


process The Elements of Salvation momentary process





SALVATION'S PERSPECTIVES



Ephesians 1:1-14

God the Father (1:4-6)	God the Son (1:7-12)	God the Holy Spirit (1:13-14)
CHOSEN US 1:4	FORGIVEN US 1:7	SEALED US 1:13
ADOPTED US 1:5	REVEALED GOD'S WILL TO US 1:8-10	GIVEN US AN EARNEST 1:14
ACCEPTED US 1:6	MADE US AN INHERITANCE 1:11-12	

HOW FAITH WORKS

The volcanic issue of "Lordship Salvation" is still emitting the smoke and fumes of controversy.

S. LEWIS JOHNSON, JR.

We call Jesus both "the Savior" and "the Lord."

How does our obedience (treating him as Lord) relate to our salvation (accepting him as Savior)? Christians seem to have difficulty sorting out that relationship. And with this difficulty comes doctrinal conflict and, occasionally, harsh words: legalism, works righteousness, easy believism, cheap grace.

This year, after the debate over "Lordship Salvation" burst into flame once more (see *CT News*, March 17, 1989, pp. 38-40), *CHRISTIANITY TODAY* sought a senior theologian to analyze the issues and give guidance to our readers. Here S. Lewis Johnson, Jr., veteran teacher of New Testament and theology, reviews the basics of our beliefs about grace and faith and sets the debate over Lordship Salvation in the context of classic evangelical teaching.

The phases through which the issue of "Lordship Salvation" passes may be likened to those of a volcano. The issue often lies dormant for years, but then it suddenly erupts violently. Unfortunately, unlike volcanoes, the issue of Lordship Salvation refuses to grow extinct. The issue is still active, emitting the smoke and

sulfurous fumes of controversy.

The forerunner of the current debate erupted in the late 1950s and early 1960s. Two well-known evangelicals, Everett F. Harrison and John R. W. Stott, debated the issue in *Eternity* magazine in September 1959. Harrison was the first professor of New Testament at Fuller Theological Seminary and Stott was at the time rector of All Souls Church in London. Harrison took the position that, while the acknowledgment of Jesus as Lord is essential to salvation, the demand that "one must make Jesus his Lord as well as his Savior to be truly redeemed" is to confuse salvation with the legitimate obligations of the Christian life. Stott, on the other hand, insisted that one must "surrender to the Lordship of Christ" to be saved. "Lordship Salvation," then, is the claim that, to be saved, one must not only believe and acknowledge that Christ is Lord, but also submit to his lordship.

In his 1969 book, *Balancing the Christian Life*, Charles C. Ryrie, who was then professor of systematic theology at Dallas Theological Seminary, made the claim, now widely cited, that one could have Christ as Savior without having him as Lord. This rekindled the controversy throughout the 1970s. In my opin-



ion, Ryrie was misunderstood. What he was trying to say was that a genuine believer might not always be walking in the light.

The latest eruption has occurred with the publication of *The Gospel According to Jesus* (Zondervan, 1988), by John F. MacArthur, popular California pastor and president of the Master's College and Seminary. MacArthur's book has produced an explosion of comment, discussion, and feisty debate.

One final name important to the current debate is Zane C. Hodges, former professor of New Testament at Dallas Theological Seminary. His book, *The Gospel Under Siege* (Redencion Viva, 1981), contains the charge that much evangelical gospel preaching is guilty of compromising the grace of the gospel. Hodges insists that there is no necessary connection between saving faith and works. In fact, to insist on good works as the evidence of salvation introduces obedience into the plan of salvation, compromising seriously, if not fatally, the freeness of the gospel offer.

Sadly, the issue has not claimed the attention of systematic theologians as it should have. Definitions of terms are fundamental in theological analysis. In the present debate they are often wanting, occasionally fuzzy, sometimes inept, and even theologically inaccurate. This problem of definitions accounts for the fact that persons holding the same theological views debate and disagree with one another. Their standards of reference are not common to them.

The Lordship Salvation debate is a debate over the gospel and, specifically, the nature of salvation, saving faith, and the relation of salvation to sanctification.

To have a standard of reference that evangelicals as a whole will accept in the main, I shall first clarify the definitions of justification, saving faith, and sanctification by referring to the Westminster Confession of Faith (the historic doctrinal summary for English-speaking Reformed Christians). Then I shall relate the concept of Lordship Salvation to these definitions. Persons from the Wesleyan tradition should not

have too many difficulties with the Confession's definitions of these doctrines.

Justification by faith

The seeds of the dispute lie in the nine-

teenth century with the rise of evangelistic campaigns and the "decisional evangelism" that characterized them—that is, the tendency to regard the raising of one's hand in a public meeting,

the signing of a card, or the walking of an aisle, and similar activities as evidence of salvation. It is not surprising that such terms as "easy believism" and "cheap grace" arose, for so many of the supposed conversions did not stand the test of time. This practice has led to confusion over what happens when we are "justified by faith."

The Westminster Confession defines justification in this way:

Those whom God effectually calleth he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith: which faith they have not of themselves; it is the gift of God. (13.1)

This grand central principle of the Reformation teaches that believers are declared righteous before God by the instrumentality of faith alone, Christ having made a full satisfaction to his Father's justice in their behalf by his death on the cross. They, therefore, receive the gift of righteousness and rest upon Christ and his work.

The Confession makes the point that, while God's righteousness is bestowed through faith alone and not by works, yet when faith is genuine it is "ever accompanied with all other saving graces"—that is, all other graces have their root in faith. Good works, then, are not the *ground* of justification but are possible only as its *consequences*. The Reformation battle cry was *Sola fides justificat, sed non fides quae est sola*, or, "Faith alone justifies, but not the faith that is alone." "Works," Luther said, "are not taken into consideration when the question respects justification. But true faith will no more fail to produce them than the sun can cease to give light."

The Confession recognizes that believers continue to sin, stating, "God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance" (13.5).

History Repeats Itself

The view that saving faith is no more than "belief of the truth about Christ's atoning death" is not new. It was put forward in the mid-eighteenth century by the Scot Robert Sandeman.

Sandeman was son-in-law to John Glas, founder of a denomination (now extinct) that practiced foot washing, love feasts, holy kissing, sharing of wealth, and choice of ministers from among the theologically uneducated—all in direct imitation of the New Testament church. A combative man proselytizing for this new body, Sandeman attacked the experiential religion of the Evangelical Revival. In his *Letters on Theron and Aspasio* (Theron and Aspasio was a popular book presenting revival piety), Sandeman affirmed that "every one who is persuaded that the event (i.e., Christ's atoning death) actually happened as testified by the Apostles is justified."

No exercise of the affections in choice, or of the will in repentance, belongs to faith as such. From this position Sandeman accused leaders such as Whitefield and Wesley of destructive legalism for teaching that justifying faith includes desire for a new life through Christ, and for saying that without this desire there is no true faith and thus no salvation. His avowed motive was only to keep pure the doctrine of justification by faith, which to his mind the evangelical leaders were obscuring.

As warrant for his intellectualist idea of faith, Sandeman relied mainly on two passages in the New Testament. He took Romans 4:5, which speaks of "believing on him who justifies the ungodly," as showing that a believer is actually ungodly, because impenitent at the moment of his or her first believing. He took 1 John 5:1, which says that "whosoever believes that Jesus is the Christ is born of God," as showing that regeneration follows assent to orthodoxy about Jesus' saving work.

Evangelical leaders William Williams, the great Welsh hymn writer; Andrew Fuller, William Carey's chief supporter; and Thomas Scott, the Anglican Bible commentator, all wrote against Sandeman's views. They argued that he was misinterpreting his two texts and ignoring many New Testament passages that depict faith as an exercise of the heart, involving a penitent purpose of living henceforth for God. They urged that the effect of Sandemanian belief would be at least, in Williams's phrase, "believing without power, making little of conviction and of a broken heart," and at worst would be the self-deception of believing that one was a believer when one was not.

The great Welsh preacher Christmas Evans testified a century later that the Sandemanianism that he temporarily embraced led him into cold-hearted ministry, passionate in enforcing orthodoxy but perfunctory in evangelism. "The Sandemanian heresy affected me so far as to quench the spirit of prayer for the conversion of sinners, and it induced in my mind a greater regard for the smaller things of the Kingdom of Heaven than for the greater. I lost the strength which clothed my mind with zeal, confidence, and earnestness in the pulpit for the conversion of souls to Christ."

When after five years he abandoned Sandemanianism, he wrote: "I felt my whole mind relieved from some great bondage . . . as if I had been removed from the cold and sterile regions of spiritual frost into the verdant fields of divine promises. . . . I had a hold of the promises of God."

The narrow intellectualism of Sandeman's view of faith dampened life-changing evangelism. This was one reason why the Glasite-Sandemanian denomination did not survive.

By J. I. Packer, senior editor for *CHRISTIANITY TODAY* and professor of historical and systematic theology at Regent College, Vancouver, British Columbia, Canada.

Much of this is important for the debate over Lordship Salvation. It is plain that the Confession denies that faith is merely intellectual assent to truths about Jesus. MacArthur, Ryrie, and Hodges agree.

The Confession further sees our Lord as a divine being, for he is the author of a "full satisfaction to the Father's justice" in behalf of sinners. Thus he is properly called *Lord*; only a Lord can save souls by sacrificing himself.

The Confession states that the justified may fall into sin and carnality. In other words, a complete commitment is not a prerequisite of salvation. MacArthur, however, occasionally appears to be arguing the position that a full commitment is such a prerequisite. In other places he modifies his position. He has said that Jesus "never held forth the hope of salvation to anyone who refused to submit to His sovereign lordship" (p. 134), but he has qualified the demand for submission and obedience to a "willingness to obey" (p. 88).

The Confession clearly connects good works with justification as the expected issue of faith. Hodges, too, says good works are "expected" and "ought" to be found in the believer's life. He contends, however, that they are not inevitable (pp. 8, 94). On the contrary, Paul says works are the *purpose* of a "fore-preparing" God (Eph. 2:10). Shall a sovereign God's purposes be uncertain of realization?

Saving faith

In the Confession the "grace of faith," by which the elect are enabled to believe and be saved, is the work of the Spirit "by the ministry of the Word"; and by the Word, the ordinances, and prayer, the "grace of faith" is increased and strengthened (16.1). In the next section, the Confession teaches that saving faith rests on the truth of God's testimony in the Word and that it yields obedience to its commands, although in section three it is stated that this faith is "different in degrees, weak or strong," and that it may be often "assailed and weakened." In section two an important statement is made about faith's make-up: "But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace."

What, then, may be inferred regarding saving faith? It is God's gracious gift by which we are enabled to rest

upon the truth of God's Word and specifically upon Christ and his satisfaction of God's just claims against us by his atoning death. This belief in or on Christ, the Reformed theologians have contended, consists of knowledge, assent, and trust (or *notitia*, *assensus*, and *fiducia*, to use the classical terms). It is important to note that saving faith, while always in essence the same, is often different in degrees (see Heb. 5:13–

righteousness. Speaking of the people of God, the late John Murray of Westminster Seminary wrote:

They are not perfect in holiness. But they have been translated from the realm of sin and death to that of righteousness and life. Sin is their burden and plague. Why? Because it is not their realm, they are not at home with it. It is foreign country to them (cf. 1 Peter 4:3–4). They are in the world, but not of it.

They who are of the world are those who live in sin, in the realm of sin. They are those to whom holiness is abhorrent even though they may be able to keep up a good front before the church and the world. They do not hunger and thirst after righteousness. Their aspirations are not heavenly. They are not strangers and pilgrims on the earth, looking for the city which hath the foundations. (Works, 3:278–79)

Murray's words are true to the lives of the great saints of the Bible, as the experiences of Abraham, Jacob, Lot, and others indicate. Even Paul could say, "I am not aware of anything against myself, but I am not therefore acquitted. It is the Lord who judges me" (1 Cor. 4:4).

The rhetoric on both sides of the debate is not always helpful. Cries that "total commitment" is necessary to salvation or the citing of the weary aphorism, "If he is not Lord of all, he is not Lord at all," are surely misleading, and those who use such words usually in other contexts modify them. The Confession's statement that there are degrees of faith, and that it may be assailed and weakened in one's life, is true to Christian experience (see Acts 10:14—"Not so, Lord!").

In his book, Zane Hodges never carefully defines the faith that saves. One cannot satisfactorily interact

with him on the subject. When faith is left undefined, it is inevitable that one leaves himself open to the charge of "easy believism." There are people who profess faith who do not genuinely believe (Titus 1:16).

Authentic faith, given by God, in-



In 1969 Charles C. Ryrie made the often-misunderstood claim that one could have Christ as Savior without having him as Lord. He was trying to say that a genuine believer might not always walk in the light.

14; Matt. 6:30; 8:10; Rom. 4:19–20).

How does this bear on the Lordship Salvation controversy? It appears clear that a total commitment of one's life to Christ in all life's details is impossible; yet saving faith envisions such a change of life that its bent is forever after toward

cludes knowledge of the gospel's great historical facts, an assent to the truthfulness of them, and a trust in Christ who accomplished them. Is not this the faith that saves?

The nature of repentance

The Confession says, "Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ" (17.1). In repentance, sinners, moved by a sense of the danger and filthiness of their sins and by the apprehension of God's mercy in Christ to the penitent, so grieve over and hate their sins "as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments" (17.2). No one may expect pardon without it, although the Confession strongly makes the point that it is an "act of God's free grace in Christ."

The term *repentance* is the translation of a Greek noun derived from the Greek verb *metanoëō*. It is composed of a preposition meaning *after*, and a verb meaning "to perceive" or "to think." The resulting compound has the general sense of "to have an afterthought" and, since such afterthoughts are usually different thoughts, the verb has the sense of "to change the mind." Repentance, then, is a changing of the mind, and its uses in the New Testament suggest a change of mind in relation to one's sin (see Luke 5:32; 15:7, 10; Acts 2:38; 3:19; 8:22) and in relation to God (Acts 2:36, 38; 17:29-30; 20:21). The change of mind, however, is not simply that; it is to lead to "deeds worthy of repentance" (Acts 26:20; see also Matt. 3:8).

It is clear that the apostles Peter and Paul preached repentance, finding it a necessary emphasis in the gospel. It is the view of most orthodox theologians that repentance is an essential part of saving faith, both repentance and faith

being God's gifts (Acts 5:31; 11:18; 2 Tim. 2:25; Eph. 2:8-9). It is an interesting fact that John the Baptist, presented by the evangelist Matthew as preaching repentance, is said by the apostle John to have come bearing witness "that all might believe through him" (John 1:7; see also Matt. 3:2). There is no contradiction between the two. Perhaps repentance underlines the negative aspects of a proper response to the

under the influence of the Word and the Spirit, through the virtue of the redemptive work of Christ and the new, created life of regeneration, believers begin to grow in holiness. "The dominion of the whole body of sin is destroyed" (the Greek word is better rendered by the NIV, "rendered powerless"). The graces of the new nature are "more and more quickened and strengthened" to "the practice of true holiness, without which no man shall see the Lord" (15.1).

This sanctification is "imperfect in this life; there still abide remnants of corruption in every part" of our human nature. A "continual and irreconcilable war" with the flesh lusting against the Spirit abides throughout this life (15.2).

Further, while "the remaining corruption for a time may much prevail" (see Rom. 7:23), by the strength supplied "from the sanctifying Spirit of Christ," the regenerate life grows in grace, "perfecting holiness in the fear of God" (15.3).

Sanctification as defined in the Confession does not include complete deliverance in this life, for the struggle in our members is always present (Gal. 5:17; 1 Pet. 2:11). Perfection in holiness comes only at death.

The believer, by union with God's covenantal representative in death and resurrection, has made a definitive break with sin and has become obligated to a life of holiness and good works. In the purpose of God, justification has as its intermediate goal deliverance from the dominion of sin and growth in holiness (Rom. 6:6; Eph. 2:10). We may, therefore, expect such things, especially when we consider the sovereign power of God in accomplishing his purposes (see Isa. 46:10; Ps. 135:6). The test of God's purposes and desires is his accomplishments.

It is at this point that we must consider the question of Christian ethics. The redemptive work of Christ provides the supernatural power of the indwelling Spirit of God and the stimulus that strengthens the failing human will to perform works pleasing to God. The connection between justification and sanctification, that of *ground* and *issue*, is crucial.

Good works in biblical thought are those works that proceed from evangelical faith and are done for the glory of God. The unregenerate may do works of benefaction that in the eyes of the world merit the term "good," but they



Faith is not the mere

intellectual assent to truths

about Jesus, but John

MacArthur overemphasizes

the absolute commitment,

the "complete change,"

the "willing to forsake

everything." (Whence does

the willing come?)

gospel, while faith more easily stresses the positive commitment to Christ.

Sanctification

Concentrating on the major facet of sanctification, its progressive character, the Confession makes the point that

fall short of the divine approval. One can see, then, how important it is to insist on the redemption of Jesus Christ as the necessary ground of ethical behavior acceptable to God, and to expect such behavior as the evidence of faith.

While on the one hand MacArthur overdoes the absolute commitment, the "complete change" (p. 32), the "willing to forsake everything" (whence does the willing come?), on the other hand Professor Hodges seems bent on discovering how sparse the faith that justifies can be. These overemphases are not helpful.

Mercy and lordship

I will conclude with some observations that follow from the definitions and terms discussed above and bear on the claims of Lordship Salvation—the view that one cannot receive Christ simply as Savior, but must also give him total control of one's life, and if this is not done, one is not saved.

First of all, it is true that one must confess the lordship of Christ to be saved. Only a sovereign God can save sinners, and the calling on the Lord for mercy is an implicit recognition of his lordship and of his right of control over us.

Second, such confession must be genuine, not mere profession without reality. John MacArthur handles this point ably.

Third, the preeminent term by which salvation is received is *faith*, or *belief* (I regard repentance as a necessary part of faith). Understood properly, this is not easy believism; in fact, such faith can only be given by God (Eph. 2:8-9; 1 Cor. 12:3). It was Jesus himself who said to Jairus, "Only believe, and she shall be well" (Luke 8:50). The Gospel of John was written to induce faith, and its demand is for faith alone (John 20:30-31).

Fourth, as we have seen from the Confession, the realization of Christ's lordship in growing obedience and submission to his will is the work of sanctification, not justification. The two great teachings must not be confounded, or the peril of mixing things that differ threatens us.

Fifth, as is clear from the Confession's words regarding saving faith and sanctification, Christians may for a time live in carnality, but only for a time, since divine discipline, which may become severe enough to necessitate physical death, is applied by God (1 Cor. 5:5;

11:29-30). The term *the carnal Christian*, therefore, is not a category of a Christian acceptable to God, nor does it represent a *permanent* status in the Christian life.

Sixth, to insist on a complete submission to God's will as necessary for salvation is unsupported by not only the Gospel of John, but also the Book of Acts. Prof. Everett F. Harrison has claimed, "A faithful reading of the en-

ence of many well-known Christians who relate more easily with the progressive sanctification experience set out in the Confession.

Seventh, it is sounder and simpler to keep to Paul's invitation as delivered to the Philippian jailer, "Believe in the Lord Jesus, and you shall be saved, you and your household" (Acts 16:31, NASB). If we keep in mind that the Lord Jesus is he who has offered himself as a

propitiatory substitutionary sacrifice for sinners, and if we remember that saving faith comprehends knowledge, assent, and trust, and if we see that the new life and standing given in justification must issue in a new submission to God's will, then we shall have our gospel thinking in order.

It was inevitable that the volcano should erupt again and the smoke of controversy arise. It is discouraging to preach the gospel and see so little convincingly genuine and long-lasting fruit. The glory of the gospel of grace and a limited response do not seem compatible, but the solution is not to be found in inducing shallow professions that do not last by the questionable methods of "decisional evangelism," or by introducing sterner demands that have problematic biblical support. Let us remember that our sovereign God alone saves souls, and he can be trusted with that work. Let us do our work of preaching his saving Word. Lewis Sperry Chafer used to exhort his students (all men in those days), "Men, preach an accurate gospel." That's still good counsel. Then the results may be left safely with the Lord. □



Lane Hodges insists that there is no necessary connection between saving faith and works. In fact, he says that to insist on good works as the evidence of salvation compromises seriously, if not fatally, the freeness of the gospel offer.

tire book of Acts fails to reveal a single passage where people are pressed to acknowledge Jesus Christ as their personal Lord [he seems to mean *personal Lord* in the sense of complete submission to his will] in order to be saved." The insistence is contrary to the experi-

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Faith

FAITH Scripture makes clear that Faith is the means by which we receive and appropriate the grace gift of Salvation purchased for us by Jesus Christ on the Cross.

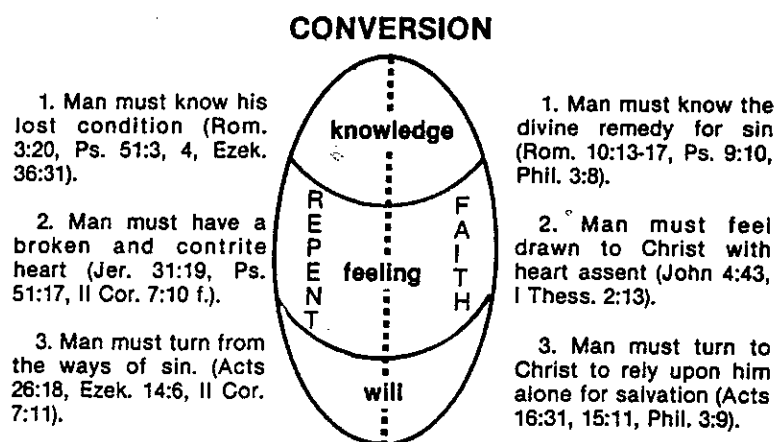
Gal. 2:16 ... nevertheless, knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be Justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.

Eph. 2:8-9 For by Grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no man should boast.

Faith includes a full commitment of the whole person to the Lord Jesus, a commitment that involves knowledge, trust and obedience. Faith is not merely an intellectual assent or an emotional response, but a complete inward spiritual change confirmed to us by the Holy Spirit. Faith is altogether brought about by God and it is altogether the human response bringing about complete enslavement to God and full liberation from the snare of sin.

The object of faith is not the teaching about Christ, but Christ himself. Though faith is more than doctrinal assent, it must include adherence to doctrine. In our belief in and commitment to Jesus Christ we acknowledge him as Savior from sin and Lord of our lives, even Lord of creation (Romans 10:9). True conversion definitely involves a belief in Christ's person as the God-man and in his work as Savior. We must remember, however, that it is possible to have orthodox understanding of Christ without a living faith in him (cf. James 2:19 ff).

Berkhof's lengthy explanation of faith is quite beneficial at this point and is worthy of our close inspection.



(The dotted line indicates that there is no hard and fast break between repentance and faith.)

In summation then we can say:

Faith must include a commitment of the whole person to the living Christ; and this commitment includes - knowledge, trust, and obedience.

Knowledge - Intellectual

Trust - Emotional

Obedience - Volitional

piteuo (verb) and pistis (noun) are the two Greek terms.

A Brief Historical Survey

17th and 18th century Protestant Scholasticism - emphasis was on knowledge.

Pietist Movement - Reaction to scholastics that emphasized trust and the emotions; a "Leap"; an inward spiritual change of the heart more than the head.

Calvin - Bk 3:2 His Definition of Faith emphasized knowledge

Luther - Trust

Schleiermacher - Experience (out of Pietist movement)

E. Y. Mullins - (Bapt. Theo.) Defines faith based on Schleiermacher to a large degree

Forsythe - Intellectual committal, surrender, (holistic)

Barth - Faith is a Work of God and man; neo-Orthodoxy

We must remember that it is the Object of our Faith that is most important - Jesus Christ - and not the Doctrine; although what you believe is important.

Faith is much more than doctrinal assent, though it certainly includes adherence to doctrine:

Jesus Christ - Saviour from sin and Lord of Creation

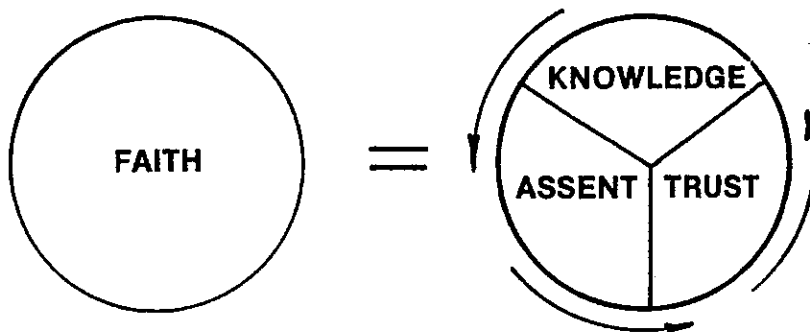
Lordship Question - the modern day debate:

Stott and MacArthur - Lordship is central to Salvation

Harrison and Hodges - Lordship is secondary, even optional

This discussion will be further developed in a subsequent lecture.

We may diagram the dynamic elements of faith as follows:



DIFFERENT BY DESIGN

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"For we maintain that a man is justified by faith apart from observing the law."

Romans 3:28

"[We] know that a man is not justified by observing the law, but by faith in Jesus Christ."

Galatians 2:16

In Paul's Writings

- Justification before God - by faith
- Justification - an eternal position
- Justification - believing on Christ



"You see that a person is justified by what he does and not by faith alone."

James 2:24

In James' Epistle

- Justification before men - by works
- Justification - a daily proof
- Justification - behaving like Christ



"If, in fact, Abraham was justified by works, he had something to boast about - but not before God." Romans 4:2

THE TWO ASPECTS OF JUSTIFICATION

IN SALVATION IN THE OLD TESTAMENT

THE SEED OF SALVATION

Our feature articles for this issue of *Israel My Glory* examine salvation in the Old Testament. Indeed, the basis upon which God justifies sinners has, since the fall of Adam, been a key question for human beings facing the certainty of death and what lies beyond. The majesty of the program of redemption revealed by the Word of God is demonstrated in the simplicity of the proposition—not simplicity from the divine standpoint, but simplicity in how it was received by unworthy men and women.

The Seed

The foundation upon which redemption would rest was God's promise of a coming seed. In addressing Satan in the immediate aftermath of the fall, the Lord declared, "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

The line of the promised seed was announced in Genesis 12:2-3: "and in thee [Abraham] shall all families of the earth be blessed." The identity of the line of the seed to be blessed was particularized in Genesis 17:19: "and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

The Son

And so, through the seed of Abraham grew the promise. The line of the promised seed flourished

until it produced its final fruit in the Son: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

The Sinner

The window to salvation, from the manward side, is opened in a phrase associated with Abraham's acceptance of God's promise of an heir—His promised seed: "And he believed in the LORD; and he counted it to him for righteousness" (Gen. 15:6). Romans 4:1-5 verifies that Abraham's faith was not placed in a righteousness-reward relationship. Saving faith would not be forged by observing laws, traditions, or even the repetitious sacrifices that would be the evidence, but not the means, of faith.

Arthur Pink makes an excellent statement about where the patriarch's faith rested. The original language carries the meaning that Abraham's faith was "counted to him 'unto' righteousness, rather than 'instead of righteousness.' Today justification (to be declared righteous) is by faith, but with this important difference, that whereas Abram believed God *would* give him a son through the quickening of his body, we believe that God *has* given us His Son, and through His death and quickening from the dead a Saviour is ours through faith."

Therefore, the basis of saving faith, Old Testament or New, was always in the Son. The question was only whether one was looking forward to His coming or back to the Redeemer who has come.

REWARDING THE REDEEMED

Renald Showers

A Perpetual Principle

The Scriptures reveal a perpetual principle in effect in every age of history since the fall of man. That principle is as follows: *Eternal salvation is always by the grace of God through faith in the Word of God.* The New Testament clearly teaches that this principle has been in effect in this present age since the death, burial, resurrection, and ascension of Christ. For example, in Ephesians 2:8-9 the Apostle Paul declared, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God—Not of works, lest any man should boast." Paul also identified the specific Word of God in which people of this present age must believe in order to be saved. That Word is the gospel defined in 1 Corinthians 15:1-4: "I declare unto you the gospel which I preached unto you, which also ye have received, and in which ye stand; By which also ye are saved . . . that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

The Scriptures also indicate that this principle was in effect throughout Old Testament history. Even then, in response to their trust in His Word, God saved sinful human beings by His grace and rewarded them.

Mankind's Response

The Bible presents Abraham as a prime example of an Old Testament person saved solely by the grace of God through faith in the Word of God. Having developed the truth that both Gentiles and Jews are justified freely by God's grace and that, therefore, "a man is justified by faith apart from the deeds of the law" (Rom. 3:24, 28), Paul anticipated that some Jewish readers would challenge this teaching by demanding to know how Abraham was justified (Rom. 4:1).

Paul took his Jewish challengers to their own Old Testament Scriptures to see how the father of their nation was justified. He referred to Genesis 15:6, which says that "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). This passage asserts that God

counted Abraham's faith for righteousness. In response to Abraham's faith God attributed righteousness to him.

But what exactly did Abraham believe unto righteousness? The context of Genesis 15:6 provides the answer. Abraham and Sarah had no children and were getting beyond the normal childbearing age. When God communicated with him in Genesis 15, Abraham expressed his anxiety concerning their childless state. He was concerned that a servant would inherit all his possessions (vv. 1-3).

In response to Abraham, "the word of the LORD came unto him" (v. 4). Through that Word, God promised that a servant would not be Abraham's heir. Instead, a child born of Abraham and Sarah would inherit Abraham's possessions. God also promised that Abraham's physical descendants would be as numerous as the stars of heaven (vv. 4-5).

Genesis 15:6 records Abraham's response to this Word of God: "And he believed in the LORD; and he counted it to him for righteousness." The only thing Abraham did on this occasion was to take God at His Word. He made no other commitment to God than that of placing his trust in Him to fulfill this word of promise. God graciously justified Abraham solely in response to his faith in this specific Word of God to him.

On the basis of this Old Testament example of Abraham, Paul drew the following conclusion: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4-5).

Mankind's Reward

The Bible indicates that God graciously rewarded Old Testament believers with past and future blessings in response to their faith in His Word.

Justification

In light of Abraham's example, it is obvious that justification was one reward blessing to Old Testament believers (Rom. 4:4-5). Justification is the judicial act of God whereby, as the judge of the universe, He declares believers to be completely righteous in His sight and therefore acceptable to Him.

The divine cause of justification is God's grace (Rom. 3:24; Ti. 3:7). The human cause is faith (Rom. 3:28, 30; 5:1), not the law or works (Acts 13:39; Rom. 3:20, 28). Thus, no person in Old Testament times was justified through the law. God did not give the law as a means of eternal salvation (Gal. 3:21).

Besides making believers legally righteous, justification saves them from God's wrath (Rom. 5:9), guarantees their future glorification (Rom. 8:30), saves them from any charges designed to threaten their salvation (Rom. 8:33), frees them from the guilt of all kinds of sin (1 Cor. 6:9-11), and causes them to inherit the hope of eternal life (Ti. 3:7).

Regeneration

Another reward blessing to Old Testament believers was regeneration. Regeneration is the work of the Holy Spirit whereby He imparts new spiritual life to believers by giving them the new nature (a new, favorable disposition toward God, Ti. 3:5). Regeneration refers to the restoration of a lost condition. Before the fall, mankind had spiritual life (a personal relationship with God) because they had a favorable disposition toward God. But in the fall mankind died spiritually (lost their personal relationship with God) because they lost their favorable disposition toward God and replaced it with a disposition of enmity (the sin nature) against God (Rom. 8:7). Through regeneration, the Holy Spirit restores spiritual life (a personal relationship with God) to believers by giving them a new, favorable disposition toward God. This restoration has a biblical synonym, *born again* (new birth, Jn. 3:3-8).

Several things indicate that Old Testament believers were regenerated. First, Jesus told Nicodemus that the only way into the kingdom of God is through regeneration (the new birth, Jn. 3:3, 5). His declaration in Luke 13:18-29 that Abraham, Isaac, Jacob, and the prophets will be seen "in the kingdom of God"¹ makes it obvious that, as Old Testament believers, they were regenerated.

Second, the fact that Jesus told Nicodemus, "Ye must be born again" (Jn. 3:7), when the Old Testament economy was still in operation before Christ's death, indicates that regeneration was available in Old Testament times to those who would believe.

Third, the acts of faith performed by such Old Testament believers as Noah, Abraham, David, and Moses indicate that they were spiritually alive.

Fourth, the Scriptures reveal that "circumcision of heart" could take place in Old Testament times. The Old Testament indicated that the circumcised heart is characterized by genuine love for God (Dt. 30:6) instead of persistent rebellion against Him. For that reason, Moses issued the following command to the Israelites of his day: "Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked" (Dt. 10:16, cp. Acts 7:51). Jeremiah gave the same command to his countrymen who had already had physical circumcision (Jer. 4:3-4).

A. B. Davidson indicated the significance of heart circumcision when, referring to Jeremiah's command, he wrote, "The need, not of a reformation, but of a fundamental regeneration, is clear to the prophet: 'Break up the fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem.'"² Thus, *circumcision of heart* was an Old Testament reference to regeneration.

A Blessed Future

Old Testament believers will be rewarded with a blessed future. This future will involve several blessings.

First, Old Testament believers will be rewarded with bodily resurrection from the dead. In Daniel 12:13 Daniel was told, "thou shalt rest." In this context the word "rest" refers to physical death.³ Then Daniel was informed that he will "stand." Here the word "stand" indicates bodily resurrection after death.⁴ Next Daniel was told that he will be resurrected "at the end of the days." Since the major time period considered in this 12th chapter of Daniel (vv. 1-7) is the Great Tribulation (cp. Dan. 12:1 with Mt. 24:15-21), it would appear that "the end of the days" refers to the end of the Great Tribulation when Christ will come out of heaven in His glorious Second Coming (Mt. 24:29-30). Daniel 12:2 refers to a resurrection of some people to everlasting life at that time. Since Daniel was an Old Testament believer, this implies that Old Testament believers will be resurrected at the Second Coming of Christ after the Great Tribulation.

Second, Old Testament believers will be rewarded with glorification. Romans 8:30 teaches that God glorifies all whom He justifies. Since, as noted earlier, God justified Old Testament believers in return for their faith, it can be concluded that He will glorify all of them.

Third, Old Testament believers will be rewarded with a place in the future Millennial Kingdom of God. Jesus taught that Abraham, Isaac, Jacob, and other Old Testament believers will be seen in the kingdom of God (Lk. 13:28). As a result of their being resurrected at the Second Coming of Christ, Old Testament believers will be able to enter the kingdom with Him.

Fourth, Hebrews 11:8-16 indicates that Old Testament believers will be rewarded with a place and blessing in the future eternal state.

Conclusion

Old Testament believers are illustrations of the principle stated in Hebrews 11:6, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

FOOTNOTES

1. John J. Davis, "Regeneration in the Old Testament" (unpublished Th.M. thesis, Grace Theological Seminary, 1964), p. 81.

2. A. B. Davidson, *The Theology of The Old Testament* (New York: Charles Scribner's Sons, 1904), pp. 215-16.

3. *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1980), II, 1323.

4. Brown, Driver, Briggs, *A Hebrew and English Lexicon of The Old Testament* (Oxford: Clarendon Press, 1972), p. 764.

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The Elements of Faith. Faith is an activity of man as a whole. As an activity of the soul it appears simple, and yet on closer scrutiny it is found to be rather intricate and complex. Several elements should be distinguished.

1. An Intellectual Element (Knowledge). While saving faith does not consist in a mere intellectual acceptance of the truth, it does include a positive recognition of the truth revealed in the Word of God. This knowledge of faith should not be regarded as a complete comprehension of the truth; neither should it be considered as a mere taking notice of the things believed, without the conviction that they are true. It is a spiritual insight into the truths of the Christian religion, so that these find response in the heart of the sinner. It is an absolutely certain knowledge, based on the promises of God, and therefore having its divine warrant in God Himself. It need not be very comprehensive, though it should be sufficient to give the believer some idea of the fundamental truths of the gospel. In general, it may be said that, if all other things are equal, one's faith will become richer and fuller in the measure in which one's knowledge increases in fulness and clarity.
2. An Emotional Element (Assent). The Heidelberg Catechism does not mention this element of faith separately. This is due to the fact that what is called "assent" is really included in the knowledge of saving faith. It is characteristic of the knowledge included in saving faith that it carries with it a conviction of the great importance of its object, and this is assent. While the man who has a merely historical faith does not react on the truth, because it does not grip his soul, this is quite different with the person who possesses and exercises saving faith. He is conscious of a personal interest in the truth, and responds to it with a hearty assent.
3. A Volitional Element (Trust). This is the crowning element of faith. Faith is not merely a matter of the intellect, nor of the intellect and the emotions combined; it is also a matter of the will which determines the direction of life, an act of the soul by which it goes out to its object and embraces this. This third element consists in a personal trust in Christ as Saviour and Lord, which includes a surrender of the soul as guilty and defiled to Christ, and a reception and appropriation of Him as the source of pardon and spiritual life. It naturally carries with it a certain feeling of safety and security, of gratitude and joy. Faith, which is in itself certainty, tends to awaken a sense of security and a feeling of assurance in the soul.

The Object of Saving Faith. In connection with the object of faith it is necessary to distinguish between faith in a general and faith in a specific sense.

1. Saving Faith in General. The object of saving faith in the more general sense of the word is the whole of divine revelation as contained in the Word of God. Everything that is explicitly taught in Scripture or can be deduced from it by good and necessary inference, belongs to the object of faith in this general sense.

2. Saving Faith in the More Specific Sense. While it is necessary to accept the Bible as the Word of God, this is not the specific act of faith which justifies and therefore saved directly. It must, and as a matter of fact does, lead on to a more special faith. There are certain doctrines concerning Christ and His work, and certain promises made in Him to sinful men, which the believer accepts believingly and which induce him to put his trust in Jesus Christ. Briefly stated, the object of saving faith is Jesus Christ and the promise of salvation in Him. The special act of saving faith consists in receiving Christ and resting on Him as He is presented in the gospel, John 3:15, 16, 18; 6:40.

The Roman Catholic View of Faith. The Roman Catholic Church conceives of faith as a mere assent to the truth, though it does not regard this as a full-fledged and therefore saving faith. It virtually denies the absolute necessity of the element of knowledge in faith. If one is only ready to assent to the teachings of the Church, without really knowing what these are, one can be considered as a true believer. Faith will be fuller and richer, however, if it includes the element of knowledge. But this assent to the truth, with or without knowledge, becomes real saving faith only when it becomes operative through love in the performance of good works.

Faith and Assurance. The question arises, whether faith always carries with it the assurance of salvation. Opinions differ very much as to the relation of assurance to faith. Roman Catholics and the Arminians of the seventeenth century teach that believers cannot, except in very rare cases, be sure of their salvation. Moreover, they hold that such assurance is on the whole undesirable. Wesleyan Arminians or Methodists maintain that conversion carries immediate certainty with it. He who believes is at once sure that he is redeemed. This does not mean, however, that he is also certain of ultimate salvation. This is a certainty to which the consistent Methodist cannot attain, since he is always liable to fall from grace. The correct view would seem to be that true faith, including, as it does, trust in God, naturally carries with it a sense of safety and security, though this may vary in degree. The assurance which is included in faith is not always a conscious possession, however, since the Christian does not always live the full-orbed life of faith and consequently is not at all times aware of the riches of the life of faith. He is often swayed by doubts and uncertainties, and is therefore urged to cultivate assurance, Eph. 3:12; II Tim. 1:12; Heb. 10:22; -Heb. 6:11; II Pet. 1:10; I John 2:9-11; 3:9, 10, 18, 19; 4:7, 20. Assurance can be cultivated by prayer, by meditating on the promises of God and by the development of a truly Christian life in which the fruits of the Spirit become evident.

Berkhof, Manuel.

The Hebrew and Greek terms for conversion mean basically "to turn" and in the world of religious thought denote a change of outlook and a new direction in life and action.

Conversion involves a turn both toward and away from something or someone.

MEANING OF CONVERSION

Positively, faith is turning toward something or someone. In the soteriological dimension it is a turn *toward* God. Paul "kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, and even to the Gentiles, that they should repent and turn to God" (Acts 26:20; NASB; cf. 9:35; 11:21; 15:19; 1 Pet. 2:25).

This turn, or act of faith, may be defined as an understanding of and mental assent to certain basic facts concerning the person and work of Christ culminating in a committal of one's entire being to the person of whom those facts testify. Three important elements are to be noted in this definition.

1. *Knowledge*. We must know who Christ is, what He has done, and what He is able to do (1 Cor. 15:3-4). Apart from such knowledge, faith would be blind conjecture at the best and foolish mockery at the worst. We are not called to put faith in someone of whom we have no knowledge. Saving faith is not a blind leap in the dark.

2. *Assent*. We must not only know the truth respecting Christ; we must also believe it to be true. It is possible, of course, to understand the import of certain propositions of truth and yet not believe these propositions. In saving faith, truths known are also accepted as true.

3. *Trust*. Knowledge of and assent to the truth of the gospel is not saving faith. They must be accompanied by trust in the person of Jesus Christ. Christian faith is not merely intellectual assent to the divinely revealed propositions of Scripture; it must include commitment to Christ. Strictly speaking it is not even faith in Christ that saves, but Christ who saves through faith.

Genuine faith must grasp special revelation in its twofold aspect: (1) the written word and (2) the personal word. The former has to do with the knowledge content of faith, the latter with the communion content; the former with doctrine, the latter with experience. The former is objective, the latter is subjective. The former without the latter leads to a cold, empty intellectualism; the latter without the former leads to a confused and meaningless mysticism. Both together lead to a normal Christian experience;

... as an *evidence of conversion* there must be obedience.⁹² Finally, the psalmist wrote, "I made haste . . . to keep thy commandments." True conversion means a changed life. "Hereby we do know that we know him, if we keep his commandments" (1 John 2:3, KJV). The cost of discipleship is obedience to our Master. "True penitents turn . . . to their duty to God as their Lord and Master. When Saul of Tarsus became a penitent, he said, 'Lord what wilt Thou have me to do?' All who return to God come home as servants to do His work. All who become His friends do whatsoever He commands them (John 15:14). They 'delight in the law of God after the inward man,' and have respect to all His commandments."

Dietrich Bonhoeffer wrote forcefully of the necessity for obedience to Christ as an evidence of true conversion. He stated,

Cheap grace is the deadly enemy of our Church. We are fighting today for costly grace . . . Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.

Costly grace is the gospel which must be *sought* again and again, the gift which must be *asked* for, the door at which a man must *knock*.

Such grace is *costly* because it calls us to follow, and it is *grace* because it calls us to follow *Jesus Christ*.

G. I. Williamson summarizes and illustrates the doctrine of conversion:

Repentance and faith are two aspects of this full-orbed transformation of the soul. Repentance denotes that aspect of change whereby the soul turns from sin and experiences true abhorrence of it. Faith denotes that aspect of change whereby the soul turns to Christ and experiences supreme attachment to him. Both phases of this complete turning involve the total personality—reason, affections, and will.

REPENTANCE AND FAITH

Antinomian View

Definition:

Repentance (metanoia) means a change of mind regarding one's sin. It does not necessitate an actual turning from sin nor does it entail a change of life.

Difficulty:

True in what it affirms (change of mind) but wrong in what it denies (turning from sin). Repentance like faith involves all the faculties of the soul.

Perseverance View

What Repentance Is:

"As metanoia is used in the New Testament, it always speaks of a change of purpose, and specifically a turning from sin. In the sense Jesus used it, repentance call for a repudiation of the old life and a turning to God for salvation." MacArthur

"It demands radical conversion, a transformation of nature, a definitive turning from evil, a resolute turning to God in total obedience. It affects the whole man, first and basically the centre of personal life, then logically his conduct at all times and in all situations, his thoughts, words and acts (Mt. 12:33 ff. par.; 23;26; Mk. 7;15 par.). The whole proclamation of Jesus ... is a proclamation of unconditional turning to God, of unconditional turning from all that is against God, not merely that which is downright evil, but that which in a given case makes total turning to God impossible (Mt. 5:29 f., 44; 6:19 f.; 7:13 f. par; 10:32-39 par.; Mk. 3:31 ff. par.; Lk. 14:33, cf. Mk. 10:21 par.)" Kettel 4:1002.

What Repentance Is Not:

Repentance Is Not Remorse Only

Metanoia is "the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds." Thayer's Greek Lexicon, p. 406.

Repentance Is Not a Human Work

"Nor is repentance merely a human work. It is like every element of redemption, a sovereignly bestowed gift of God. ... If God is the One who grants repentance, it cannot be viewed as a human work." MacArthur

Repentance Is Not Prior to Salvation

"repentance is not a pre-salvation attempt to set one's life in order. The call to repentance is not a command to make sin right before turning to Christ in faith. Rather it is a command to recognize one's lawlessness and hate it, to turn one's back on it and flee to Christ, embracing Him with wholehearted devotion." MacArthur

"the repentance that Christ requires of His people consists in a settled refusal to set any limit to the claims which He may make on their lives." Packer

Elements of Repentance

A. Mind

"Intellectually, repentance begins with a recognition of sin, understanding that we are sinners, that our sin is an affront to a holy God, and more precisely, that we are personally responsible for our own guilt. The repentance that leads to salvation must also include a recognition of who Christ is along with some understanding of His right to govern one's life." MacArthur

B. Heart

"Emotionally, genuine repentance often accompanies an overwhelming sense of sorrow. This sorrow in and of itself is not repentance; one can be sorry or ashamed without being truly repentant. ... It is difficult to imagine a true repentance that does not include at least an element of sorrow-not sorrow for getting caught; not sadness because of the consequences; but a sense of anguish at having sinned against God." Ibid.

C. Will

"Volitionally, repentance involves a change of direction, a transformation of the will. As such, genuine repentance will inevitably result in a change of behavior. The behavior change is not itself repentance, but it is the fruit repentance will certainly bear. Where there is no observable difference in conduct, there can be no confidence that repentance has taken place (Matthew 3:8; cf. 1 John 2:3-6; 3:17)." Ibid.

Evidence of Repentance

"Repentance means that you realize that you are a guilty, vile sinner in the presence of God, that you deserve the wrath and punishment of God, that you are hell-bound. It means that you begin to realize that this thing called sin is in you, that you long to get rid of it, and that you turn your back on it in every shape and form. You renounce the world whatever the cost, the world in its mind and outlook as well as its practice, and you deny yourself, and take up the cross and go after Christ. Your nearest and dearest, and the whole world, may call you a fool, or say you have religious mania. You may have to suffer financially, but it makes no difference. That is repentance." Lloyd-Jones, Stud. in Serm. on the Mt., 2:248.

"When Jesus preached, 'Repent, for the kingdom of heaven is at hand' (Matthew 4:17), those who heard Him understood the message. With their rich heritage in Old Testament and rabbinical teaching, his hearers would not have been confused about the meaning of repentance. They knew He was calling for far more than simply a change of mind or a new perspective on who He was. Repentance to them meant a complete surrender of their will and an inevitable change of behavior—a new way of life, not just a different opinion." MacArthur

Faith

The Antinomian View (Dead faith saves)

Explanation:

"Sometimes, of course, it is frankly claimed that unless faith is followed by good works, the believer forfeits eternal life. At other times, a more subtle approach is taken. If a professing Christian does not manifest good works, he was never a true believer to begin with. Whatever James is saying, however, it can be neither of these ideas.

The second view, in particular, is so untenable that if it were not maintained by obviously sincere men, it might be called dishonest. According to this view, a dead faith cannot save. Therefore, if a man lacks the crucial evidence of good works, it shows that this is all he has ever possessed—a dead faith." Hodges, Gos. Und. Siege, p. 19.

Illustration

James 2:26, "No one who encountered a dead body whose vitalizing spirit had departed, would ever conclude that the body had never been alive. Quite the contrary. The presence of a corpse is the clearest proof of a loss of life. If we allow this illustration to speak for itself, then the presence of a dead faith shows that this faith was once alive." BUT: Dead faith does not necessitate that faith was once alive any more than being dead in sin implies that sinners were once spiritually alive! Eph. 2:1 - Only living faith saves.

Concept of Justification in James 2:21-23

... James does not wish to deny that Abraham, or anyone else, could be justified by faith alone. He merely wishes to assert that there is also another justification, and it is by works. There is, of course, no such thing as a single justification by faith plus works. Nothing James says suggests that. Rather, there are two kinds of justification." Ibid. Thus Hodges affirms two classes of believers:

1. Faith alone
2. Faith plus works (Abraham, the spiritually elite)

The Apostate Can Exercise Saving Faith

"It is widely held in modern Christendom that the faith of a genuine Christian cannot fail. But this is not an assertion that can be verified from the New Testament. On the contrary, we learn the opposite from a statement like that found in 2 Timothy 2:17, 18:

'And their message will spread like cancer. Hymenaeus and Philetus are of this sort, who have strayed concerning the truth, saying that the resurrection is already past, and overthrow the faith of some' [emphasis added].

The Apostle Paul, therefore, knew of actual cases where the faith of individuals had actually been overthrown by false teaching. Yet, as the following verse makes clear, Paul is sure that such a calamity does not affect anyone's eternal destiny since "the solid foundation of God stands, having this seal: "The Lord knows those who are His" (2:19a)." Hodges

"Here then is a fundamental passage on the defectibility of human faith and the indefectibility of God's relationship to those who exercise that faith. To confuse the stability of a man's faith with the stability of God's purposes is to confuse two different things. Naturally, such confusion leads inevitably to doctrinal error." Ibid.

Evaluation

"Herein lies the fallacy of today's popular approach to evangelism. The gospel appeal is tacked onto a wholly inadequate explanation of what it means to believe. The modern definition of faith eliminates repentance, erases the moral elements of believing, obviates the work of God in the sinner's heart, and makes an ongoing trust in the Lord optional. Far from championing the truth that human works have no place in salvation, modern easy-believism has made faith itself a wholly human work, a fragile, temporary attribute that may or may not endure." MacArthur, Gos. Acc. Jesus, pp. 170-71.

The Perseverance View

"As a divine gift, faith is neither transient nor impotent. It has an abiding quality that guarantees its endurance to the end. Ibid, p. 173

Elaboration

Faith and Obedience

Defined Lexically

"Peitho ["to obey"] and pisteuo, 'to trust,' are closely related etymologically; the difference in meaning is that the former implies the obedience that is produced by the latter, cf. Heb. 3:18, 19, where the disobedience of the Israelites is said to be the evidence of their unbelief ... When a man obeys God he gives the only possible evidence that in his heart he believes God ... Peitho in N.T. suggests an actual and outward result of the inward persuasion and consequent faith." Vine's Exposit. Dic., 2:71.

Described Theologically

"The real believer will obey. Because we all retain the vestiges of sinful flesh, no one will obey perfectly (cf. 2 Corinthians 7:1; 1 Thessalonians 3:10), but the desire to do the will of God will be ever present in true believers (cf. Romans 7:18). Faith always produces a longing to obey." MacArthur, Gos. Acc. Jesus, p. 174.

Defended Biblically

"Clearly, the biblical concept of faith is inseparable from obedience. Believe is synonymous with obey. Obedience is such an integral part of saving faith that Hebrews 5:9 uses it as a synonym: Having been made perfect, He became to all those who obey Him the Source of eternal salvation."

Faith and Faithfulness

"The Greek pistis ... and the English "faith" hover between two meanings: trustfulness, the frame of mind which relies on another; and trustworthiness, the frame of mind which can be relied upon. Not only are the two connected together grammatically, as active and passive sense of the same word, or logically, as subject and object of the same act; but there is a close moral affinity between them. Fidelity, constancy, firmness, confidence, reliance, trust, belief—these are the links which connect the two extremes, the passive with the active meaning of "faith." Owing to these combined causes, the two senses will at times be so blended together that they can only be separated by some arbitrary distinction ... so that they who are trustful are trusty also; they who have faith in God are steadfast and unmovable in the path of duty?" Lightfoot

"Of course, this is not to say that faith results in anything like sinless perfection ... Those who believe will desire to obey, however imperfectly they may follow through at times. So-called "faith" in God that does not produce this yearning to submit to His will is not faith at all. The state of mind that refuses obedience is pure and simple unbelief." MacArthur, Gos. Acc. Jesus, p. 176.

Discipleship

The Antinomian View

The Issue

"It is an interpretative mistake of the first magnitude to confuse the terms of discipleship with the offer of eternal life as a free gift." Hodges, Gos. Und. Siege, p. 37.

The Implication Position

"It is high time for candor in the evangelical church. Luke 14, to name only this text, clearly states the conditions for discipleship. If to be a Christian is to be a disciple, then Luke 14 gives also the conditions for being a Christian. Another way of saying this is that if one does not meet the standards of discipleship he is not, and cannot claim to be, a true Christian. But "standards" which must be met to assure a given outcome are obviously "requirements" by which that outcome is conditioned. To say less than this is to be less than candid.

The issue can be simply put. Can a man who trusts Christ for eternal life but fails to "hate" his father and mother go to heaven? If the answer to this is "no," then it is perfectly clear that "hating" one's father and mother is a condition for ultimate felicity. No amount of theological rearticulation can conceal the result. But in the process, the terms of the Biblical Gospel have been radically transformed. Heaven

cannot be reached except by the most strenuous self-denial and loyalty to Christ. A salvation by faith plus works is thereby affirmed." Ibid., pp. 36-37.

Problem:

1. Hodges does not understand the nature of efficacious grace - Required commitment given by God is grace.
2. "Hate" speaks of the priority of love of God above all else.
3. Discipleship is not the same as salvation but is related to it, as a flower to its seed. Thus the two may and do function for one another.

The Perseverance View

Definition of Discipleship

Positively, What It Means

"Every Christian is a disciple ...

Disciples are people who believe, those whose faith motivates them to obey all Jesus commanded. The word disciple is used consistently as a synonym for believer throughout the book of Acts (6:1, 2, 7; 11:26; 14:20, 22; 15:10). Any distinction between the two words is purely artificial. Though introduced by sincere and well-meaning men, it has given birth to a theology of easy-believism that disposes of the hard demands of Jesus.

A Christian, as we have seen repeatedly, is one whose faith expresses itself in submission and obedience. A Christian is one who follows Christ, one who is committed unquestionably to Christ as Lord and Saviour, one who desires to please God. His basic aim is to be in every way a disciple of Jesus Christ. When he fails, he seeks forgiveness and wants to move forward. This is his spirit and his direction." MacArthur, Gos. Acc. Jesus, pp. 196-97.

Negatively, What It Does Not Mean

"This does not mean a disciple will always stand up for the Lord. Peter denied the Lord three times on the night He was betrayed.

... A moment of failure does not invalidate a disciple's credentials. We have all failed to confess Christ before men more often than we would like to admit. But if we are true disciples, we will not purposely and in a calculated way keep our faith hidden from everyone all the time." Ibid., p. 199.

Delineation of Discipleship: Luke 14

"To be a disciple, then, must we literally hate our family? Obviously this does not call for hatred in any sense that would violate the clear commandments of God such as, "Honor your father and your mother" (Exodus 20:12), and, "Husbands, love your wives" (Ephesians 5:25). The key to this passage is the phrase "yes, and even his own life" (Luke 14:26). The Lord is saying that we must be unquestioningly loyal to Him, even above our families-and especially above ourselves.

Lordship

Ryrie's View

Explanation

"But, someone may ask, doesn't Lord mean Master, and doesn't receiving Jesus as Lord mean as Master of one's life? To be sure, Lord does mean Master, but in the New Testament it also means God (Acts 3:22), owner (Luke 19:33), sir (John 4:11), manmade idols (1 Cor. 8:5), and even one's husband (1 Peter 3:6). When it is used in relation to Jesus in the New Testament, it can have an ordinary meaning of a title of respect (as in John 4), but it must also have had some unusual connotation which caused some to question its validity. And such a meaning could only be God ...

Why is Lord Jesus (meaning god-Man) such a significant statement that it can only be said by the Spirit of God guiding a person? It is because this is the essence of our salvation since it focuses on the uniqueness of the Saviour. If Lord in the phrase means Master, then the claim to uniqueness is absent. If Lord in the phrase means Jehovah-God, then Jesus is unique, and this is the very heart of the message of salvation in Christianity ..." Bal Chr. Life, pp. 174-175.

Evaluation

Positively - Ryrie is absolutely right in what He affirms: Lord = God and that Christ's deity is what makes Him and Christianity unique. But a key question: does "Lord" mean something more than Divine essence? To recognize someone as God: what does that imply?

Negatively

"It is not necessary to eliminate the concept of deity from the word Lord in order to understand that it means "master." Ryrie is correct to say that when Scripture refers to Jesus as "Lord" it means He is God. But if anything, that only strengthens the view that absolute rulership is inherent in the word. "God" must mean sovereign Master. What kind of god would He be if He were not sovereign?

Certainly the word Lord means deity wherever Scripture calls Jesus "Lord" in connection with the gospel message. That Christ is God is a fundamental component of the gospel message. No one who denies the deity of Christ could be saved (cf. 1 John 4:2-3). But inherent in the idea of deity is authority, dominion, and the right to command. A person living in rebellion against Christ's authority does not acknowledge Him as Lord in any sense (cf. Titus 1:16)." MacArthur, Gos. Acc. Jesus, p. 208.

MacArthur's View

What Lordship Is Not:

"The implication is that acknowledging Christ's lordship is a human work.

We do not "make" Christ Lord! He is Lord! Those who will not receive Him as Lord are guilty of rejecting Him. "Faith" that rejects His sovereign authority is really unbelief. Conversely, acknowledging His lordship is no more a human work than repentance (cf. 2 Timothy 2:25) or faith itself (cf. Ephesians 2:8-9). In fact, it is an important element of divinely produced saving faith, not something added to faith ... Surrender to Jesus as Lord is no more a meritorious human work than believing on Him as Saviour. Neither act is a good deed done to earn favor with God. Both are the sovereign work of God in the heart of everyone who believes. And one is impossible without the other. Jesus could not be Saviour if he were not Lord. Furthermore, if He were not Lord, He could not be King, or Messiah, or our great High Priest. Apart from His lordship, every aspect of His saving work is impossible." Gos. Acc. Jesus, pp. 28, 209.

What Lordship Is:

Relative to the Meaning of Faith

"The signature of saving faith is surrender to the lordship of Jesus Christ. Ibid., p. 209.

"The fact is, 'Lord' does mean 'God.' More precisely, it means 'God who rules,' and that only bolsters the arguments for lordship salvation. No one who comes for salvation with genuine faith, sincerely believing that Jesus is the eternal, almighty, sovereign God, will willfully reject his authority. True faith is not lip service. He does not become anyone's Saviour until that one receives Him for who He is-Lord of all (Acts 10:36)." Ibid., p. 29.

Biblically

Proper understanding of any biblical term depends on etymology, context, and history. Etymologically, kurios comes from a Greek root that means 'rule, dominion, or power.' Contextually, taking Peter's use of kurios in Acts 2:36, it is important to note that vv. 34-35 quote from Psalm 110, a messianic Psalm of rule and dominion.

Theologically

"The Lord will not save those whom He cannot command. He will not divide His offices. You cannot believe on a half-Christ. We take Him for what He is-the anointed Saviour and Lord who is King of kings and Lord of all lords! He would not be Who He is if He saved us and called us and chose us without the understanding that He can also guide and control our lives." Tozer, I Call It Heresy, pp. 18-19.

Assurance

The Antinomian View

Problem: Assurance Wedded to Works

If works are elevated to the level of a co-condition with faith, then they are clearly indispensable to assurance. If they are only seen as the inevitable outcome of true saving faith, they become equally indispensable to assurance. For only their presence in the life can verify the authenticity of the faith from which it is claimed they must flow.

It follows, then, that when the Gospel is so presented that the necessity of good works is stressed, it becomes a gospel that no longer can honestly offer true assurance of eternal life. The individual who professes faith in Christ cannot possess, at the moment of faith, a certainty about his eternal destiny." Hodges, Gos. Und. Siege, pp. 9-10.

"If a believer cannot be certain at the time of conversion that he will live effectively for Christ, from the premise that he must do so if he is saved it follows that he cannot know at the time of conversion that he is truly saved. And since eternal life is offered to faith alone, then it also follows that he cannot know whether he has truly believed." Ibid., p. 12.

Counterpoint to Hodges:

Assurance increases as faith increases.

Solution: Assurance Divorced from Works

Implication: Assurance Prostituted by Apostasy; "A Christian who lives after the flesh is certainly in danger of death, but he is not in danger of hell." Ibid. p. 12.

Response: True if person is a Christian; but one living in the flesh has no assurance.

The Perseverance View

The Elements of Assurance

The External Elements Objective

That Christ is fully able to save us

That Christ will save us IF we believe

The Internal Element: "But the condition, if we believe, upon which all assurance of our own salvation is suspended, is a matter not of revelation, but of experience, not of faith, but of consciousness."

Point:

I must believe that I have believed (1 John 5:13).

The Assurance of Assurance

1 John 5:13 - Externally

"These things I have written to you who believe in the name of the Son of God in order that you may know that you have eternal life."

2 Pet. 1:10 - Internally

"therefore brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things you will never stumble."

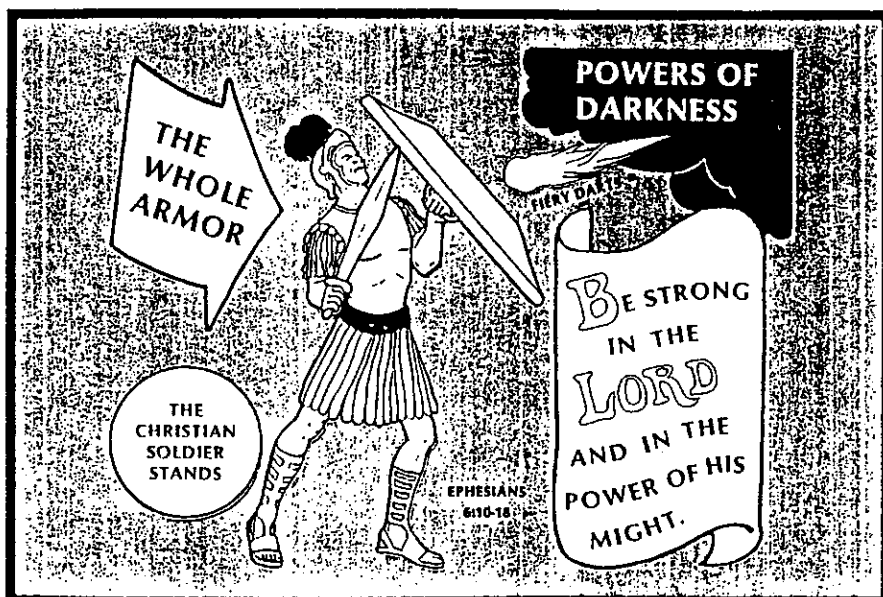
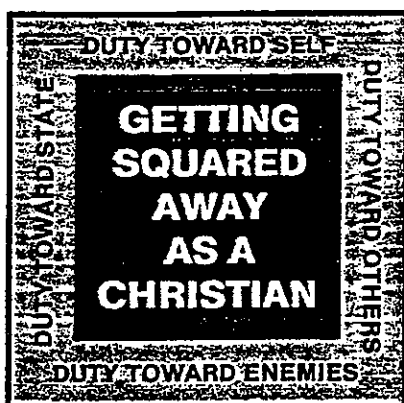
Avenues of Assurance

1. Believe the gospel (1 Jn. 5:13)
2. Witness of the Spirit (Rom. 8)
3. Conviction of sin (Rom. 7)
4. Longing for the things of God (Rom. 8)
5. Discipline by the Father (Heb. 12:5-13)

"I do not believe, and have never taught, that a person coming to Christ must understand fully all the implications of sin, repentance, or the lordship of Christ. Even after growing in his understanding for years as a Christian, he will not know all of these in their full depth. But there must be a willingness to obey. Furthermore, repentance and submission are no more human works than faith itself. They are every bit the work of God-not elements added to faith, but essential aspects of God's work of faith in a human heart.

**YOU
ARE
BEING
TRANSFORMED**

Romans 12:1-13:7



A Paradigm for the Christ Life

Living in God's Presence

GOD SENT HIS SON

Galatians 4:4 • Hebrews 4:12-13

1 CORINTHIANS 2:10

SPIRIT

*The Realm
of Revelation (GIFT)*

Galatians 1:12
Ephesians 1:17

To The HUNGRY LEARNER

Matthew 5:6
Philippians 3:10-14

To The OBEDIENT RISER

Luke 18:27-30
Hebrews 10:38

To The PURITY KEEPER

Matthew 5:8
1 John 3:3

The Healthy Spirit Demonstrates

Praise: Eph 1:11-12; 1 Pt 2:9
Receiving: Mt 10:8; 2 Cor 1:4

HIS PART

Philippians 2:12-13

HEBREWS 10:5-7

BODY

*The Realm
of Reflection (POWER)*

2 Corinthians 3:17-18
Galatians 5:22-23

By Your
WORDS
John 6:68
1 Corinthians 2:12-13

By Your ACTIONS

Matthew 5:16
James 2:14-19

By Your COUNTEenance

Luke 9:29
Acts 2:28
2 Corinthians 3:7-8

The Healthy Body Demonstrates

Purpose: Jn 10:17; 14:31; Phil 1:21
Discipline: Lk 9:23; Col 1:28-29

OUR PART

Philippians 2:12-13

MATTHEW 16:25-26

SOUL

*The Realm
of Reason (WORK)*

1 Corinthians 13:11
1 Peter 3:15

To The
MIND
Romans 7:23
Philippians 2:5

To The
WILL
Matthew 26:39
John 7:17

To The
EMOTIONS
Matthew 26:38
2 Corinthians 1:8-9

The Healthy Soul Demonstrates

Prayer: Mt 26:36-38; 1 Pt 4:7
Giving: Lk 6:38; Acts 20:35

MY PART

Philippians 2:12-13

INTO THE WORLD

John 3:16 • Hebrews 10:5-7

Praise and Receiving are Gifts • Purpose and Discipline are Power
Prayer and Giving are Work

Words Reflect the Mind and Learning • Actions Reflect the Will and Risking
Countenance Reflects the Emotions and Purity

H D McCarty
University Baptist Church
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A COMPARISON OF JUSTIFICATION AND SANCTIFICATION

JUSTIFICATION*	SANCTIFICATION
Justification is free (John 4:1).	Sanctification is costly (Luke 14:25-33).
Justification is instantaneous (John 3:8).	Sanctification is a life-long process (John 8:31).
Justification is by faith (Eph 2:8).	Sanctification is by faithfulness (1 Cor 4:2).
Justification is not of works (Eph 2:9).	Sanctification is of works (Eph 2:10).
Justification involves Christ's love for me (John 3:16).	Sanctification involves my love for Christ (1 John 4:19).
Justification concerns Christ's righteousness (2 Cor 5:21).	Sanctification concerns my righteousness (Luke 14:25-33).
Justification involves my <i>position</i> in Christ (Col 2:11-14).	Sanctification involves my <i>practice</i> (Col 3:1-11).
Justification considers what God has done (1 Cor 15:3-4).	Sanctification considers what I am doing (Luke 14:25-33).
Justification is God's commitment to me (1 John 5:9-13).	Sanctification is my commitment to God (John 14:15).
Justification requires obedience to one command: to believe the Gospel (Acts 6:7).	Sanctification requires obedience to all of Christ's commands (Matt 28:19-20).
Justification focuses on the cross which Jesus took up once and for all (1 Cor 1:18).	Sanctification focuses on the cross which I am to take up daily (Luke 9:53).
Justification is finished at the moment of faith (John 5:24).	Sanctification is not finished until I go to be with the Lord (1 Cor 9:24-27).

* The word *justification* in this chart is used to refer exclusively to eternal salvation from hell. This is what is sometimes called past salvation. The Bible also speaks, of course, of other types of salvation, including deliverance from the power of sin now and from the presence of sin in the future. The general idea for this chart was suggested by a reader. ■

**"They pass their time
on earth, but are citizens
of heaven!"**

The life of Christians within the Roman Empire was described by an unknown author around the year 180 in the Epistle to Diognetus. It provides a fascinating glimpse of the Early Church communities.

"Christians are not distinguished from the rest of mankind by country, by speech, nor by customs. But although they live in both Greek and foreign cities, and follow the local customs, both in clothing and food and the rest of life, they exhibit the wonderful and admittedly strange nature of their own citizenship. They live in their own homelands but as sojourners; they share all things as citizens, and suffer all things as aliens. Every foreign country is their homeland and every homeland a foreign country. They marry as all do; they bear children, but they do not discard their children as some do. They offer a common table but not a common bed. They find themselves "in the flesh," but do not live "according to the flesh." They pass their time upon earth, but are citizens of heaven. They obey the established laws, and surpass the laws in their own lives.

"They love all and are persecuted by all. They are put to death and are made alive. They are poor but make many rich. They lack all things yet abound in all things. They are abused and give blessing; they are insulted and give honor. When they do good they are punished as evil-doers; when they are punished, they rejoice as those receiving life. By the Jews they are attacked as foreigners, and by the Greeks they are persecuted; and those who hate them are not able to state the cause of their hostility."

Romans 12

Give up (12:1)	Divide up (12:13)
Sober up (12:3)	Make up (12:18)
Cheer up (12:8)	Pay up (13:8)
Buddy up (12:10)	Wake up (13:11)
Fire up (12:11)	Dress up (13:12)
Look up (12:12)	Clean up (13:13)

Romans 13:8-13.

IT'S UP TO YOU THROUGH THE SPIRIT

Negative Eph. 2:2 (no longer children of wrath) Col. 3; Eph. 4 (moved away from old man to the new man)

Justification is to be distinguished from sanctification.

Justification "Christ for us"	Sanctification "Christ in us"
a. Our standing	a. Our state
b. Our position	b. Our condition
c. Relationship	c. Fellowship
d. Our peace—Christ for us	d. Our purity—Christ in us
e. Acceptance	e. Attainment
f. No degree—instantaneous	f. Subject to degrees—progressive

Note: Roman Catholic theology has historically confused justification with sanctification.

Gal. 5:16-25

But I say, walk by the Spirit, and you will not carry out the desires of the flesh.

For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

But if you are led by the Spirit, you are not under the Law.

Now the deeds of the flesh are evident, which are immorality, impurity, sensuality,

idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,

envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

If we live by the Spirit, let us also walk by the Spirit.

Rom. 6-8

SPIRITUAL MORTIFICATION

The Believer's Position (Romans 6:1-4)

The Believer's Purpose (Romans 6:4,5)

The Believer's Persuasion (Romans 6:6-11)

The Believer's Purity (Romans 6:12-14)

Ultimate passage on Spirit's work. Ch. 6; yielding on our part, to the work of the Spirit; essential: ("Know," "reckon" and "yield").

Indicative/Imperative Tension

Rom. 6:1-11 What we are

Rom. 6:12 What we should be

Sanctification

Saved from sin's:	Penalty	Power	Presence
Sanctified in grace:	Positionally	Progressively	Permanently

Positionally we have been freed from sin

Experientially we need to live it out

Foundation of Sanctification

Sanctification has to do with the progressive outworking of the new life implanted by the Holy Spirit in *regeneration*.

The indicative of justification leads to the imperative of sanctification; justification is the theological base of evangelical ethics. It may be diagrammed as follows:

<i>Justification</i>	<i>Sanctification</i>
<p>"Gift"</p> <p>(Indicative)</p> <p>"Good fruits"</p> <p>Declaration (Gal 5:19-24)</p>	<p>"Task"</p> <p>(Imperative)</p> <p>"Good works"</p> <p>Duty (Gal 5:25)</p>

It should be noted that in the Pauline writings, expositions of the doctrine of justification are generally followed by exhortations to action. Christians are to live out in fact what has been given them by grace. It is not good works which make a good man, but a good man who does good works.

FREEDOM in a Christian's Life

- A. From Sin 2 Cor. 3:17 (previously quoted)
 Generally expressed in the concept of union with Christ
 Rom. 6:4-5 (future); Eph. 2:5, 6 (present) Both are characterized by
 Indicative/Imperative

Freedom from sin comes from slavery to Christ; True freedom comes through obedience.

A continuous process - we are further removed from this bondage of sin - it is never completely removed in this life.

VARIOUS MODELS

1. Pietism "Let go and let God"

Potential perfection +-----

2. Pray Eph. 5:18

Saved +-----+ 1. Confess sin 1 Jn. 1:9

^Let go

2. Perfectionism Holiness tradition (a form of realized eschatology)

Old Self is crucified-we are completely sanctified; any sin after conversion is loss of salvation. This normally leads to health, wealth and prosperity theology. Traditional Pentecostalism falls under this model.

3. Wesley Potential perfectionism-through struggle & work

Obedience /-----
+-----
Struggle

Wesley defines perfection as not willfully committing sin. However, salvation is not tied to Sanctification.

4. Augustinian/Reformed/Lutheran

Sanctification is a struggle

1 Jn. 1:10

If we say that we have not sinned, we make Him a Liar and His word is not in us.

Rom. 7:14-25

The struggle continues until glorification

Popular explanation - C. Swindoll "Two Steps Forward, One Step Back"

Rom. 6, 7

VIEWS OF ROMANS 7:14-25

1. Pietism Depicts a Carnal Christian, Rom. 6 is positional; at the Cross.
2. Perfectionism Rom. 6 is experiential (esp. 6:6)
3. Wesley 7:14-25 seen as characteristic of an unbeliever; Paul describes his previous, pre-conversion self.
Rom. 6 is positional; Rom. 8 is experiential; Rom. 7 is a parentheses between the two.
4. Augustinian Rom. 6 is positional; Rom. 8 is eschatological; Rom. 7 is characteristic of the Christian life. In Rom. 7 Paul is describing his hatred of sin born of a past conversion experience. The closer you get to God, the more you realize the gravity and extent of sin.

Grammar

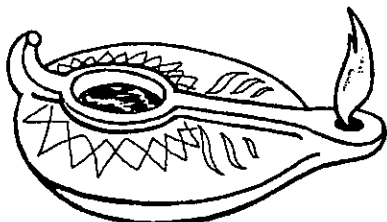
Rom. 7:1-13 Past Tense (pre-conversion)

**IMITATING GOD,
WHO IS THE
LIGHT**

OR

**WORKING
DARKNESS**

- FORNICATION
- UNCLEANNES
- COVETOUSNESS
- FILTHINESS
- FOOLISH TALKING



**WALKING IN LIGHT
WALKING IN LOVE**

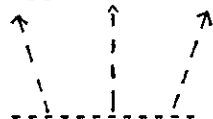
FREEDOM AND RESPONSIBILITY

We have been liberated from the Law and the penalty of sin; now we are challenged to use our freedom to help, not exercise our sinful desires.

Responsible Freedom - The law of Love; not by commandments but by Love; Love law dictates our actions.

Paul is a contextualist

Applications




Foundational Truth

Romans 14 } Crucial Passages
1 Cor. 8-10

?

**PUTTING A QUESTIONABLE ACTIVITY
TO THE TEST**



- Will it honor Christ as Lord?
(Romans 14:6-12)
- Will it hinder another Christian's spiritual progress?
(Romans 14:13,21)
- Will it promote righteousness, peace, and joy?
(Romans 14:15-20)
- Can it be done in faith?
(Romans 14:22)

Rom. 7:14-25 Present Tense (post-conversion)

FREEDOM FROM THE LAW (Romans and Galatians)

Rom. 6:14 No longer under the Law but now under Grace

Rom. 10:4 end of the Law

Rom. 7:1-6 dead to the Law

Gal. 3:24 Law is a paidagogos

The Law is good, but it is not to be relied upon for Salvation

The Law of Christ (Gal. 6:2) renders service to God and man

1 Jn. 5:1-4; James 2:8

2 Cor. 3:7-18 an Inward principle that governs us - the Spirit.

(The New Covenant has been inaugurated; Jere. 31:31-34).



Expressions of Practical Atheism

#1 By Criticizing Others	#2 By Ignoring the Law	#3 By Opposing the Lawgiver	#4 By Sidestepping the Lord
James 4:11a	James 4:11b	James 4:12	James 4:15



How does the believer relate to the Law - how does it influence our Sanctification?

1. Reformed Progress to Sanctification is made by obeying the law, Moral only, not the ceremonial.
2. Dispensationalism Obey the Laws repeated in the N.T.; i.e., all of the Decalogue, less Sabbath keeping is repeated.
3. Nomism (Theonomy, Reconstruction) All of God's Law is applicable at all times. Rushdoony advocates worldwide reinstitution of Mosaic Law.
4. Anti-Nomianism Libertinism, no Law, Characteristic of extreme churches, liberal or conservative.

FREEDOM FROM LAW (summation)

A new inward principle is now imparted, enabling the believer to fulfill what he or she could not fulfill before, This means that God's will is designated in principle form, but even this must be guarded so that it does not become the basis for a New Works Righteousness.

Crucified with Christ	Raised with Christ
Galatians 2:19,20	
D to the law Rom. 7:2-4	A unto God Rom. 6:11
E	L
A to sin Rom. 6:11	I unto righteousness Rom. 6:13
D	V
	E
UNION WITH CHRIST	

Paul recommends abstinence when there is a danger of a weaker brother stumbling.

Romans 14-15

DECIDING HOW TO ACT

1. Act in liberty (v. 2)
2. Act in conviction (v. 5)
3. Act in thankfulness (v. 6)
4. Act in knowledge (v. 14a)
5. Act in conscience (v. 14b)
6. Act in love (v. 15)
7. Act in faith (v. 22)
8. Act in self-denial (15:2)
9. Act in patience (vs. 4,5)
10. Act in unity (v. 6)

Romans 16

WHAT FRIENDS DO FOR EACH OTHER

Commend each other	verse 1
Receive each other	verse 2a
Assist each other	verse 2b
Die for each other	verse 4
Win each other	verse 5
Love each other	verse 8
Help each other	verse 9
Approve of each other	verse 10
Greet each other	verse 11
Labor for each other	verse 12
Fellowship with each other	verse 14
Kiss each other	verse 16
Accommodate each other	verse 23

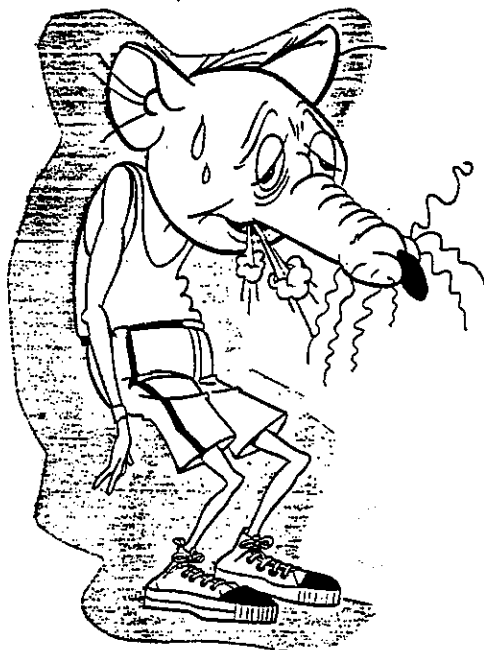
Paul's basic principle - Personal freedom must be tempered or controlled out of love for the brethren.

Romans 6

WHY SIN CANNOT DOMINATE ANY CHRISTIAN

1. All are dead to sin (v. 2).
2. All are united to Christ's resurrection life (v. 4).
3. The "old man" in all was crucified (v. 6).
4. All are justified from sin (v. 7).
5. All are under the reign of grace (vs. 14,15).
6. All are liberated from sin (v. 18).
7. All servants of righteousness (v. 19).
8. All have fruit unto holiness (v. 22).

BOY... (puff, puff)... I'M IN GREAT SHAPE... (pant, pant).... WHO NEEDS... (huff, huff)... ALL THIS EXERCISE?!



"And exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."
(1 Timothy 4:7-8)

THE DOCTRINE OF SANCTIFICATION

1. Positional Sanctification (Justification)
(Salvation from the Penalty of Sin) -- **Past**

1 Cor. 1:2; Eph. 1:1; Heb. 10:10; Col. 1:2; 2 Thess. 2:13

	JUSTIFICATION	SANCTIFICATION
Role of God	As Judge	As Cleanser
Work of God	A single act	A continual action
Result in believer	Standing before God	State on earth
Nature of work	Objective (done for us)	Subjective (done in us)
Degrees of work	None	Progressive
Change involved	Relational	Practical

2. Progressive Sanctification (Sanctification)
(Salvation from the Power of Sin) -- **Present**

1 Cor. 1:18; Heb. 12:14; 1 Pet. 1:15, 16--

3. Prospective (Permanent) Sanctification (Glorification)
(Salvation from the Presence of Sin) -- **Future**

Eph. 5:26-27; 1 Jn. 3:1-3; Jude 24, 25

THE PRACTICE OF SANCTIFICATION (Romans 6)

1. Recognizing -- Rom. 6:2, 9
2. Reckoning -- Rom. 6:11
3. Yielding -- Rom. 6:13

GOD'S GUIDELINES FOR THE GRAY AREAS OF LIFE

(Paul's Corinthian Principles)

1 Corinthians 6:12 - 11:1

I. Will this action edify self? (6:12)

Will it build me up? Profit me? Help me personally?

II. Will this action enslave my soul? (6:12)

Can it bring me into emotional/psychological (even chemical) bondage?

III. Will this action exalt the Savior? (6:13; 10:31)

Can I glorify my Lord in this activity?

IV. Will this action encourage other saints? (8:13)

Is this a potential stumblingblock to someone else?

V. Will this action evangelize sinners? (10:32-33)

Will this help or harm my witness for Christ?

VI. Will this action emulate my Savior? (11:1)

Is this something I could see Jesus doing?

MY BODY BELONGS TO GOD

1 Corinthians 6:12-20

- I. God has principles for my body. (vs.12-13)
 - A) My actions must *edify self*. (vs.12)
 - B) My actions must *not enslave the soul*. (vs.12)
 - C) My actions must *exalt the Savior*. (vs.13)

- II. God has plans for my body. (vs.13-14)
 - A) In the *present* God will *use* me. (vs.13)
 - B) In the *future* God will *raise* me. (vs.14)

- III. God has protection for my body. (vs.15-18)
 - A) I must *remember my sacred union*. (vs.15-17)
 - B) I must *run from sexual perversion*. (vs.18)

- IV. God has possession of my body. (vs.19)
 - A) I am *important to* God.
 - B) I am *indwelt by* God.

- V. God has paid for my body. (vs.20)
 - A) God is the owner of my body.
 - B) I am to honor God with my body.

The Difference Christ Made

Justin Martyr wrote a defense of the faith addressed to the emperor Antoninus Pius. He described the changes the Gospel wrought in the lives of believers. This was written around the year 150.

"Before, we rejoiced in uncleanness, but now we love only chastity; we used to practice magic arts, but have now dedicated ourselves to the true and unbegotten God; we used to love money and possessions more than anything, but now we share what we have and give to all of those in need; we used to hate one another, kill one another. We would not eat with those of different races. But now, since the manifestation of Christ, we love our enemies and pray for those who hate us without just cause."

BEING SENSIBLE THAT I AM UNABLE TO DO ANYTHING WITHOUT GOD'S HELP, I DO HUMBL Y ENTREAT HIM BY HIS GRACE TO ENABLE ME TO KEEP THESE RESOLUTIONS, SO FAR AS THEY ARE AGREEABLE TO HIS WILL, FOR CHRIST'S SAKE.
(Remember to read over these Resolutions once a week)

1. Resolved, that I will do whatsoever I think to be most to God's glory, and my own good, profit and pleasure, in the whole of my duration, without any consideration of the time, whether now, or never so many myriads of ages hence. Resolved to do whatever I think to be my duty and most for the good and advantage of mankind in general. Resolved to do this, whatever difficulties I meet with, how many soever, and how great soever.
2. Resolved, to be continually endeavoring to find out some new contrivance and invention to promote the aforementioned things.
3. Resolved, if ever I shall fall and grow dull, so as to neglect to keep any part of these Resolutions, to repent of all I can remember, when I come to myself again.
4. Resolved, never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God; nor be, nor suffer it, if I can avoid it.
5. Resolved, never to lose one moment of time; but improve it the most profitable way I possibly can.
6. Resolved, to live with all my might, while I do live.
7. Resolved, never to do anything, which I should be afraid to do, if it were the last hour of my life.
8. Resolved, to act, in all respects, both speaking and doing, as if nobody had been so vile as I, and as if I had committed the same sins, or had the same infirmities or failings as others; and that I will let the knowledge of their failings promote nothing but shame in myself, and prove only an occasion of my confessing my own sins and misery to God. July 30.

9. Resolved, to think much on all occasions of my own dying, and of the common circumstances which attend death.
10. Resolved, when I feel pain, to think of the pains of martyrdom, and of hell.
11. Resolved, when I think of any theorem in divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder.
12. Resolved, if I take delight in it as a gratification of pride, or vanity, or on any such account, immediately to throw it by.
13. Resolved, to be endeavoring to find out fit objects of charity and liberality.
14. Resolved, never to do any thing out of revenge.
15. Resolved, never to suffer the least motions of anger towards irrational beings.
16. Resolved, never to speak evil of anyone, so that it shall tend to his dishonor, more or less, upon no account except for some real good.
17. Resolved, that I will live so, as I shall wish I had done when I come to die.
18. Resolved, to live so, at all times, as I think is best in my devout frames, and when I have clearest notions of things of the gospel, and another world.
19. Resolved, never to do any thing, which I should be afraid to do, if I expected it would not be above an hour, before I should hear the last trump.
20. Resolved, to maintain the strictest temperance, in eating and drinking.
21. Resolved, never to do any thing, which if I should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him.
(Resolutions 1 through 21 written in one setting in New Haven in 1722)

Hindrances to Prayer: A Biblical/Theological Analysis

Adapted from a paper by
William G. Arbo
SEBTS
April 16, 1995

Introduction

Theology that is biblical and evangelical will always be nurtured by prayer. It entails the revealing of man's innermost self to God, but also of God's revelation of His desires to man. It is by prayer that we make contact with God. It is through prayer that God communicates with us. God takes the initiative, but man must respond. Prayer is understood then as both a *gift* and a *task*. Like any means of growth for the Christian, it requires work.

A Theology of Prayer

Some Contextual Presuppositions

1. The first and central focus of concern in prayer is God's name, kingdom, and will (Matt. 6:9-13).
2. One's right to pray grows out of our incorporation into the new covenant community, the church. As children in the family, God is addressed as "our Father (Matt. 6:9)."
3. As a Christological activity, prayer is offered in Jesus' name, i.e. in harmony with His person, work, and will (John 14:13).
4. The language of prayer should be simple and direct in its address to God (Matt. 6:5-8).
5. When praying for forgiveness, one must forgive all who are indebted to him (Matt. 6:14-15).
6. Human need is an essential ingredient in prayer. When human needs are prayed for they ought to be enlightened by God's Word and subordinated to God's will (James 4:2-3; 1 John 5:14-15).
7. God does not owe His creation goods and services. Prayer is a renunciation of human means. In prayer we place ourselves in God's hands as the Lord who decides and fulfills (James Grier, "Toward a Theology of Prayer").

Specific Scriptural Hindrances to Effectual Prayer

1. The first hindrance to effectual prayer is *unconfessed sin*. "If I regard wickedness in my heart, the Lord will not hear" (Ps. 66:18). There is a time when prayer is

an arrogant, presumptuous, and detestable offering to God (Is. 59:1-2). Any sin will annul the authority of one's prayers, but the Bible specifically names several sins that will place an immediate block on prayer. Ezekiel identifies, for example, "idols in the heart" (Ezek. 14:3).

2. The *sin of hypocrisy* has its reward in prayer, but it acquired nothing from the Lord (Matt. 6:5; Mark 12:40). God hates pride, and He promises destruction for the proud in heart (Prov. 16:18-19). "Surely God will not hear vanity, neither will the Almighty regard it" (Job 35:13). We must model humility in personal life, thought life, and prayer life.
3. *Selfish purposes* in prayer renders ineffective its power. In prayers for the right things, wrong motives sometimes are employed. James 4:3 and Prov. 21:13 gives strong counsel here. God will have nothing to do with self-motivated and self-centered prayer.

"It is only when we introduce our own wills into our relation with God that we get into trouble. When we weave into the pattern of our lives threads of our own selfish desires, we instantly become subject to hindrances from the outside" (A.W. Tozier, The Root of the Righteous, p.130).

"By all the castings down of His servants God is glorified, for they are led to magnify Him when he sets them on their feet, and even while prostrate in the dust their faith yields Him praise. Such mature men as some preachers are, could scarcely have been produced if they had not been emptied from vessel to vessel, and made to see their own emptiness and the vanity of all things round about them. When your own emptiness is painfully forced upon your consciousness, chide yourself that you ever dreamed of being full, except in the Lord" (C.H. Spurgeon, Lectures To My Students, p. 164).

4. An *unforgiving spirit* is also a hindrance to prayer. As revealed in the parable of the unmerciful servant and the epilogue of the Lord's prayer, unforgiveness reveals more about the condition of the heart than it does the debt (Mt. 6:14-15; 18:21-35).
5. A *wrong relationship between husband and wife* hinders prayer. "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Pet. 3:7). An especially important relationship for accomplishing great things through prayer is that of marriage. The bond of marriage is strong in Scripture. This relationship is fragile and must be handled sensitively with love and compassion. Difficulties in that relationship can have an adverse effect on the prayer life. Intimate fellowship with God is impossible without a loving, viable, selfless relationship with one's spouse. A mere reading of 1 Peter 3:7 would do many pastor's more good than a detailed exegesis of the

same passage.

Most pastor's do not give priority to the emotional and physical well-being of their wife. Numerous pastors feel that the ultimate test of their love for Christ is measured in their degree of devotion to the ministry. Pastors are every bit as accountable for the quality of their marriage as they are the quality of their ministry.

6. On final hindrance to effective prayer as it pertains to the pastor (or any minister) is found in the *seminary education he receives*. If students are not transformed in the substance of their very lives to the fullest range of Christlikeness, they are being failed by that which is being taught to them (Dallas Willard, Spirit of the Disciplines, p. 18). The minister should be distinguished above all others as a man of prayer. "Among all of the formative influences which go to make up a man honored of God in the ministry, I know of none more mighty than his own familiarity with the mercy-seat (Spurgeon, 43)."

Virtually every conservative, evangelical institute of higher learning requires courses in the field of history, theology, philosophy, hermeneutics, ethics, missions, languages, administration, and pastoral care. While most, if not all classes begin with a devotion and prayer, the question remains: Where does the aspiring seminarian find foundational teaching on the doctrine and discipline of prayer? Formerly, Dr. Danny Akin scheduled no formal class time for the study of the doctrine and discipline of prayer. C.H. Spurgeon defends this hindrance to instruction on prayer by stating,

"All that a college course can do for a student is coarse and external compared with the spiritual and delicate refinement obtained by communion with God. While the unformed minister is revolving upon the wheel of preparation, prayer is the tool of the great potter by which he molds the vessel. All our libraries and studies are mere emptiness compared with our closets. We grow, we wax might, we prevail in private prayer (Spurgeon, p. 42)."

While Spurgeon may be, in part, on target with his observation, this professor believes he erred, that it is a scandal that one could attend an evangelical, Bible believing seminary and never once be instructed in the doctrine of prayer. He has repented of his error, and is seeking to correct his mistake.

Conclusion

Limited teaching and instruction, wrong relationships between spouses, an unforgiving spirit, selfish motives, hypocrisy, and unconfessed sin, are enervating hindrances to prayer. "What the church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can

use--men mighty in prayer (E.M. Bounds, Preacher and Prayer, p. 6)." The vast majority of pulpits in American today are weak in praying. Even in Baptist pulpits, prayer is no longer a mighty force. "The pride of learning is against the dependent humility of prayer. Every preacher who does not make prayer a mighty factor in his own life and ministry is weak as a factor in God's work and is powerless to project God's cause in this world (Bounds, 11)."

Preaching is not one of the most prominent characteristics of strong spiritual leadership, prayer is (E.M. Bounds, The Complete Works of E.M. Bounds on Prayer, p. 484)! The preacher who neglects prayer is being careless with the ministry God has entrusted to him. A pastor may, in every perceivable aspect, appear useful to God, but by some tiny flaw be greatly hindered or rendered utterly useless. God blesses Christ-likeness long before great talent.

"The man who represents God in the pulpit should cultivate an ever-growing passion to be the most prayerful and diligent channel he can be for broadcasting the greatest message of all time (John MacArthur, Rediscovering Expository Preaching, p. 84)."

"Lord, I will do anything that your kingdom requires of me. Wherever you want me to be, I'll go. Whatever the circumstances, I'm willing to follow. If you want to meet a need through my life, I am your servant; and I will do whatever is required (Henry Blackaby, Experiencing God, p. 161)."

Prayer is the position the devil is struggling for; the struggle is around the position of prayer and the simplicity of prayer. Prayer is easy to us because of what it cost God to enable us to pray. It is the Redemption of God, the agony of our Lord, that has made our salvation so easy and prayer so simple. When we put the emphasis on the line of prayer being a cost to us, we are wrong. The cost to us is nothing, it is a supreme and superb privilege marked by supernatural ease because of what it cost God. The tendency nowadays is to worship prayer, stress is put on nights of prayer and the difficulty and cost of prayer. It is not prayer that is strenuous, but the overcoming of our own laziness. If we make the basis of prayer our effort and agony and nights of prayer, we mistake the basis of prayer. The basis of prayer is not what it costs us, but what it cost God to enable us to pray.

Oswald Chambers, If ye shall ask..., 25.

"Thots ON Prayer"

Prayer in biblical or evangelical spirituality is rooted in both the experience of Godforsaken-ness and in the sense of the presence of God. It is inspired by both the felt need of God and gratitude for his work of reconciliation and redemption in Jesus Christ.

Biblical prayer includes the dimension of importunity and of submission. It is both wrestling with God in the darkness and resting in the stillness. There is a time to argue and complain to God, but there is also a time to submit. Biblical faith sees submission to the will of God coming after the attempt to discover his will through heartfelt supplication. Prayer is both a pleading with God that he will hear and act upon our requests and a trusting surrender to God in the confidence that he will act in his own time and way. But the confidence comes only through the struggle.¹⁵

Eva. Dictionary of Theology, 967.

Hearing God's voice

"God, are You up there?" by Jack Deere. Charisma, Sep 1996 (Vol 22, No 2). Pages 54-58. Topic: INTIMACY WITH GOD. See also 11563 and 11242.

There are three essential characteristics for hearing the voice of God.

- **Availability to God.** This is the first priority in ministry. People who are available to God see Him as owning their day. Rather than just finding time for God in the morning and getting their "God stuff" out of the way, they actually enjoy His presence throughout the day. Ministry only has power when it is an overflow of our intimacy with God.

- **Willingness.** Jesus said, "My teaching is not my own. It comes from him who sent me. If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own" (Jn. 7:16-17). In effect, Jesus was saying that spiritual discernment is based on a willingness to do God's will—i.e., God speaks to those who will be willing to do whatever He says.

"Our heavenly Father is most available to those who are most available to Him."

- **Humility.** Every person in the Bible who had a great ability to hear God was also a person of humility. Moses was described as the most humble man on earth. Daniel was told, "Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them" (Dan. 10:12). To hear from God, we must embrace humility, for God exalts the humble. The highest exaltation God can give us is intimacy and friendship with Him. ☉

“J. C. RYLE ON SANCTIFICATION”

I. The Necessity of sanctification

If the Bible is true, it is certain that unless we are ‘sanctified,’ we shall not be saved. There are three things which, according to the Bible, are absolutely necessary to the salvation of every man and woman in Christendom. These three are justification, regeneration, and sanctification. All three meet in every child of God: he is both born again; and justified, and sanctified. He that lacks any of these three things is not a true Christian in the sight of God, and dying in that condition will not be found in heaven and glorified in the last day.¹

... sanctification [is] that inward spiritual work which the Lord Jesus Christ works in a man by the Holy Ghost, when he calls him to be a true believer. He not only washes him from his sins in his own blood, but he also separates him from his natural love of sin and the world, puts a new principle in his heart, and makes him practically godly in life. The instrument by which the Spirit affects this work is generally the Word of God, ...²

II. The nature of sanctification

1. Sanctification is the invariable result of that union with Christ which true faith gives to the Christian. The union with Christ which produces no effect on heart and life is a mere formal union which is worthless before God.
2. Sanctification is the outcome and inseparable consequence of regeneration (being born again and made a new creature, receiving a new nature and principle, and always living a new life).
3. Sanctification is the only certain evidence of the indwelling of the Holy Spirit which is essential to salvation (fruit of the Spirit - Gal. 5:22ff).
4. Sanctification is the only sure mark of God’s election.
5. Sanctification is a thing that will always be seen. “Every tree is known by his own fruit.” (Luke 6:44)
6. Sanctification is a thing for which every believer is responsible.
7. Sanctification is a thing which admits of growth and degrees. (2 Peter 3:18; 1 Thess. 4:1).
8. Sanctification is a thing which depends greatly on a diligent use of Scriptural means (Bible reading, private prayer, regular attendance on public worship, regular hearing of God’s Word, regular reception of the Lord’s Supper).
9. Sanctification is a thing which does not permit a man a great deal of inward spiritual conflict. Conflict means a struggle between the old and new natures, the flesh, and the Spirit, which are found together in every believer.

¹J. C. Ryle, D.D., *Holiness: Its Nature, Hindrances, Difficulties, and Roots* (London: James Clarke and Company, 1952), 15.

²*Ibid.*, 16.

10. Sanctification is a thing which cannot justify a man, yet it pleases God.
11. Sanctification is a thing which will be found absolutely necessary as a witness to our character in the great day of judgment.
12. Sanctification is absolutely necessary, in order to train and prepare us for heaven.³

III. The visible evidence of sanctification

1. True sanctification does not consist in talk about religion.
2. True sanctification does not consist in temporary religious feelings.
3. True sanctification does not consist in outward formalism and external devoutness.
4. Sanctification does not consist in retirement from our place in life (as in monks and hermits).
5. Sanctification does not consist in the occasional performance of right actions.
6. Genuine sanctification will show itself in habitual respect of God's law, and habitual effort to live in obedience to it as the rule of life.
7. Genuine sanctification will show itself in an habitual endeavor to do God's will and to live by his practical precepts.
8. Genuine sanctification will show itself in a habitual desire to live up to the standard which St. Paul sets before the churches in his writings.
9. Genuine sanctification will show itself in habitual attention to the active graces which our Lord so beautifully exemplified, and especially to the grace of charity.
10. Genuine sanctification will show itself in habitual attention to the passive graces of Christianity.⁴

IV. Similarities between regeneration and sanctification

1. Both proceed originally from the free grace of God. It is of His gift alone that believers are justified or sanctified at all.
2. Both are part of that great work of salvation which Christ, in the eternal covenant, has undertaken on behalf of His people. Christ is the fountain of life, from which pardon and holiness both flow.
3. Both are to be found in the same persons. Those who are justified are always sanctified, and those who are sanctified are also justified.
4. Both begin at the same time. The moment a person begins to be a justified person, he also begins to be a sanctified person.
5. Both are necessary for salvation. No one ever reached heaven without a renewed heart as well as forgiveness.⁵

³Ibid., 16-24.

⁴Ibid., 24-28.

⁵Ibid., 30.

V. Differences between justification and sanctification

1. Justification is the reckoning and counting a man to be righteous for the sake of another. Sanctification is the actual making a man inwardly righteous, though it may be a very feeble degree.
2. The righteousness we have by our justification is not our own, but the everlasting perfect righteousness of our great Mediator Christ, imputed to us, and made our own by faith. The righteousness we have by sanctification is our own righteousness, imparted, inherent and wrought in us by the Holy Spirit, but mingled with infirmity and imperfection.
3. In justification, our own works have no place at all. In sanctification, our own works are of vast importance and God bids us fight, and watch, and pray, and strive.
4. Justification is a finished and complete work, and man is perfectly justified the moment he believes. Sanctification is an imperfect work, comparatively, and will never be perfected until we reach heaven.
5. Justification has special reference to our persons, our standing in God's sight, and our deliverance from guilt. Sanctification has special reference to our natures, and the moral renewal of our hearts.
6. Justification gives us our title to heaven, and boldness to enter in. Sanctification gives us our meetness for heaven, and prepares us to enjoy it when we dwell there.
7. Justification is the act of God about us and is not easily discerned by others. Sanctification is the work of God within us and cannot be hid in its outward manifestation from the eyes of men.⁶

* "If ye were not strangers here, the dogs of the world would not bark at you."
(Samuel Rutherford)

⁶Ibid.

Eternal Security and the Assurance of Salvation

- I. The eternal security of the believer may be defended from several lines of biblical and theological evidence.
 - A. Election: God does not justify and regenerate the non-elect. If a person is justified and regenerate then he can know that he is elect. Luke can say "as many as were foreordained to eternal life believed" (Acts 13:48). Paul places justification in the process of salvation begun at predestination and culminating in glorification. This is an "unbroken chain." (Rom. 8:28-30). Add to this the words of Jesus that the elect are most certainly saved (John 6:37, 44 "all that the Father gives me shall come to me; . . . and I will raise him up on the last day") and one must conclude that a believer knows he is elect because he has believed and can therefore be confident of his future glorification.
 - B. Position (initial salvation): A believer is . . .
 1. Justified, declared righteous, not made righteous (although the new regenerate man is absolutely righteous having received the imputed righteousness of Christ). This legal declaration can never be overturned. (Rom. 8:31-39 "Who will bring a charge against God's elect? God is the one who justifies.")
 2. Regenerate—a believer has been "born again," made constitutionally a new person (Tit. 3:5). As he who is born physically is always a member of that family by nature, so he who is born spiritually must always be a member of God's family by nature (John 1:12-13). The reception of eternal life (which is the meaning of new birth) is said explicitly to guarantee the avoidance of future judgment (John 5:24). Regeneration constitutes a positional cleansing which is not forfeited by unclean behavior (I Cor. 6:9-11).
 3. Adopted. At the moment of justification the believer becomes a child of God by regeneration and a child of God by adoption (Gal. 4:4-7). A child may be chastised but not forsaken (Heb. 12:5-13).
 - C. Destiny: The certainty of our destiny is the foundation and grounds for exhortation.

(Rom. 8:18-25; Col. 3:1-4).

- D. Sealing: The Holy Spirit is both a “down payment” which cannot be forfeited and God’s “stamp of ownership” that we belong to Him.

Eph. 1:13, 14

- E. Intercessor. The present work of Christ in heaven is a guarantee of our preservation.

Heb. 7:24-25

- F. Explicit guarantees

John 10:27-29 “My sheep hear my voice, and I know them, and they follow me; and I give eternal life to them; and they shall never perish (a double negative), and no one shall snatch them out of my hand. My Father, who has given them to me; is greater than all; and no one is able to snatch them out of the Father’s hand.”

- II. The (subjective) assurance that one indeed is a believer can be strengthened by the evidence of good works in one’s life.

- A. Matt. 7:16-23
- B. Matt. 24:13
- C. 1 Cor. 15:1, 2
- D. Col. 1:22-23
- E. Phil. 1:6
- F. Heb. 3:14
- G. James 2:14-26
- H. 1 John 2:3; 3:9-12

- III. Some groups erroneously demand as a necessary condition or evidence of salvation (but see Eph. 2:8-10).

- A. Baptism
- B. Church Membership
- C. Tongues
- D. Specific lifestyle behavior (e.g. good works)

- IV. The assurance that one is a believer can be based sufficiently on 1) the promise of looking to the cross and trusting in Christ alone and 2) the word of God. Good works may be admitted as supporting evidence of conversion.

- A. Scripture claims that it alone is sufficient. I John 5:11-12
- B. Numerous individuals had assurance of salvation immediately upon believing.
- C. Scripture identifies believers assured of salvation who are nevertheless living contrary to God's will.
 - 1. The apostles in their period of discipleship in the gospels. It is certain they were believers before their most blatant defections (John 13:10, 11).
 - 2. Note those addressed in Corinthians, Galatians and James. The first were factious, immoral and prone to drunkenness (carnal believers: I Cor. 3:1-4). The second were lapsing into the worst form of legalism. The last were arrogant, argumentative, slanderous and temperamental. They were nevertheless called saints and brethren!
 - 3. There are believers who did not lose their salvation, but were disciplined unto death. Paul delivers one such man [a possible brother] "to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5). He refers to those disciplined for drunken disorder during the fellowship of the church as weak and sick (I Cor. 11:30), "and a number who sleep" (death in Christ, I Thess. 4:13). Hebrews 6:4-9 may also fall into this classification.
 - 4. Note the vast diversity of reward to believers. Luke 19:11-27; I Cor. 3:10-15; I Cor. 4:1-5; II Cor. 5:10; I John 2:28; 4:15-17. These imply corresponding degrees of faithfulness. Even Paul could fear disapproval (I Cor. 9:24-27).
 - 5. Consider the example of believers who are even unsure of their beliefs.
 - a. Thomas, John 20:25; John the Baptist, Matt. 11.
 - b. Lot was "vexed in Spirit" (II Pet. 2:7) and it seems that perhaps believers are in some sense in a worse state when they again fall into sin (II Pet. 2:20-22). In other words, even in sin, the believer's salvation may come from his convicted conscience made more sensitive by his faith in Christ.

We must admit that good works offer at least a secondary ground of assurance. If the good works are evidence of a mature Christian, they are certainly evidence of being a Christian (cf 2 Cor. 13:5).

Why believe in eternal security: a summation

I. Positive reasons for believing in security

1. The relation of the believer to God
 - We are elected and called by God according to His sovereign purpose (Rom. 8:28-30).
 - We are related to His sovereign power to preserve us (Jude 24, 25).
 - We are related to Him as children (John 1:12; Rom. 8).
2. We are related as believers to Christ in death, resurrection, identification, and heirship (Rom. 8).
3. We are related as believers to the Spirit in sealing, baptism, union (1 Cor. 12:13; Eph. 1:13-14).
4. Central passages - John 10:27-29; Rom. 8:28-39; Eph. 1:13-14; 1 Tim. 1:12; Heb. 13:5; Jude 24-25; 1 Peter 1:3-5.

II. Reasons for lack of assurance

1. Faulty understanding of the fact that it is God who does the saving.
2. Faulty methods of assurance at the time of salvation.
3. Doubt of God's faithfulness.
4. Lack of proper teaching on the Christian life.
5. Presence of sin in one's life.

III. Practical ways to give assurance

1. Look to the cross and use God's word.
2. Ask questions about their experience of the Christian life.
 - a. Do you believe the gospel and trust Christ?
 - b. Do you experience remorse over sin and have a desire to please God?
 - c. Do you see any evidence of fruit in your life?
 - d. Does the Holy Spirit witness to your spirit that you are a child of God?
 - e. When you sin, do you experience the discipline of the Father?

* By his work on the cross Jesus obtained our salvation.

* By his work in heaven Jesus maintains our salvation.

ASSURED OR NOT?

- 1) Is it possible to believe truly in Christ as your Savior and not have the assurance of your salvation?

Yes, but it is not necessary. I John 5:11-13

* It is possible to be secure but not assured *

- 2) Why is it important for a person to know that he or she is saved?

- a) Peace of mind
- b) A secure position from which to serve
- c) Hope for the future

- 3) What part does the Word of God have in helping a person receive assurance of his or her salvation?

It is the primary source! (It reveals the various avenues of our assurance.)

Two Major Aspects to the Human Problem of Sin:

1. Sin is a broken relationship with God
 - failure to fulfill divine expectations by transgressing limitations which God's law has set or by failing to do what is positively commanded there, resulting in state of guilt or liability to punishment.
2. The very nature of the person is spoiled as a result of deviation from the law.
 - an inclination toward evil
 - a propensity toward sin
 - termed corruption
 - displayed in internal disorientation and conflict.

Soteriological Terminology Related to One's Standing With God:

JUSTIFICATION - one's legal status must be changed from guilty to NOT GUILTY

- one must be declared just/righteous in God's sight
- one must be viewed as fully meeting the divine requirements.
- one is justified by being brought into a legal union with Christ.

ADOPTION - the warm intimacy characterizing one's relationship with God has been lost.

- one is restored to favor with God
- one is given the opportunity to claim all the benefits provided by a loving Father.

REGENERATION - there is a need to alter the condition of one's heart.

- the basic change in direction of one's life from an inclination toward sin to a positive desire to live righteously
- *lit. New Birth*
- involves an actual alteration of one's character
- an infusion of positive spiritual energy (*i.e. Holy Spirit*)
- the beginning of spiritual life

SANCTIFICATION - progressive alteration of the individual's spiritual condition

- one actually becomes "holier"
- *lit. Making holier*

GLORIFICATION - the completion of the sanctification process in the life beyond death

- the spiritual nature of the believer will be perfected.

PERSEVERANCE - the maintaining of faith and commitment to the very end through the grace of God.

WHY I BELIEVE CHILDREN WHO DIE GO TO HEAVEN

by

Daniel L. Akin

In life few things are more tragic and heartbreaking than the death of a baby or small child. For the parents the grief can be overwhelming. For the minister to stand over a small, white casket and provide comfort and support seems to ask for more than he can deliver.

Many console themselves with the thought that at least the child is now in a better place. Some believe small children who die become angels. They are certain these precious little ones are in heaven with God.

However, it is important to ask and answer some important questions if we can. Do those who die in infancy go to heaven? How do we know? What evidence do we have? Sentimentalism, hopes and wants are not sufficient for those who live under the authority of the Word of God. We must, if possible, find out what God has said.

It is interesting to discover that the Church has not been of one mind on this issue. Certain Church Fathers remained silent on the issue. Ambrose said unbaptized infants were not admitted to heaven, but have immunity from the pains of hell. Augustine basically affirmed the damnation of all unbaptized infants, but taught they would receive the mildest punishment of all. Gregory of Nyssa believed that infants who die immediately mature and are given the opportunity to trust Christ. In contrast, Calvin affirmed the certain election of some infants to salvation and was quite open to the possibility that all infants who die are saved. He said, "Christ receives not only those who, moved by holy desire and faith, freely approach unto Him, but those who are not yet of age to know how much they need His grace." Zwingli, B.B. Warfield and Charles Hodge all taught that God saves all who die in infancy. This perspective has basically become the dominant view of the Church.

Yet, a popular evangelical theologian chided Billy Graham when, following the bombing in Oklahoma City, he spoke at a memorial service and said, "Someday there will be a glorious reunion with those who have died and gone to heaven before us, and that includes all those innocent children that are lost. They're not lost from God because any child that young is automatically in heaven and in God's arms." The theologian scolded Dr. Graham for offering what he called "... a new gospel: justification by youth alone."

It is my conviction that there are good reasons biblically and theologically for believing that God saves all who die who do not reach a stage of moral understanding and accountability. It is readily admitted that Scripture does not speak to this issue directly, yet there is evidence that can be gleaned that would lead us to affirm on biblical grounds that God receives into heaven all who have died in infancy. I will note six of them.

First, the grace, goodness and mercy of God would support the position that God saves all infants who die. This is the strongest argument and perhaps the decisive one. God is love (1 John 4:8) and desires that all be saved (1 Timothy 2:4). His concern for children is evident in Matthew 18:14 where Jesus says, "Your Father in heaven is not willing that any of these little ones should be lost." People go to hell because they choose in willful rebellion and unbelief to reject God and His grace. Children are incapable of this kind of conscious rejection of God. Where such rebellion and willful disobedience is absent, God is gracious to receive.

Second, when the baby boy who was born to David and Bathsheba died (2 Samuel 12:15-18), David did two significant things: 1) He confessed his confidence that he would see the child again and, 2) he comforted his wife Bathsheba (vs. 23-24). David could have done those two things only if he was confident that his little son was with God. Any other explanation does not do justice to the text.

Third, in James 4:17, the Bible says, "Therefore, to him who knows to do good and does not do it, to him it is sin." The Bible is clear that we are all born with a sin nature as a result of being in Adam (Roman 5:12). This is what is called the doctrine of original sin. However, the Scriptures make a

distinction between original sin and actual sins “done in the body” (2 Cor. 5:10). While all are guilty of original sin and incapable of turning to God in their own strength, moral responsibility and understanding is necessary for our being accountable for actual sins (Deuteronomy 1:39; Isaiah 7:16). Infants are not innocent. They are sinful, but they are also safe until they reach a state of moral discernment and understanding.

Fourth, Jesus affirmed that the kingdom of God belonged to little children (Luke 18:15-17). He states that saving faith is a childlike faith, but He also seems to be affirming the reality of children populating heaven.

Fifth, Scripture affirms that the number of saved souls is very great (Revelation 7:9). Might the untold multitude who have died prematurely or in infancy comprise a large number of those in heaven? Such a possibility ought not to be dismissed too quickly. Charles Spurgeon said, “I rejoice to know that the souls of all infants, as soon as they die, speed their way to paradise. Think what a multitude there is of them.”

Sixth, some in Scripture are said to be chosen or sanctified from the womb (1 Samuel 1:8-2:21; Jeremiah 1:5; Luke 1:15). This certainly affirms the salvation of some infants and repudiates the view that only baptized babies go to heaven. Neither Samuel, Jeremiah nor John the Baptist was baptized.

It is important for us to remember that anyone who is saved is saved because of the grace of God, the saving work of Jesus Christ and the undeserved and unmerited regenerating work of the Holy Spirit. Like all who have ever lived, except for Jesus, infants need to be saved. Only Jesus can take away their sin, and if they are saved it is because of His sovereign grace and abounding mercy. Abraham said, “Will not the Judge of all the earth do right?” (Genesis 18:25). We can confidently say, “Yes, He will.” When it comes to those incapable of volitional, willful acts of sin, we can rest assured God will, indeed, do right. Precious little ones are the objects of His saving mercy and grace.

CONCLUSION

On September 29, 1861, the great Baptist pastor, Charles Spurgeon, preached a message entitled "Infant Salvation." In that message he chastened some critics who had "... wickedly, lyingly, and slanderously said of Calvinists that we believe that some little children perish." Spurgeon affirmed that God saved little ones without limitation and without exception. He, then, as was his manner, turned to conclude the message with an evangelistic appeal to parents who might be lost. Listen to his plea:

"Many of you are parents who have children in heaven. Is it not a desirable thing that you should go there too? And yet, have I not in these galleries and in this area some, perhaps many, who have no hope hereafter? Mother, unconverted mother, from the battlements of heaven your child beckons you to Paradise. Father, ungodly, impenitent father, the little eyes that once looked joyously on you, look down upon you now and the lips which had scarcely learned to call you "Father" ere they were sealed by the silence of death, may be heard as with a still, small voice, saying to you this morning, "Father, must we be forever divided by the great gulf which no man can pass?" If you wilt, think of these matters, perhaps the heart will begin to move, and the eyes may begin to flow and then may the Holy Spirit put before thine eyes the cross of the Savior . . . if thou wilt turn thine eye to Him, thou shalt live . . ."

Little ones are precious in God's sight. If they die they go to heaven. Parents who have lost a little one but who have trusted Jesus can be confident of a wonderful reunion. They will see their precious children again when they also get to heaven.

PERSPECTIVES ON PERSEVERANCE

1. Calvinistic Interpretation

Definition:

"Perseverance may be defined as that continuous operation of the Holy Spirit in the believer by which the work of divine grace that is begun in the heart, is continued and brought to completion. It is because God never forsakes His work that believers continue to stand to the very end." Berkhof, Sys. Theol., p. 546.

"It should be noted first of all that the doctrine is not merely to the effect that the elect will certainly be saved in the end, ... but teaches very specifically that they who have once been regenerated and effectually called by God to a state of grace, can never completely fall from that state and thus fail to attain to eternal salvation, though they may sometimes be overcome by evil and fall in sin."

POINT: It is the perseverance of GOD FOR THE SAINT, Producing a noticeable change of life, though not perfection, which is affirmed.

2. Arminian Interpretation

Definition:

"The Arminians ... made the perseverance of believers dependent on their will to believe and on their good works." Ibid., p. 545.

3. Antinomian Interpretation

Definition:

A believer is rendered eternally secure based solely on his profession of faith regardless of what his attitudes or actions are afterward. Even if he apostatizes he will not lose his "salvation," only his "rewards".

POINT: Perseverance is not necessary at all.

A Comparison of the Views

Question: Do I have to give up practicing homosexuality in order to be saved?

The Arminian Answer: Yes, you do have to give it up before you can be saved.

The Antinomian Answer: No you do not have to give it up at all.

The Calvinist Answer: You can't give it up before you are saved, but if you are truly saved then you will give it up.

Denials of Antinomianism

Martin Luther (1483-1546)

"O, when it comes to faith, what a living, creative, active, powerful thing it is. It cannot do other than good at all times. It never waits to ask whether there is some good work to do

rather, before the question is raised, it has done the deed, and keeps on doing it. A man not active in this way is a man without faith.

... It is impossible, indeed, to separate works from faith, just as it is impossible to separate heat and light from fire." Dillenberger, Mart. Luth., pp. 23-24.

Philip Melancthon (1497-1560)

"It must be obvious that if conversion to God does not happen, and the heart continues in sin against conscience, that there is no true faith that desires or receives forgiveness of sins. The Holy Spirit is not in a heart in which there is no fear of God, but instead a continuing defiance." Manschreck, Melanc. on Chr. Doc., p. 182.

Augsburg Confession (1530)

By faith alone is apprehended remission of sins and grace. And because the Holy Spirit is received by faith, our hearts are now renewed, and so put on new affections, so that they are able to bring forth good works. Schaff, Creeds Christendom 3:24-25.

Formula of Concord (1577)

Article III: Of The Righteousness of Faith Before God

Section 2: Affirmative

But after that man is justified by faith, then that true and living faith works by love (Gal. v. 6), and good works always follow justifying faith, and are most certainly found together with it, provided only it be a true and living faith. For true faith is never alone.

Affirmation of Antinomianism by Anne Hutchinson

Anne Hutchinson (1591-1643)

Basis for Assurance: Anne attacked the commonly accepted view that good works was evidence of salvation, which she equated with a covenant of works. Salvation was solely a free gift of grace/assurance based only on Immediate Internal Witness of the Spirit.

Means of Grace: Most Puritans taught that there were means of grace, such as Scripture reading and church attendance, that should be utilized in preparation for salvation. Ann denied this, THEREFORE: No need to require church attendance or other good works.

Denials of Antinomianism in the Reformed Tradition

John Calvin (1509-1564)

"Wherever, therefore, that righteousness of faith, which we maintain to be gratuitous, is, there too Christ is, and where Christ is, there too is the Spirit of holiness, who regenerates the soul to newness of life. On the contrary, where zeal for integrity and holiness is not vigorous there neither is the Spirit of Christ nor Christ Himself; and wherever Christ is not, there is no righteousness, nay, there is no faith; for faith cannot apprehend Christ for righteousness without the Spirit of sanctification." Cal. vs. Sadoleto: A Ref. Deb., p. 68.

Belgic Confession (1561)

"It is impossible that this holy faith can be unfruitful in man."

Canons of Dordt (1618)

"He pervades the inmost recesses of the man ... he quickens; from being evil, disobedient, and refractory, he renders it good, obedient, and pliable; actuates and strengthens it, that like a good tree, it may bring forth the fruits of good actions.

Westminster Confession (1647)

"They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them ... the saints grow in grace, perfecting holiness in the fear of God."

Westminster Shorter Catechism (1674)

Q. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Q. 15. What is that turning from sin which is part of true repentance?

A. The turning from sin which is a part of true repentance doth consist in two things--

1. In a turning from all gross sins, in regard of our course and conversation.
2. In a turning from all other sins, in regard of our hearts and affections.

Q. 16. Do such as truly repent of sin never return again unto the practice of the same sins which they have repented of?

A. 1. Such as have truly repented of sin do never return unto the practice of it, so as to live in a course of sin, as they did before; and where any, after repentance, do return unto a course of sin, it is an evident sign that their repentance was not of the right kind.

2. Some have truly repented of their sins, although they may be overtaken and surprised by temptations, so as to fall into the commission of the same sins which they have repented of, yet they do not lie in them, but get up again, and with bitter grief bewail them, and return again unto the Lord. Vincent, Shrter. Cat. Westminster. Assem. Explain. Prov. fr. Scrip., pp. 226-31.

Thomas Manton (1693)

"Works are an evidence of true faith ... Works are not a ground of confidence, but an evidence; not the foundations of faith, but the encouragements of assurance. Comfort may be increased by the sight of good works, but it is not built upon them; they are seeds of hope, not props of confidence; sweet evidences of election, not causes ..."

Jonathan Edwards (1746)

" ... It is not God's design that men should obtain assurance in any other way than by mortifying corruption, increasing in grace, and obtaining the lively exercises of it. And although self-examination be a duty of great use and importance, and by no means to be neglected; yet it is not the principal means, by which the saints do get satisfaction of

their good estate. Assurance is not to be obtained so much by self-examination, as by action." "Nat. Relig. Affec." in Works 1:263.

Charles Haddon Spurgeon (1834-1892)

"Another proof of the conquest of a soul for Christ will be found in a real change of life. If the man does not live differently from what he did before, both at home and abroad, his repentance needs to be repented of, and his conversion is a fiction." The Soul Winner, p. 32

Dilemma in Dispensationalism

"An almost obsessive desire to categorize everything neatly has led various dispensationalist interpreters to draw hard lines not only between the church and Israel, but also between salvation and discipleship, the church and the kingdom, Christ's preaching and the apostolic message, faith and repentance, and the age of law and the age of grace." MacArthur

"Lewis Sperry Chafer published He That Is Spiritual, articulating the concept that 1 Corinthians 2:15-3:3 speaks of two classes of Christians: carnal and spiritual. Chafer wrote, 'The "carnal" Christian is ... characterized by a "walk" that is on the same plane as that of the "natural" [unsaved] man.' That was a foreign concept to most Christians in Dr. Chafer's generation, but it has become a central premise for a large segment of the church today. Dr. Chafer's doctrine of spirituality, along with some of his other teachings, became the basis for a whole new way of looking at the gospel." Ibid., p.24.

"Dr. Chafer's book was extremely controversial when first released. Dr. Warfield in a scathing review, took issue with Chafer's basic premise. While not denying the obvious truth that Christians can behave in carnal ways, Warfield objected vigorously to the classification of carnality as a separate state of the spiritual life." Ibid.

"This teaching is indistinguishable from what is ordinarily understood by the doctrine of a 'second blessing,' 'a second work of grace,' 'the higher life.'

The remainders of the flesh in the Christian do not constitute his characteristic.

There are not two kinds of Christians, although there are Christians at every conceivable stage of advancement towards the one goal to which all are bound and at which all shall arrive." Warfield, Prin. Theo. Rev., (Ap. 1919): 322-27.

Requirement of Repentance

The View of Harry Ironside

"Shallow preaching that does not grapple with the terrible fact of man's sinfulness and guilt, calling on 'all men everywhere to repent,' results in shallow conversions; and so we have myriads of glib-tongued professors today who give no evidence of regeneration whatever. Prating of salvation by grace, they manifest no grace in their lives. Loudly declaring they are justified by faith alone, they fail to remember that 'faith without works is dead'; and that justification by works before men is not to be ignored as though it were in contradiction to justification by faith before God." Except Ye Repent, p. 10.

The View of W. H. Griffith-Thomas

"Our relation to Christ is based on His death and resurrection and this means His Lordship. Indeed the Lordship of Christ over the lives of his people was the very purpose for which He died and rose again. We have to acknowledge Christ as our Lord. Sin is rebellion, and it is only as we surrender to Him as Lord that we receive our pardon from Him as our Saviour. We have to admit Him to reign on the throne of the heart, and it is only when He is glorified in our hearts as King that the Holy Spirit enters and abides." St. Paul's Epis. to the Rom., p. 371.

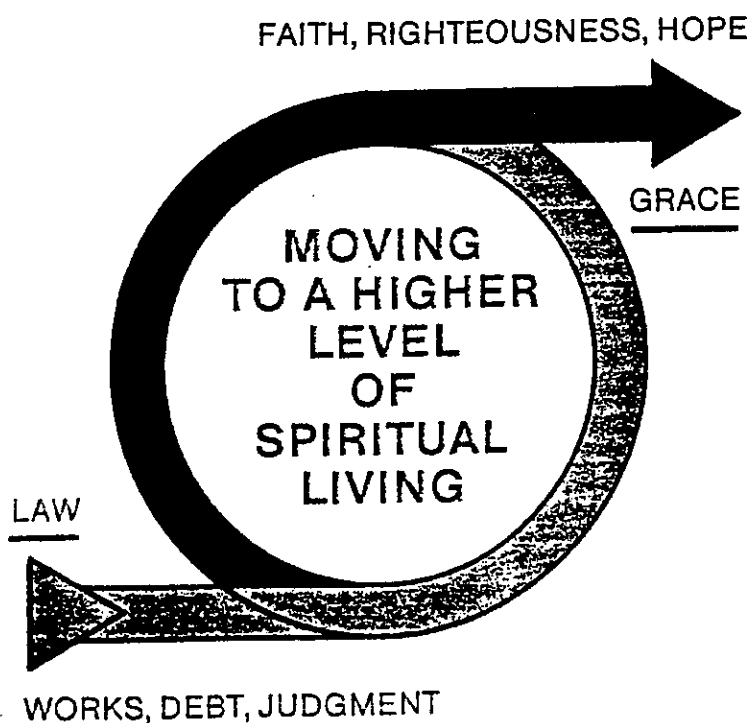
The View of Charles Caldwell Ryrie

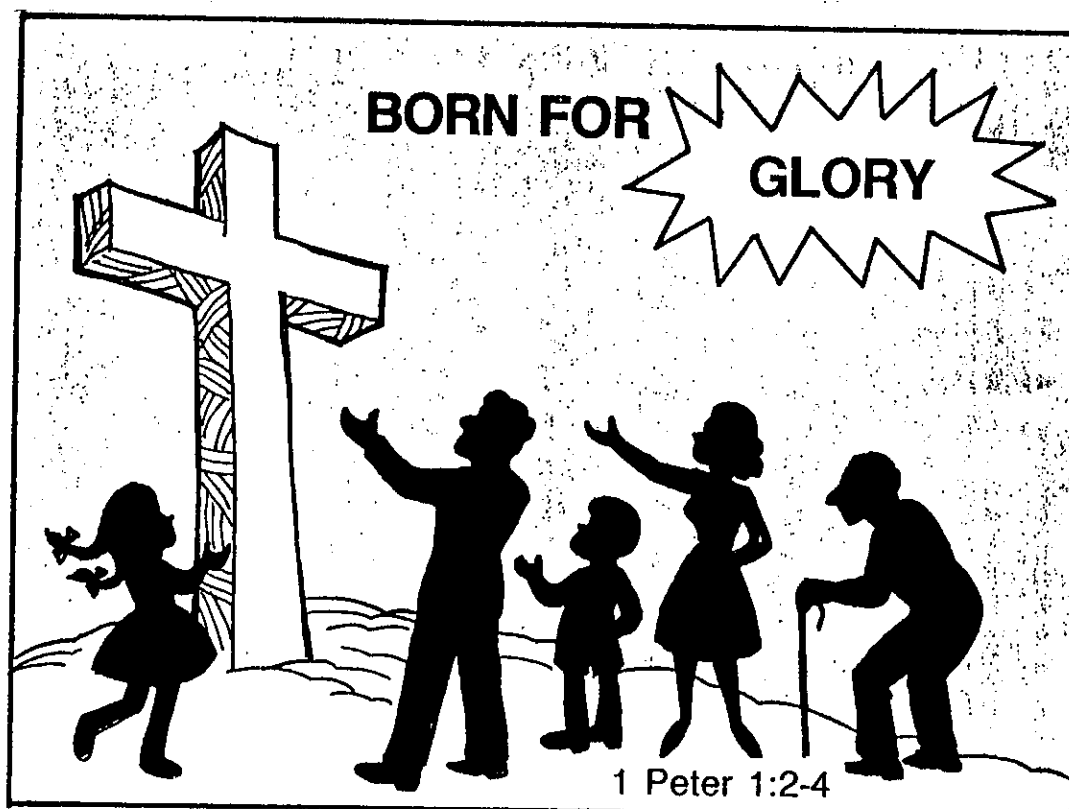
"The word repent means, of course, to change one's mind about something. But what that something is is all-important to the meaning of repentance in any given context.

The content of repentance which brings eternal life, and that which Peter preached on the day of Pentecost, is a change of mind about Jesus Christ. Whereas the people who heard him on that day formerly thought of Jesus as a mere man, they were asked to accept Him as Lord (Deity) and Christ (promised Messiah). To do this would bring salvation."

Evaluated: Ryrie is correct in what he says but he doesn't go far enough. True repentance involves change of mind but involves more than this.

WHAT ACQUITTAL GUARANTEES YOU





Glorification. This refers especially to the time when, at the parousia, those who died in Christ and the living believers will be given the resurrection of the body—a final and full “redemption of our body” (Rom. 8:23), preparatory for and suited to the final state of the Christian believer. As a theological term it is a synonym of immortality—when immortality is thought of as the glorification which believers will receive, and not, as erroneously thought of, as simply the continued existence of both the believers and the finally impenitent.

Glorification, therefore, is only for believers, and it consists of the redemption of the body. At that time “this perishable” will “put on the imperishable,” and “this mortal,” the body, will “put on immortality” (I Cor. 15:53). Then death, the Christian’s last enemy (I Cor. 15:26), will be swallowed up in victory (I Cor. 15:54).

The finally impenitent will be resurrected, but this is a second resurrection, to damnation—the “second death” (Rev. 2:11). Scripture does not refer to this second resurrection as either immortality or glorification.

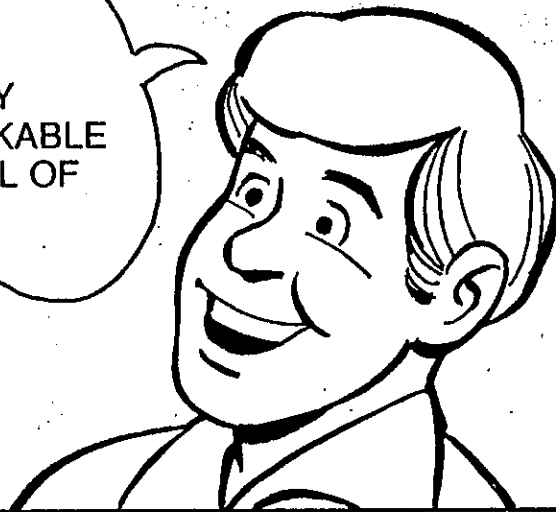
ABLE TO ENJOY

GLORY

NOW!

143

REJOICE
WITH JOY
UNSPEAKABLE
AND FULL OF
GLORY.



Our special glory seems to consist, in part, in the hope we hold to: that we will be glorified. Paul also seems to teach that after the believers are glorified, the whole created world will undergo a fundamental renewal: "For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, . . . in hope that the creation itself will be set free from its corruption into the freedom of the glory of [or glorification of] the children of God" (Rom. 8:19-21 NASB).

J. K. GRIDER

KEPT FOR

GLORY



While the certainty of our glorification is grounded in the objective work of Christ in history, our assurance respecting this fact is grounded in certain factors arising out of the work of Christ as applied to believers.

1. Our salvation is called a *promise* (Titus 1:2; 1 John 2:25). The concept of promise looks forward to a future fulfillment (Eph. 1:13; Heb. 11:13, 39; James 2:5; 2 Pet. 1:4).

2. Christ is the *firstfruits* of our salvation (1 Cor. 15:20, 23); so also is the Holy Spirit (Rom. 8:23). Firstfruits are but the beginning of that which shall eventually become a great harvest.

3. The Holy Spirit is the *earnest* of our salvation, our inheritance (2 Cor. 1:22; 5:5; Eph. 1:14). An earnest is a down payment, a first installment, a pledge or guarantee of an eventual final payment and total possession.

4. Our salvation is *sealed* (2 Cor. 1:22; Eph. 1:13; 4:30). The seal marks ownership, quality, security. Again we should clearly understand that it is the Spirit Himself who seals us unto the final day of redemption.

5. Our salvation is called an *inheritance* (Eph. 1:14, 18; 5:5; Col. 3:24; Heb. 9:15; 1 Pet. 1:3-4). This is clearly something in the future, which shall be delivered at the set time of inheritance.

These five biblical terms describe our salvation as eschatological in character. Our present redeemed state is only a beginning of what will be accomplished in the age to come. Our glorification will occur at the return of Christ.

SAID THE ROBIN TO THE SPARROW,
"I SHOULD REALLY LIKE TO KNOW
WHY THESE ANXIOUS HUMAN
BEINGS RUSH AROUND AND WORRY
SO."

SAID THE SPARROW TO THE ROBIN,
"I THINK SURELY IT MUST BE THAT
THEY HAVE NO HEAVENLY FATHER
SUCH AS CARES FOR YOU AND ME"

Elizabeth Cheney



REGENERATION

Paul Tillich in Systematic Theology Volume II:

"Regeneration is the state of things universally. It is the new state of things, the new eon, which the Christ brought; the individual "enters it," and in so doing he himself participates in it and is reborn through participation. The objective reality of the New Being precedes subjective participation in it. The message of conversion is, first, the message of a new reality to which one is asked to turn; in the light of it, one is to move away from the old reality, the state of existential estrangement in which one has lived. Regeneration (and conversion), understood in this way, have little in common with an individual in his subjectivity. Regeneration is the state of having been drawn into the new reality manifest in Jesus as the Christ. The subjective consequences are fragmentary and ambiguous and not the basis for claiming participation in the Christ. But the faith which accepts Jesus as the bearer of the New Being is the basis. (P 177)

In Systematic Theology, Wayne Grudem speaks of regeneration in this way:

"But in the work of regeneration we play no active role at all. It is instead totally a work of God. We see this, for example, when John talks about those whom Christ gave power to become children of God- they 'were born, not of blood nor of the will of the flesh nor of the will of man, but of God' (John 1:13)." (P 699)

"...we have defined regeneration to be the act of God awakening spiritual life within us, bringing us from spiritual *death* to spiritual *life*. On this definition, it is natural to understand that regeneration comes before saving faith. It is in fact this work of God that gives us the spiritual *ability* to respond to God in faith. However, when we say that it comes 'before' saving faith, it is important to remember that they usually come so close together that it will ordinarily seem to us that they are happening at the same time. As God addresses the effective call of the gospel to us, he regenerates us and we respond in faith and repentance to this call. So *from our perspective* it is hard to tell any difference in time, especially because

regeneration is a spiritual work that we cannot perceive with our eyes or even understand with our minds. (p 702)

JUSTIFICATION

Anthony Hoekema, in Saved by Grace, says this of justification:

"Justification is received by faith alone, and is not in any way merited by our own good works (Rom. 3:28). In this connection an important pastoral observation suggests itself. Many believers find it difficult to continue to accept their justification, since their experience of still falling into sin seems to belie it. It will be remembered that according to the Heidelberg Catechism our persistent inclination to sin need not rob us of the assurance of our justification." (P 173)

"Justification has eschatological implications. It means that the verdict which God will pronounce over us on the Day of Judgment has been brought into the present. We therefore do not need to fear the Judgment Day; we who believe in Christ have already crossed over from death to life (John 5:24). Our having been adopted as children of God, one of the fruits of our justification, points forward to the future completion of that blessing (Rom. 8:23), and the right to eternal life which our justification bestows conveys a gift which will never end (John 11:25-26). Justification once received can never be lost." (p 177)

Augustus Hopkins Strong writes in his Systematic Theology :

"By justification we mean that judicial act of God by which, on account of Christ, to whom the sinner is united by faith, he declares that sinner to be no longer exposed to the penalty of the law, but to be restored to his favor. Or, to give an alternative definition from which all metaphor is excluded: Justification is the reversal of God's attitude toward the sinner, because of the sinner's new relation to Christ. God did condemn; he now acquits. He did repel; he now admits with favor.

Justification, as thus defined, is therefore a declarative act, as distinguished from an act within the sinner's nature and changing that nature; a judicial act, as distinguished from a sovereign act; an act based upon and logically presupposing the sinner's union with Christ, as distinguished from an act which causes and is followed by that union with Christ." (p 849)

SANCTIFICATION

In Our Reasonable Faith, Herman Bavinck speaks of sanctification

as follows:

"The sanctification which we must share, therefore, lies perfectly achieved in Christ. There are many Christians who, at least in their practical life, think very differently about this. They acknowledge that they are justified through the righteousness which Christ has accomplished, but they maintain or at least act as though they hold that they must be sanctified by a holiness that they must themselves achieve. If this were true, then we, in flat contradiction of the apostolic testimony, would not be living under grace in freedom but under the bondage of the law. However, the evangelical sanctification is distinguished just as well from the legal one as the righteousness of God revealed in the gospel is distinguished, not in its content but in the mode of sharing it, from that which was demanded by the law. It consists of this: that in Christ God gives us the perfect sanctification along with the justification, and that He gives us though the regenerating and renewing operation of the Holy Spirit."

In Church Dogmatics, volume 4:2, Karl Barth states:

"As we now turn to consider sanctification in and for itself, we are not dealing with a second divine action which either takes place simultaneously with it, or precedes or follows it in time. The action of God in His reconciliation of the world with Himself in Jesus Christ is unitary. It consists of different 'moments' with a different bearing. It accomplishes both the justification and the sanctification of man, for it is itself both the condescension of God and the exaltation of man in Jesus Christ. But it accomplishes the two together. The one is done wholly and immediately with the other. There are also different aspects corresponding to the different 'moments'. We cannot see it all at once, or comprehend it in a single word. Corresponding to the one historical being of Jesus Christ as true Son of God and true Son of Man, we can see it only as the movement from above to below, or the movement from below to above, as justification or sanctification. Yet whether we look at it from the one standpoint or the other our knowledge can and may and must be a knowledge of the one totality of the reconciling action of God, of the one whole and undivided Jesus Christ, and of His one grace." (p 501)

In Five Views on Sanctification, Melvin E. Dieter explains the Wesleyan view:

"Wesley understood entire sanctification, or perfection in

love, then, as a continuum of grace and response that leads persons from the guilt and despair of their sin to the knowledge of God and, by faith in His grace in Jesus Christ, to the crisis moment of the justification and the new birth. The life of sanctification springs from the regenerated life created by the new birth and continues as the Holy Spirit through His gracious ministry calls them to moment-by-moment obedience to the will of God, which is the expression of His holiness and love. In this part of the Christian's progress in obeying the will of God and conforming to the mind of Christ, the remains of the rebellion and fallenness create conflict and often depression. The Nature is still corrupted by a systematic illness that makes a free and ready response to the love of God a source of contention in the inner volitional being. The volitional powers have to be cleansed from the effects of the Fall, which remain even after justification, before persons can be wholly free to enjoy and express the pure love of God in all their relationships." (p 19)

The Augustinian-dispensational view is explained by John F.

Walvoord:

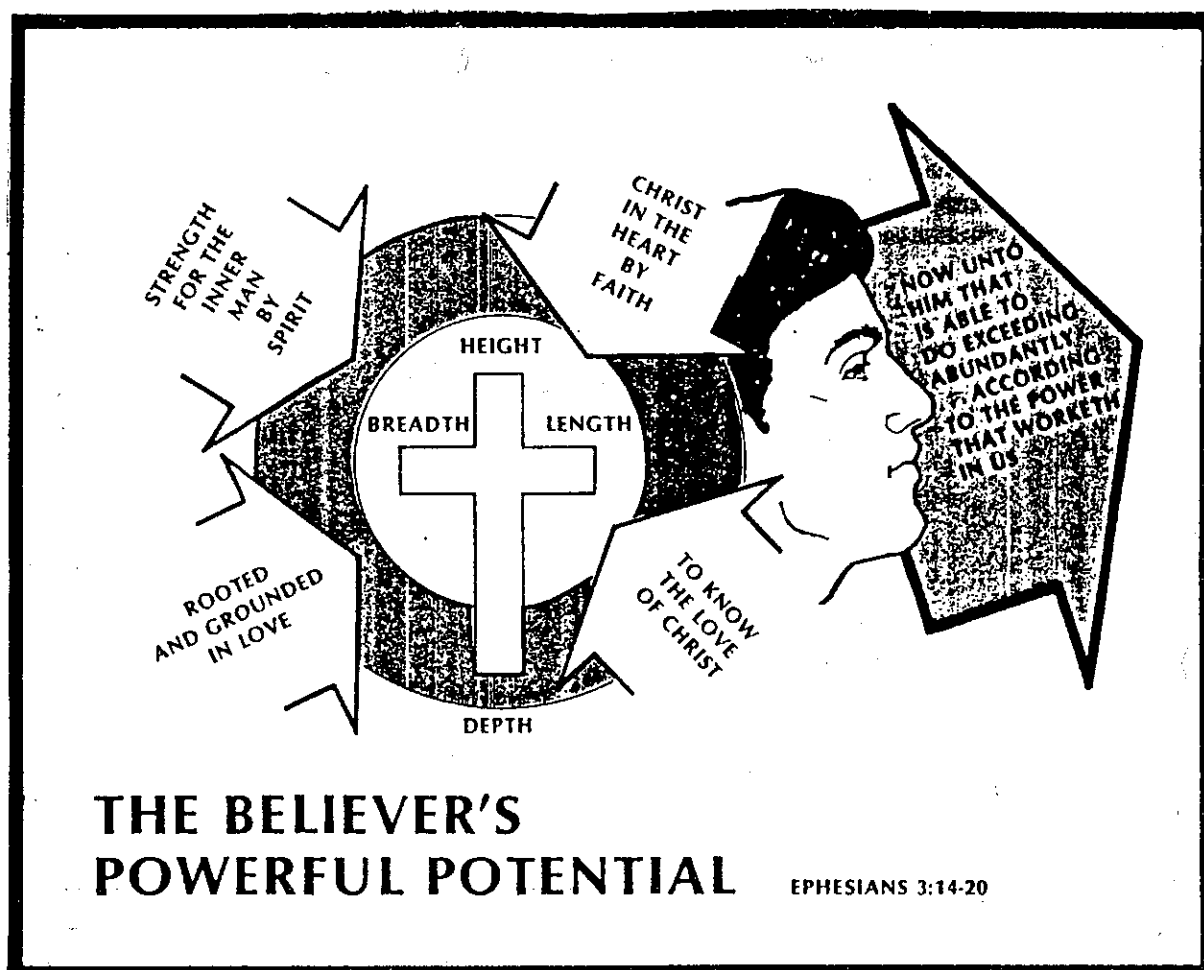
"In light of the foregoing discussion, we may conclude that, once a person is saved, the spiritual state of that person includes a new nature and an old nature. That is, the believer still has an old nature- a complex of attributes with an inclination and disposition to sin; and the new nature, received (along with eternal life) at the time of the new birth, also has a complex of attributes, but these attributes incline and dispose the Christian to a new manner of life, one that is holy in the sight of God. From the Augustinian-dispensational perspective, the basic problem of sanctification is how individuals with these two diverse aspects in their total character can achieve at least a relative measure of sanctification and righteousness in their life.

Redeemed individuals cannot lead a holy life apart from divine help. The old nature has a tendency to sin and the new nature are in the struggle that is described in Romans 7:14-25. Moreover, just as the old nature cannot produce a righteous life, so also the new nature cannot in itself produce one either. Accordingly, the Augustinian-dispensational perspective holds that a holy life is possible only by the grace of God and the enablement that God has provided for every Christian. The ultimate sanctification of believers in heaven is assured, but Christians do not automatically experience sanctification on earth simply because they have been made new creatures in

Christ. On the divine side, it requires provision for the Christian's spiritual need; on the human side, it requires appropriation." (p209)

In Paul Tillich's Systematic Theology:

"*Salvation as transformation by the New Being (Sanctification)*-As a divine act, Regeneration and Justification are one. Both describe the reunion of what is estranged. Regeneration as the actual reunion, Justification as the paradoxical character of this reunion, both as accepting the unacceptable. Sanctification is distinguished from both of them as a process is distinguished from the event in which it is initiated. The sharp distinction in the Reformation between 'Sanctification' and 'Justification' is not rooted in the original meaning of the words. 'Justification' literally means 'making just,' and, on the other hand, 'Sanctification' can mean 'being receiving into the community of the *sancti*,' namely, into the community of those who are grasped by the power of the New Being. The differentiation between the terms is not due to their literal meaning but to events of church history, such as the resurgence of Paulinism in the Reformation. (p 179)



Key Soteriological Terms: A Summation

1. CONVERSION

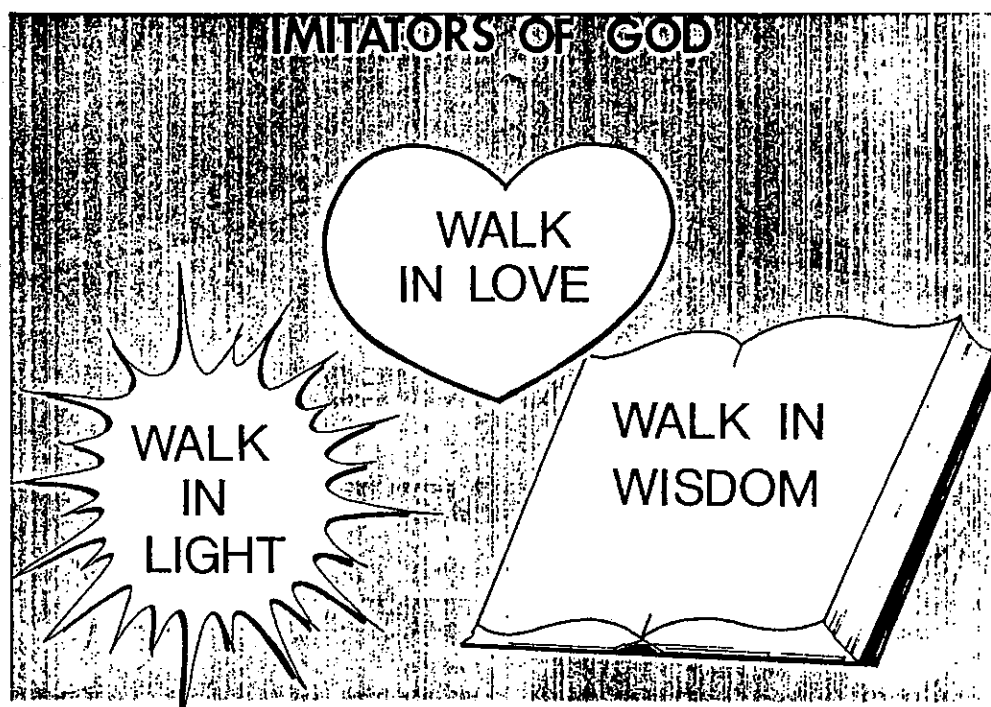
Our turning to Christ initiated by God. It is a great and glorious work of God's Power changing the heart and infusing life into the dead soul (though that Grace that is implanted does more visibly display itself in some than in others). Not all have a Damascus road experience (ala Paul, Acts 9). Indeed Acts 16 has three different examples: 1) Lydia, 2) a slave-girl of divination (?) and 3) a jailer. However, for all, conversion is a turning away from sin to righteousness, that issues in Service to the World, not withdrawal from it.

2. REPENTANCE

Is a renunciation of sin and a commitment or turning to Christ that leads to a new life. It is not a feeling sorry for ourselves but is a forsaking of sin. It involves a change of mind about: 1) Self, 2) Sin and 3) the Saviour. At this point it should be pointed out that faith and repentance are complimentary aspects of conversion. Indeed, sometimes the scriptures speak only of faith or believing or trust or receiving (the Gospel of John); 2) only of repentance (Synoptic gospels/Acts); or 3) of both faith and repentance (Acts 20:21). That repentance is a vital aspect of salvation therefore is clear. It is a recognition that I cannot save myself, that Christ can save me, and that sin is the problem which is causing me not to be rightly related to God.

D. L. Moody said repentance is deeper than feeling-it is action, it is a turning right about and God demands everyone to turn.

Conversion does not consist in the alteration of the old nature but in an impartation of a new nature.



THE BELIEVER'S DRESS CODE	
PUT OFF (Old Man)	PUT ON (New Man)
(Colossians 3:8,9)	(Colossians 3:10)
(Ephesians 4:22,23)	(Ephesians 4:24)
Anger	After God (Ephesians 4:24)
Wrath	Created in Righteousness
Malice	(Ephesians 4:24)
Blasphemy	True Holiness (Ephesians 4:24)
Filthy Communications	Renewed in Knowledge
Lying	

Karl Barth - (vol. 4, bk. 2, p. 563) says of conversion that the man involved in the act of conversion is no longer the old man, he is not even the corrected and revised edition - he is a NEW MAN.

All believers will be tranformed from the way of sin to the Way of Righteousness (though not everyone will be conscience of the precise moment it occurs-Dockery).

Conversion is a qualitative transformation - it is not merely experiential. Conversion must be differentiated from reformation of character; it is a radical, yet progressive, alternation of our very being. In our contemporary preaching there is a tendency to confuse a person's emotional experience in response with conversion. It is true that we must experience conversion but conversion itself is not the same as the experience. It is not realized apart from experience, but it must be distinguished from the experience for genuine conversion transcends our experience.

3. REGENERATION

A spiritual change by which the Holy Spirit brings about a new life and Spiritual vitality.

Jn. 3:3-8

Jesus answered and said to him, "Truly, truly, I say to you, unless one is born from above (Gk. anōthen), he cannot see the kingdom of God."

Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

Jesus answered, "Truly, truly I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh and that which is born of the Spirit is Spirit.

Do not marvel that I said to you, 'You must be born from above.'

The wind blows where it wishes and you here the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."

1 Pet. 1:23

"... for you have been born again not of seed which is perishable but imperishable, that is through the living and abiding Word of God."

Titus 3:5-7

He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

whom He poured out upon us richly through Jesus Christ our Saviour,

that being justified by His Grace, we might be made heirs according to the hope of eternal life.

This is a trustworthy statement; and according to these things I want you to speak confidently, so that those who have believed God may be careful to engage in good deeds. These things are good and profitable for men.

The theme, Regeneration, is spoken of by all the N.T. writers, but is primarily a Johannine theme.

Question debated by theologians:

Is our heart changed to believe, or does it change after we believe; i.e., cause or result?

Are we Regenerated to believe or because we believe - it would seem to be simultaneous in a temporal sense. Logically, the issue, in this category, is outside biblical categories.

1 Jn. 2:28-29

And now, little children, abide in Him so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.

If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

Regeneration. The most frequently discussed term within popular Christianity. It is a spiritual change by which the Holy Spirit imparts divine life. The idea is present in the writings of John, Peter and Paul and is not without Old Testament precedent. The classic presentation is found in John 3:3-8 (see also 1 Pet. 1:23; Titus 3:5-7). From John 3 comes

the popular term "born again" which is better translated as "born from above" whereby God imparts a new nature to us. It is the experiential picture of our entrance into God's family whereas adoption refers to our position in this family.

4. JUSTIFICATION

Predominantly Pauline - "to be declared righteous."

Acts 13:38

"Therefore, let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, ..."

ONE OF THE MOST IMPORTANT PASSAGES !!

Rom. 3:21-26

But now apart from the Law, the righteousness of God has been manifested, being witnessed by the Law and the Prophets,

even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

for all have sinned and fall short of the glory of God,

being justified as a gift by His grace through the redemption which is in Christ Jesus;

whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.

JUSTIFICATION - is already accomplished at the Cross - it is imputed to us (Christ's righteousness) and our sin is imputed to Christ.

!!2 Cor. 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.

Justification. This is a predominantly Pauline concept though it is found in other biblical writers, especially Luke. Justification is: 1) accomplished at the cross of Christ (Romans 5:10), 2) guaranteed by his resurrection (Romans 4:24-25) and 3) applied to us when we believe (Romans 5:1). While regeneration pictures an experiential impartation of new life or righteousness, justification is an eschatological declaration of our righteousness. Experientially we still sin, but God views us as totally righteous clothed in the robe of our Lord Jesus Christ (Romans 4:1-8). Because of Christ's sacrifice, God no longer counts our sins against us (2

Corinthians 5:19-21). Justification is more than pardon, it is a granting of positive favor in God's sight. We now have peace with our God (Romans 5:1 ff).

In justifying men and women, God also justified himself. Sin challenged God's holiness and by taking a position against sin and evil, God vindicated himself and is thereby both just and the justifier (Romans 3:21-26). Justification reveals God as a God of holy love and merciful righteousness. Justification is declared by God, accomplished by Christ, received by faith and evidenced by works.

5. FORGIVENESS - sin and its penalty is done away with.

- 1) (apoluein, Gk.) - put away Lk. 6:37
- 2) (charizestai, Gk.) - a gracious forgetting Eph. 4:32
- 3) (aphesis, Gk.) - send away Mt. 26:28
- 4) (paresis, Gk.) - Putting aside or disregard Rom. 3:25

Forgiveness. The putting away of sin and its penalty is forgiveness. It includes a gracious forgetting (Ephesians 4:32), a sending away of our sins (Matthew 26:28) and a putting aside or disregarding of all sin (Romans 3:25). The Bible is the only religious book that emphasizes total and complete forgiveness (Hebrews 10:17) as pictured in the account of the wayward son (Luke 15:11-32). Scripture presents the bases of forgiveness as the shedding of blood (Hebrews 9:22-26) and our faith and repentance (Luke 17:3-10).

6. ADOPTION - strictly Pauline

Rom. 8:15-23, 9:4; Gal. 4:5; Eph. 1:5, 14

A legal term - has the idea of granting to us the rights, privileges and responsibilities of belonging to God's family. We are adopted as full grown children, no longer a slave or child - with the rights and privileges of adulthood; we do not need the law any longer as a paidagogos.

It is something hoped for and already possessed.

Adoption. This is primarily a Pauline picture and like other elements of Paul's thought, it is mainly a legal term with existential and eschatological significance. It carries the idea of receiving the position of full grown children of God, adopted into God's family with all the corresponding rights, privileges and duties (Romans 8:15; Galatians 4:1-5; Ephesians 1:5, 14, 15). Adoption is not entirely a past event for the consummation of our adoption awaits the redemption of our bodies (Romans 8:23), something hoped for as well as something already possessed.

7. SANCTIFICATION - Process of becoming more righteous - usually discussed in the experiential sense.

Sanctification. Sanctification involves different aspects of our salvation and is in some sense an umbrella term. The Bible speaks of: 1) positional sanctification (1 Corinthians 6:11), 2) progressive sanctification (Romans 6:14-7:25) and ultimate or prospective sanctification (1 John 3:1-3). It is a work of the Father (John 17:17) and the Son (Galatians 2:20), but primarily of the Holy Spirit (2 Corinthians 3:17-18). Yet, it is also a work of the believer (Romans 12:1-2). The Bible does not teach a "letting go and letting God" approach to sanctification; rather we are to strive after holiness, working out our salvation with fear and trembling (Phil. 2:12 ff). This is accomplished through the Bible's transforming effects in our lives (1 Peter 2:2), prayer (Colossians 4:2), fellowship and worship (Hebrews 10:19-25) and the circumstances of life (Romans 8:28).

8. GLORIFICATION - Arrival of absolute Righteousness and realization of glorified or sinless humanity.

Glorification. The arrival at the state of absolute righteousness is our glorification. Justification is a declaration of righteousness, is the process of becoming more righteous, and glorification is the final consummation of our righteousness (Romans 8:28-30).

9. Union with Christ. The result of the concepts of adoption, forgiveness and justification is pictured as the believer's new sphere of union with Christ (John 15; Romans 6:1-11; Ephesians 1:3-14). Positionally our union with Christ presents us in a new position before God. Experientially the union of believers with God is one of the most tender concepts expressed in Scripture. It is invisible and imperceptible to the senses and it is unfathomable escaping all inward vision, yet this mystery (Colossians 1:27-28) cannot be dissected or denied.
10. Assurance/Eternal Security/Perseverance. God is the author and finisher of our faith (Hebrews 12:2). Salvation is from sin for the world has primarily a need of a sin bearer (John 1:29). This involves disarming believers from the rulers and authorities of this world (Colossians 2:14-15). Salvation is only in Christ (John 14:6; Acts 4:12), is imperishable (1 Peter 1:4) and is the source of all spiritual blessing (Ephesians 1:3).

Our salvation is secured in Christ and nothing can separate us from the love of Christ (Romans 8:31-39). Yet our response to this truth brings our assurance. Eternal security is an objective truth, but our response to it is experiential and subjective. It is based on the work of Christ (Hebrews 7:25), the witness of the Spirit (Romans 8:14-17) and our obedience (1 John 5:11-13). God has promised to keep us from stumbling (Jude 24-25), having sealed us until the day of

redemption (Ephesians 4:30). Thus we are responsible to persevere and hold on to God, but ultimately our security in Christ comes because he has a hold on us (John 10:28-30).



"Henceforth there is laid up for me a crown of righteousness; which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

(II Timothy 4:8)

Conclusion

We affirm that God has created men and women in the image of God. Humans have sinned and are alienated from God apart from saving grace. In grace, God takes the initiative in bringing sinners to Christ through the proclamation of the gospel and the human response of faith and repentance. As a result of God's grace, believers experience salvation from sin which involves conversion to God. All of salvation is of God, yet we respond in faith, repentance and commitment. The Bible expresses these truths in various metaphors and underscores throughout that God is the author and finisher of our salvation (Hebrews 12:1-3).