

Soteriology
The Doctrine of Salvation

Wallen Baptist Church
Steps – spring 2013

I. Introduction: Basic Principles in Understanding Salvation

A. Man is totally unable to save himself.

1. Man is condemned because of his sinful nature, Eph 2:3.
2. Man is condemned because of the sin he continues to commit.
3. Man's entire constitution is depraved and polluted in sin, Ro 3:10.
4. Man is not able by his own will, alone, to choose God.
5. Man is guilty and under the penalty of sin, which is physical, spiritual, and eternal death.
6. The wrath of God, presently rests on the man without Christ, Jn 3:36.

B. Salvation is the work of God.

1. Salvation originates with God, Eph 1:4; Jn 15:16; 2 Thess 2:13.
2. Salvation is totally by God's grace, Eph 2:8-10.
3. God alone is able to bring salvation to its completion, Phil 1:6.
4. Every aspect of salvation, from regeneration (and before) to glorification is the work of God, Ro 8:28-30.

C. God's motive in salvation is His own glory.

Found in:

1. The dramatic demonstration of his **love** at the cross, Jn 3:16; 2 Cor 4:6; 2 Jn 4:9-10.
2. The eternal demonstration of the riches of his **grace** in the salvation of wicked people, Eph 2:7. (It should be noted that God finds no pleasure in their destruction).

D. Three aspects of salvation:

1. Justification: when we are born again, we are saved from the **penalty** of sin, Ro 5:1.
2. Sanctification: the process of becoming increasingly conformed to Christ, Ro 8:29; saved from the **power** of sin.

3. Glorification: Our restoration to perfection when we get to heaven, Ro 8:30; saved from the **presence** of sin.

II. The "Order of the Decrees" (This is an area of speculation).

A. The Decree or Plan of God.

1. The decree of God is His eternal purpose or purposes, based on His most wise and holy counsel, whereby He freely and unchangeable, for His own glory, ordained either by directive (efficaciously) or permissive, all that comes to pass.
2. Called: Decree, counsel, foreordination, will, purpose, Eph 5 and 1.
3. Includes all things that come to pass (permissive).

B. "Theories" on the order of "decrees".

supra = above

sub = below

1. Supralapsarians or "High Calvinism".

- a. Distinctive: Men are consigned to hell before they sin and without a cause, except it be the sovereign will of God.
- b. Order under supralapsarian view.
 - 1) Decree to elect some to be saved and to reprobate all others.
 - 2) Decree to create men both elect and non-elect.
 - 3) Decree to permit the fall.
 - 4) Decree to provide salvation for the elect.
 - 5) Decree to apply salvation to the elect.

2. Sublapsarians, "Low Calvinism" or "Modified 5 point Calvinism".

- a. Distinctive: Less rigid Calvinism in that the decree to elect follows the decree to create.
- b. Order under sublapsarian view.
 - 1) Decree to create all men.
 - 2) Decree to permit the fall.

- 3) Decree to elect those who do believe and to leave in just condemnation to those who do not believe.
 - 4) Decree to provide salvation for the elect.
 - 5) Decree to apply salvation to those who believe.
- 3. Infralapsarian, not high or low. Does not accept limited atonement also known as “particular redemption.”
 - a. Distinctive: Like sublapsarianism, but also allows for an unlimited atonement.
 - b. Order under Infralapsarian.
 - 1) Decree to create all men.
 - 2) Decree to permit the fall.
 - 3) Decree to provide salvation for all men.
 - 4) Decree to elect those who do believe and to leave in just condemnation those who do not believe.
 - 5) Decree to apply salvation to those who believe.
- 4. Arminian
 - a. Order is the same as Infralapsarianism.
 - b. Difference: Is God’s election is made dependent upon God foreseeing faith and belief in the sinner.

III. Election and Predestination

(Two Views)

A. Conditional Election- more emphasis on man’s decision.

- 1. Definition: “By election we mean that sovereign act of God in grace whereby He chose in Christ Jesus for salvation all those whom He foreknew would accept Him.” H.C.Thiessen, Introductory Lectures in Systematic Theology.

2. Explanation and support.

- a. God chose to be saved those whom He knew would choose Him.
- b. Scripture: Ro 8:28-30; 1 Peter 1:1-2.
- c. God's foreknowledge is a simple "knowing", intellectually, ahead of time, what is going to take place.
- d. There is no control suggested in the word foreknowledge.
- e. This view holds a logical conclusion to the biblical teachings to the sovereignty of God and the free will of man.
- f. God's election is on a condition - man choosing God.

B. Unconditional Election-emphasizes God's action.

1. Definition of election.

"Election is that eternal act of God by which, in His sovereign pleasure and on account of no foreseen merit in them, He chooses certain, out of a number of sinful men, to be the recipients of the special grace of His Spirit and so to be made voluntary partakers of Christ's salvation, Bancroft.

"In Biblical usage, the word "election" designates a sovereign divine purpose so formulated as to be independent of human merit, descent, or cooperation...The term is used of Israel (Isa 65:9,22), of the church (Ro 8:33; Col 3:12; 2 Tim 2:10; 1 Thess 1:4; 1 Peter 5:13), and of Christ (Isa 42:1; 1 Peter 2:6)." Chafer Volume III, page 167.

2. Preliminary statements.

- a. God has a sovereign right to bestow more grace upon one subject than upon another--grace being unmerited favor to sinners, Mt 20:12-15; Ro 9:20,21.
- b. God has been pleased to exercise this right in times past in dealing with men, Jn 15:16; Acts 9:15; Ro 3:1-2. (Ps 147:20--Israel receives special treatment).
- c. God "must" (perhaps may) have some other reason than that of saving as many as possible in light of the way in which He distributes His grace, Mt 11:21; Mk 4:12. (Why didn't He do this?); Ro 2:22, 23.

3. Scriptural support.

- a. Mk 13:27; Lk 18:7; Acts 13:48; Ro 9:11-16; Eph 1:4,5,9,11; 2 Thess 2:13. (God's purpose to save certain individuals).
- b. Gen 18:19; Ro 8:27-30; 11:2; 1 Pet 1:1,2; Amos 3:1,2.
 - 1) God has foreknowledge of those individuals whom He purposed To save, whom He made the object of His special attention.
 - 2) The word "know" does not mean to apprehend intellectually, but it means to make an object of care, --Adam knew Eve.
- c. Eph 1:5-8; 2:8; 2 Tim 1:9: God's choice of those who are to be saved is a matter of grace bestowed in eternity past.
- d. Jn 6:37; 10:29: The Father has given certain persons to the Son to be His peculiar possession.
- e. Jn 6:44; 10:29: The uniting of believers to Christ is due wholly to God.
- f. Ro 8:28, 30; 9:23, 24; 11:29; 1 Cor 1:24-29; Gal 1:15-16: Believers are the recipients of a special call of God.
- g. Jn 1:13; James 1:18: Regeneration is effected not by man's will but by God's will.
- h. Acts 5:31; 11:18; 2 Tim 2:25: Repentance is a gift of God.
- i. Acts 13:48; Jn 6:65; Eph 2:8-9: Belief and faith are gifts from God.
- j. Eph 1:4; 2:9, 10: Holiness and good works are a gift from God.

4. Objections to the doctrine and suggested replies.

- a. It is unjust to those who are not included in this purpose of salvation.
 - 1) Election deals not simply with creatures but with sinful, guilty and condemned creatures.
 - 2) That any should be saved is pure grace.
- b. It represents God as partial in His dealings and a respecter of persons, Ro 2:11:

- 1) Context “no respecter” is concerning sin of Jew or Gentile, Ezek 16:3-6; Lk 4:25-27.
 - 2) This is a logical response-not a biblical one.
- c. It represents God as arbitrary:
- Reply: It is not arbitrary because it’s based on God’s perfect knowledge, wisdom, love, holiness and total character.
- d. It tends to immorality by representing man’s salvation as independent of their own obedience.
- 1) God has ordained the means as well as the end, Phil 2:13; Ro 8:28.
 - 2) Romans 10 states people get saved through human efforts used and ordained by God.
- e. It inspires pride in those who think themselves elect.
- 1) This is possible only in the case of those who pervert the doctrine.
 - 2) The proper influence of election is to humble a person.
- f. It discourages effort for the salvation of the impenitent, whether on their own part or on the part of others.
- 1) The means as well as the end has been ordained by God.
 - 2) God’s election is secret.
 - 3) This has not been true historically except in the “hyper” forms.
 - 4) There is a certain confidence of one’s effort in the views of election.
- g. The decree of election implies a decree of reprobation.
- 1) People go to hell because they are sinners, not because God sent them there.
 - 2) Election is a source of good.

C. Predestination

1. **πρὸ = before** **ορί ζῶ=determine**: decide beforehand; foreordain; appoint before hand; predetermined.

2. The usage of this word in the bible: six times in four different passages.
 - a. Acts 4:28: crucifixion events were predetermined.
 - b. Ro 8:29-30: God predetermined certain ones should be conformed to the image of His Son.
 - c. 1 Cor 2:7: God's wisdom was predetermined before the world.
 - d. Eph 1:5,11: vs 5--predestined to adoption vs 11-12--predestined for inheritance.

IV. CALLING

- A. Definition: That act of God whereby people are invited to accept, by faith, the salvation provided by Christ.
- B. Two types of calls.
 1. General: The call to all people through God's providence, Word, and Spirit. This is a concept of "invitation". Is 45:22; Exe 33:11; Mt 11:28; Jn 12:32; Rev 3:20.
 2. Special: Efficacious call of the Holy Spirit to the elect. A presidential invitation. Lk 14:23; Ro 1:7, 8:30; 1 Cor 1:23, 24; 1 Thess 2:12; 2 Tim 1:9; 2 Peter 1:10; Phil 2:13.
- C. Two key questions.
 1. Is God's call sincere?
 - a. There is no insincerity since the basic reason man does not respond is because of his sinful nature.
 - b. Part of the reason for God's call is to show man's sinful nature or depravity.
 2. Is God's call irresistible? (Irresistible Grace).
 - a. No, because irresistible implies an outward constraint which the bible does not teach (coercion).
 - b. A better term is efficacious.

- c. Efficacious means the call always accomplishes its purpose of leading a sinner to his voluntary acceptance of salvation with no coercion implied.

D. Objections to the doctrine of Efficacious call or grace.

1. This seems to make salvation contrary to human effort or responsibility.
 - a. The bible teaches both the effectual call and the human responsibility to believe in Christ.
 - b. The problem of the relation of human effort to divine undertakings is always real, and the solution cannot be reached apart from faith.
 - c. The bible does not remove responsibility because of man's inability, Jn 3:18.
 - d. The sinner is responsible for unbelief because it's based on his nature, which is self chosen.
 - e. God does not oppose anyone who might will to believe.
 - f. God does enable a man to believe.
 - g. "While all difficulties of human responsibility in relation to the sovereignty of God cannot be solved by human minds, the Christian can accept by faith the revelation of the Word of God even when there is seeming incongruity." Walvoord, The Holy Spirit, p 126.
2. Is "sufficient" grace given to all?
 - a. "Sufficient grace" is a term often used by Arminian theologians by which they mean a common or general grace of such character and extent as is sufficient to allow a man to make a choice to believe, or not to believe. It is sometimes successful and sometimes not successful.
 - b. Contradicted by the teaching that the call of God to salvation, extended to those who believe, is certainly effectual, in that all called are saved, Ro 8:28-30.

V. REGENERATION

A. Definition

1. The instantaneous communication of the Divine nature to man by the operation of the Holy Spirit through the Word of God.
2. This change of heart is called regeneration, looking at it from the Divine side.
3. From the human side it is called conversion.
4. The Holy Spirit of God utilizing the Word of God, exalts the Holy Son of God as Savior, then the Spirit woos, convicts, and converts the sinner, regenerating him and calling him through saving faith to enter the family of God.

B. Biblical descriptions.

1. Jn 3:3-7; James 1:18; 1 Pet 1:23; The new birth.
2. Eph 2:1, 10 - a spiritual quickening - resurrection.
3. It is described as the impartation of a new nature, a new creation.
2 Cor 5:17; 2 Pet 1:4.
4. Col 1:13: Spiritual translation.

C. The means of regeneration.

1. Jn 1:13; Ro 9:14-16; Phil 2:13; James 1:18: By the will of God.
2. Titus 3:5; Jn 3:5,6: By the Holy Spirit.
3. 1 Pet 1:23; Eph 5:26; By the Word of God.
4. Gal 3:26; cf. Illustration of Lazarus: By the will of man.
“Man is not wholly passive at the time of his regeneration. He is passive only with respect to the change of his ruling disposition. With respect to the exercise of this disposition, he is active. Although the efficient power which secures this exercise of the new disposition is the power of God, yet man is not therefore unconscious, nor is he a mere machine worked by God’s finger.” Bancroft, p 248.
5. The activity of man’s mind in regeneration is activity in view of truth.

- a. God secures the initial exercise of the new disposition which he has wrought in man's heart in connection with the use of truth as means.
- b. Only as a sinner's mind is brought into contact with the truth does God complete His regenerating work.

VI. CONVERSION: REPENTANCE AND FAITH

A. Conversion.

- 1. That voluntary change in the mind of the sinner in which he turns from sin to Christ.
 - a. The negative element in conversion is repentance.
 - b. The positive element in conversion is faith.
- 2. Conversion is the human side, of the fundamental spiritual change, which from the divine side is called regeneration.
- 3. Conversion is simply man's turning.
- 4. Since the relation between the divine and human activity is not one of chronological succession, a man is never to wait for God's working. Bancroft, p 249: "If he is ever regenerated, it must be in and through a movement of his own will, in which he turns to God as unconstrained (sic) and with as little consciousness of God's operation upon him as if no such operation of God were involved in the change. And in preaching, we are to impress upon men the claims of God and their duty of immediate submission to Christ, with the certainty that they who do so submit will subsequently recognize this new and holy activity of their own will as due to a working with them of divine power."
- 5. "Conversion" is also used in the bible to describe the return of the errant Christian back to God, James 5:19-20.

B. Repentance (the often forgotten teaching when presenting the Gospel message).

- 1. The meaning of repentance (basically it involves a change of mind, feeling and course.)
 - a. The intellectual element (change of view or mind).
 - 1) In regard to our personal guilt.

- 2) With regard to God.
- 3) With regard to our self - helpless.
- b. The emotional element (change of feeling)
 - 1) A sorrow for sin - sorrow must be directed toward God.
 - 2) Positively joy

There is a difference between worldly sorrow and Godly sorrow.

Worldly sorrow is a sorrow that I did something wrong towards others.

Godly sorrow is a sorrow solely directed towards God for my actions. These actions may include that which is done towards others, but has a foremost direction towards God.

Psalm 51: 4-5.

- c. The volitional element (change of purpose or course).
- d. An inward turning away from sin and an attitude to seek cleansing and pardon, 1 Thess 1:9.
- 2. The means of repentance
 - a. The Divine side - gift of God. **Romans 2:4 (ESV)**
⁴Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?
 - b. On the human side:
 - 1) Negatively: miracles and resurrection of the dead are not sufficient to bring someone to repentance, Luke 16.
 - 2) Positively: The Word of God, the Gospel, reproof for judgment etc. lead to repentance.
- 3. The relation of repentance to faith.
 - a. True repentance never exists apart from faith.
 - 1) One cannot truly turn from sin without turning to God.
 - 2) True faith never exists without repentance.

- b. Repentance is not only a heart broken for sin, but from sin.
- c. We are not saved for repenting, but if we repent.
- d. Confession of sin and repayment for wrong are the fruits of repentance, but do not constitute repentance.

C. Faith

1. That voluntary change in the mind of the sinner in which one turns to Christ.
2. The means of faith.
 - a. The intellectual element, Rom 1:20; 10:17.
 - 1) Positive recognition of truth, which men understand as truth what God says in His Word.
 - 2) How much Gospel must a man know in order to be saved?
 - a) Man is a sinner.
 - b) Is a penalty involved.
 - c) Is responsible to God.
 - d) Sacrifice - atonement of Jesus Christ
 - e) Faith - not works - appropriation.
 - f) A holy God.
 - g) Truth of the bible.
 - h) Eschatology -resurrection; hell; heaven.
 - i) Repentance.
 - b. The emotional element (intellectual acceptance or assent).
 - 1) Conviction that Christ will meet the need of one's heart or being.
 - c. The volitional element - will.
 - 1) Act of the soul going out toward the provision and appropriating it.

- 2) Putting personal trust for one's eternal destiny in Christ as Savior.
3. The object of saving faith. (Faith can only be as strong as the object in which it is placed).
 - a. Jesus Christ is the object of saving faith.
 - 1) In general the object of saving faith is God's revelation.
 - 2) Specifically faith finds its object in Jesus Christ, and even more specifically, His death on the cross.
 - b. Strictly speaking it is not the act of faith as such, but rather that which is received by faith which justifies and therefore saves the sinner, Jn 11: 23-26.
4. Kinds of faith.
 - a. Historical faith - a purely intellectual apprehension of the truth, James 2:19; Acts 26:27-28.
 - b. Temporal faith.
 - 1) Faith not rooted in a regenerated heart.
 - 2) Faith grounded in the emotional life and thus seeks personal enjoyment.
 - c. Saving faith, Matthew 13:23.
 - 1) A conviction of the truth of the gospel and a reliance or trust in the promises of God in Christ.
 - 2) No system of theology provides for the salvation of a person living continually a life of sin, but all systems believe in the security of the Christian living a victorious life over sin.
5. Terms related to faith.
 - a. Belief: temporal faith, historical, Jn 2:19.
 - b. Hope: future life, Heb 11:1.

- c. The faith: The sum total of Christian doctrine, Jude 3. (The theme of Hebrews 11).
 - d. Trust: The Old Covenant equivalence to faith.
 - e. **May be defined as confidence in God.**
6. Figurative expressions used to describe the activity of faith:
- a. “Looking to Jesus”, Heb 12:2; Jn 3:14-15.
 - b. “Hungering,” “thirsty”, “eating”, and “drinking”, Jn 4:14; Jn 6.
 - c. Coming to, and receiving Christ, Jn 1:12; Jn 5:40.
7. The need of faith in the Christian’s life.
- a. We live by faith, Gal 2:20.
 - b. We are kept and stand firm by faith, 1 Peter 1:5.
 - c. We resist the devil and overcome him by faith, 1 Peter 5:8,9.
 - d. Faith comes through the Word of God, Rom 10:17.

VII. JUSTIFICATION

A. Meaning/definition of Justification.

1. The 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 law, but to be restored to faith.
 - a. God declares that the demands of the law are **fully** satisfied for the sinner.
 - b. Justification is a declarative act, as distinguished from an efficient act.
 - c. Justification is the reversal of God’s judicial attitude toward the sinner.
 - d. “Just as if you have kept the whole law.”
2. Elements involved in justification.

- a. Forgiveness of sin, Acts 13:38.
 - b. The adoption as a son and the right to eternal life through the imputation of righteousness, Jn 1:12; Rom 8:16; Galatians 3 and 4.
- B. Method of Justification.
1. Source, Rom 3:24; Titus 3:5-7 - God and God's grace.
 2. Ground: the substitutionary death of Jesus Christ.
 3. Condition: faith.
- C. Results of Justification
1. You are now innocent (this is beyond "not guilty" in the legal sense).
 2. Assurance of salvation: **Isaiah 32:17 (ESV)**
¹⁷ And the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever.
 3. Peace with God: **Romans 5:1 (ESV)**
¹ Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.
 4. Freedom from condemnation: **Romans 8:1 (ESV)**
¹ There is therefore now no condemnation for those who are in Christ Jesus.
 5. Sonship: **Titus 3:7 (ESV)**
⁷ so that being justified by his grace we might become heirs according to the hope of eternal life.
 6. Blessings untold: Rom 5:1-11.
 7. Assurance of glorification: **Romans 8:30 (ESV)**
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.
- D. The various Relationships of Justification.
1. Works: Rom 3:20, 28; Gal 2:16; 3:2, 24-26.

2.

Regeneration	Justification
Refers to the importation of Divine life.	Just refers to a right standing before God.
Divine answers to spiritual death.	Divine answers to spiritual guilt
Has to do with the issue of depravity.	Issues of legality - justice.
Has to do with change in the believer's heart.	Has to do with the believer's standing before God.

E. We may say that men are justified--

1. Judicially by God, Rom 8:33.
2. Meritoriously by Christ, Is 53:11.
3. Mediatory by faith, Rom 5:1.
4. Evidentially by works, James 2:14, 18-20.

VIII. ADOPTION

A. Meaning of the term.

1. Basically means, "the placing of a son."
2. Definition: God, by the manifestation of His grace in Christ, brings men into the relationship of sons to Himself and communicates to them the experience and privileges of being a son.

B. Time of adoption.

1. In the past: eternal in nature

Ephesians 1:3-5 (ESV)

³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,
⁴ even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love
⁵ he predestined us for adoption through Jesus Christ, according to the purpose of his will, also: Rom 9:11; 11: 5,6.

2. In the present: the moment one believes.
 - a. Sonship is the present possession of the believer, Jn 1:12.
 - b. Formally we were slaves, now we are sons, Rom 8:14-17.
3. In the future: it will be completed at the resurrection, Rom 8:23;
1 Jn 3:1-3; Phil 3:20,21.

C. The relation of adoption to other doctrines of salvation.

1. Regeneration - a new nature.
2. Justification - a new standing.
3. Conversion - a new direction--near synonymous with repentance.
4. Adoption - a new relationship.
5. Assurance - a new knowledge.
6. Sanctification - a new conduct.
7. Adoption is grounded in eternal predestination, begins in time with justification, continues on in sanctification, and ends at glorification in the redemption of the body.

D. Privileges of adoption into son ship.

1. On the human side:
 - a. The family name,

1 John 3:1 (ESV)

¹ See what kind of love the Father has given to us, that we should be

called children of God; and so we are. The reason why the world does not know us is that it did not know him.

b. Family likeness,

Romans 8:29 (ESV)

²⁹ 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 brothers.

c. Parent's nature,

2 Peter 1:4 (ESV)

⁴ by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.

d. Family affection - love,

1 John 3:14-18 (ESV)

¹⁴ We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death.

¹⁵ Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

¹⁶ By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.

¹⁷ But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?

¹⁸ Little children, let us not love in word or talk but in deed and in truth.

2. On the Divine side:

a. We are the objects of His peculiar love,

John 17:22-23 (ESV)

²² The glory that you have given me I have given to them, that they may be one even as we are one,

²³ I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.

- b. Objects of His Fatherly care, Mt 6:32.
- c. Objects of His Fatherly discipline, Heb 12:6-11.
- d. Subjects of His Fatherly comfort, 2 Cor 1:4.
- e. Made heirs to an inheritance, 1 Peter 1:3-5; Rom 8:17.

IX SANCTIFICATION

A. Use of the term “sanctification”.

- 1. A mental sense, an attitude toward God, Mt 6:9; 1 Pet 3:15.
- 2. A ritualistic sense; setting apart for service, Mt. 27:17-19; Jn 10:36; 2 Tim 2:21.
- 3. Expiatory sense; the taking away of sins.

Hebrews 9:13-14 (ESV)

¹³ For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, ¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

- 4. The subjective sense; God’s working in man by the Holy Spirit to enable to perfect holiness, Jn 17:17; Acts 20:32; 26:18; 1 Thess 5:23.

B. Sanctification in relation to time.

- 1. In the past - instantaneous - the moment we are saved, 1 Thess 5:23, 24; 2 Thess 2:13; Heb 10:10.
- 2. In the present - progressive - daily experience, 1 Thess 3:12; 4:1, 10; 2 Pet 3:18; Heb 12:14.
- 3. In the future - glorification, Rom 8:30; Phil 3:20, 21.

C. Definition in its present progressive sense.

1. Sanctification is that continuous operation of the Holy Spirit, by which the holy disposition imparted in regeneration is maintained and strengthened.
(Strong).
2. Implications of this definition.
 - a. Although the governing disposition of the soul is made holy, there still remains a tendency to sin.
 - b. These continue to be a conflict in the believer's life, Gal 5:17.
 - c. In this conflict the Holy Spirit enables the Christian, through increasing faith, progressively to overcome the sinfulness of his nature.

Romans 8:13-14 (ESV)

¹³ For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.

¹⁴ For all who are led by the Spirit of God are sons of God.

D. Further explanation.

1. Sanctification is the work of God through the Holy Spirit, 1 Thess 5:23; 2 Tim 1:14.
2. Sanctification is distinguished from regeneration as growth from birth, 1 Pet 3:18.
3. Sanctification is a continuous process, Phil 1:6.
4. God's work is accompanied by voluntary activity by the believer mortifying Sinful desires, Phil 2:12,13.
5. The mediate cause of sanctification is faith.
6. The degree of sanctification is measured by the strength of a Christian's faith.
7. The object of their faith is Christ - we are to be conformed to Him, Rom 8:29; Eph 4:13.
8. Sanctification includes both the soul, spirit, and the body completed in the life to come.

9. Sanctification does not always proceed in a regular and unbroken course
– “two steps forward, one step back”.
10. Sanctification is not completed in this life, Phil 3:12.
11. Sanctification is not passive, Rom 6: 12-14. (The practical application on our part of sanctification).

E. Erroneous views refuted.

1. Antinomianism - Because Christ destroyed the law, we are dead to sin and therefore we can live any way we wish.

Romans 6:1-2 (ESV)

¹ What shall we say then? Are we to continue in sin that grace may abound?

² By no means! How can we who died to sin still live in it?

2. Perfectionism - The Christian may become perfect and free from sin.
 - a. This view underestimates the law and sin and overestimates the power and will of man, Phil 3:12.
 - b. It does not assert that the Christian lives this life without sin, 1 Jn 3:9.
 - c. There are records of sin committed by many of the best people in the bible.
 - d. The word “perfect” (better translated complete) in the bible when applied to one’s spiritual condition, signifies spiritual maturity.
 - e. The bible explicitly denies that any man on earth lives without sin, 1 Jn 1:8, 10.
 - f. The term “sanctified” is used in the bible sometimes to refer to regeneration.

1 Corinthians 6:9-11 (ESV)

⁹ Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality,

¹⁰ nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

¹¹ And such were some of you. But you were washed, you were

sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

- g. No one who matures in Christ ever really thinks he is completely perfect, unless he is confused, Phil 3:12-14.

X. ETERNAL SECURITY

A. Various viewpoints.

1. Roman Catholicism: Believers cannot be sure of their salvation except in rare cases of spiritual revelation - Act of Contrition; Last Rites.
2. Arminianism:
 - a. Person can have assurance of present salvation but,
 - b. A person cannot have assurance of ultimate salvation.
3. Calvinism:
 - a. True salvation includes eternal security.
 - b. This does not mean a believer will never struggle with doubts.
 - c. This does not mean that all you profess salvation are genuinely saved.

B. Definition.

1. "in virtue of the original purpose and continuous operation of God, all who are united to Christ by faith will infallibly continue in a state of grace and will finally attain to everlasting life, Strong p. 881.
2. This voluntary continuous on part of the believer is faith and well doing is called perseverance.
3. Perseverance is the human side of the spiritual process which from the Divine side is called sanctification.
4. It is not just a natural consequence of conversion, but involves a constant activity of the human will from the moment of conversion to the end of life, Jn 3:16.

C. Arguments against eternal security.

1. It encourages sin.

- a. No one who is really saved will be encouraged to sin by this doctrine, 1 Jn 3:9.
- b. Historically this is not the case - usually the opposite is true.

2. The bible does not teach eternal security.

“Most of the problem passages which might seem to teach there is no security were written in the context of practical problems in churches. Even in the New Testament times it was hard to know which individuals were genuinely saved in a mixed church group, so sometimes a biblical writer would exhort some persons to produce evidence of their faith and others to be sure that they had experienced saving faith.” Ryrie, A Survey of Bible Doctrine, p. 133.

a. Hebrews 6:4-6

Hebrews 6:1-8 (ESV)

¹ Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

² and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment.

³ And this we will do if God permits.

⁴ **For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, ⁵ and have tasted the goodness of the word of God and the powers of the age to come, ⁶ if they then fall away, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.**

⁷ For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God.

⁸ But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned. (Emphasis added).

1) Context: Jewish believers considering a return to Judaism.

- 2) Some had professed salvation in Christ but had gone back to Judaism.
 - 3) It is possible they may have thought they would come back after the persecution?
 - 4) By doing this they were crucifying Christ again and holding His sacrifice and His person in contempt.
 - 5) The magnitude of this action is so serious that once committed it is not possible for them to return or repent again.
 - 6) So, who are they?
 - a) Can be saved but lost their salvation.
 - b) They simply were not saved.
 - c) Is hypothetical - a warning statement only, can never happen.
 - d) Are saved, but have temporarily fallen away, prodigals.
 - 6) Are apostates, can never be saved.
- b. Hebrews 10: 26-29.

Hebrews 10:24-31 (ESV)

²⁴ And let us consider how to stir up one another to love and good works,
²⁵ not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

²⁶ **For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,**
²⁷ **but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.**

²⁸ **Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses.**

²⁹ **How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?**

³⁰ For we know him who said, "Vengeance is mine; I will repay." And

again, "The Lord will judge his people."

³¹ It is a fearful thing to fall into the hands of the living God.
(Emphasis added).

- 1) Passage is not dealing with salvation.
- 2) Is dealing with a believer who deliberately leaves the flock through sin and is facing a Father's discipline.

c. 2 Peter 2:20.

2 Peter 2:17-22 (ESV)

¹⁷ These are waterless springs and mists driven by a storm. For them the gloom of utter darkness has been reserved.

¹⁸ For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error.

¹⁹ They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved.

²⁰ **For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first.**

²¹ For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them.

²² What the true proverb says has happened to them: "The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire." (Emphasis added).

- 1) Passage is dealing with false teachers who desire to bring believers under their influence.
- 2) Their current state is worse than what they were before they professed salvation in Christ.
- 3) Again, context is not salvation, but the walk of one who has at one time professed salvation and the consequences of going back to what one was.

d. John 15:6

John 15:5-7 (ESV)

⁵ I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

⁶ If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

⁷ If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.

- 1) Abide-is talking about being part of the body.
- 2) Is talking about salvation, not losing one's salvation.

e. Matthew 24:13

Matthew 24:9-14 (ESV)

⁹ "Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake.

¹⁰ And then many will fall away and betray one another and hate one another.

¹¹ And many false prophets will arise and lead many astray.

¹² And because lawlessness will be increased, the love of many will grow cold.

¹³ **But the one who endures to the end will be saved.**

¹⁴ And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.
(Emphasis added)

- 1) Context is the end of the age.
- 2) Stating that the one who survives this time will be saved.
- 3) Context is perseverance, not losing salvation.

3. Principles learned from these passages.

- a. Some who profess salvation will fall away, 1 Jn 2:19
- b. The saved and the hypocrite are always distinguishable.
- c. The believer who willingly continues in sin can expect chastisement, Heb 10:26, 29.

- d. God wants us to persevere and in doing so make sure of our salvation.
- e. No one who is genuinely saved can fall from grace, or it would not be grace.

XI. SALVATION OF THOSE WHO DIE IN INFANCY.

A Are infants born in a state of sin and thus condemnable?

- 1. Pelagian: No, there is no sin, so is in heaven.

The Roman Catholic Church states some are in limbo.

- 2. Arminian: Yes and No, lacking righteousness when born and his sin nature, but no guilt until sin is committed.
- 3. Federalism: yes, because of Adam.
- 4. Augustinian: yes, because in the loins of Adam seminally and socially.
- 5. Conclusion:
 - a. They inherit Adam's sin.
 - b. The fact that they die - thus have a sin nature.
 - c. All are children of wrath, Eph 2:2.
 - d. **Psalms 51:5 (ESV)**
⁵Behold, I was brought forth in iniquity, and in sin did my mother conceive me.
 - 1) iniquity: here can be translated guilt, or the "crooked core".
 - 2) brought forth: means born.
 - 3) conceive: actual sin at conception.

B. Views as to how infants are saved.

- 1. Arminian:
 - a. Infants go to heaven because they are not guilty for sin committed.

- b. Saved if they die before they commit actual sin.
 - c. Objections
 - 1) Infants are guilty, Eph 2:2
 - 2) Unbelief is not all that sends a person to hell, Ps 58:3.
- 2. Roman Catholic
 - a. If baptized they go to heaven.
 - b. Logically all not baptized would then go to hell.
 - c. Catholic laity reacted violently to this doctrine.
 - d. Thus a place was invented for the un-baptized - Limbo.
 - e. Thus the non baptized do not go to heaven or hell.
 - f. Reply.
 - 1) No mention of such a place as Limbo.
 - 2) There is no command or example in the bible of infant baptism.
- 3. Lutheran
 - a. Will go to heaven if baptized.

The Doctrinal Theology of the Evangelical Lutheran Church, "To infants Baptism is primarily the ordinary means of regeneration and purification from sin....", p 169.
 - b. Reply: Same as for Catholic, no command or example in the bible.
- 4. Covenant: (Federalism, Reformed).
 - a. Since condemnation is by covenant - so no righteousness by covenant.
 - b. Children born to parents of covenant are automatically in the covenant.
 - c. Children go to heaven, baptized or not.
 - d. Children born to covenant parents, may or may not go to heaven.

Bavimek: “The children of the covenant, baptized or unbaptized, when they die enter heaven; with respect to the destiny of others so little has been revealed to us that the best thing we can do is to refrain from positive judgment.”

Berkhof: “There is no Scripture evidence on which we can base the hope that...Gentile children that have not yet come to the years of discretion will be saved.”

C. Some evidences that dead infants do go to heaven.

1. Foundational to further evidences is the biblical teaching of Unlimited Atonement; i.e., that the shed blood of Christ is sufficient for the whole world.

2. **Matthew 18:14 (NASB)**

¹⁴ “So it is not *the* will of your Father who is in heaven that one of these little ones perish.

a. Often used for this purpose to show infants “little ones” will not perish.

b. Objection: Context is not infant children, but infant or new believers.

3. **Matthew 18:1-6 (ESV)**

¹ At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?”

² And calling to him a child, he put him in the midst of them

³ and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.

⁴ Whoever humbles himself like this child is the greatest in the kingdom of heaven.

⁵ “Whoever receives one such child in my name receives me,

⁶ but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.

a. Again is used to show infants or children will go to heaven.

b. Again is not supported by context, vs 6 “who believe in me”.

c. Proper context is a Christian causing, through some action, a new believer to stumble or sin.

- 1) The Lord places special care of the new believer.
- 2) The Lord places serious consequences to the one who teaches the new believer to sin or slow in spiritual growth.
- 3) Thus:

James 3:1 (ESV)

¹ Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.

4. These passages and others like Mark 10:13-16 are taking scripture out of context in a desire to force an issue that is near and dear to the heart of many.
5. 2 Samuel 12:15-23.

2 Samuel 12:21-23 (ESV)

²¹ Then his servants said to him, "What is this thing that you have done? You fasted and wept for the child while he was alive; but when the child died, you arose and ate food."

²² He said, "While the child was still alive, I fasted and wept, for I said, 'Who knows whether the Lord will be gracious to me, that the child may live?'

²³ But now he is dead. Why should I fast? Can I bring him back again? I shall go to him, but he will not return to me."

- a. Some say this is just a reference to the grave.
 - 1) Unlikely due to David's drastic change in attitude and action.
 - 2) David expected to go to heaven, Ps 23.
 - 3) David expected to go to Abraham's bosom, Gen 37:35.
 - b. David's attitude toward baby's death and that of Absalom's death, 2 Samuel 18:33.
 - c. Child died on the 7th day, thus no circumcision.
6. The "age of accountability".
 - a. When going to war the Israelites had to be 20 years old, Num 1:3.

- b. The people of the Covenant were numbered from 20 and up, Num 26:4.
 - c. When the Israelites sinned in the wilderness those 20 and older died in the wilderness and those under this age entered the promised land, Num 14:29; 32:11.
7. Other passages in bible that deal with infant death do not indicate they are condemned. (argument from silence).
 8. No prayers in the bible for infants to be saved.
 9. The final judgment works are listed as the basis for condemnation, Ro 12:5, 6; Rev 20.
 10. Old Covenant system did deal with sins of ignorance and some have presumed this to children's sin.

D. How are infant saved?

1. The bible is silent.
2. We do know it is not by baptism, as that is a doctrine of some churches.
3. Election of or by God.
4. Atonement of Christ.
5. Regeneration by the Holy Spirit.
6. When they die they are confirmed in righteousness similar to that of the angels.

E. Why doesn't the bible say more about how dead infants are saved?

1. Bible is written to people who can respond in faith.
2. We cannot lead an infant to Christ.
3. It is possible this could lead to infanticide.
4. It is best to trust in a holy and loving God, who can do no wrong, as it is His heaven and His kingdom.

