

# 1205 SOTERIOLOGY

## WEEK 1

### 1. INTRODUCTION : CHRISTOLOGY AND SOTERIOLOGY

1. CHRISTOLOGY - who Jesus is / Person of Christ  
SOTERIOLOGY - what Jesus does / Work of Christ
2. Salvation - application of Christ's work NOT:  
appropriation of Christ's work
3. Changes of focus : theological vs anthropological  
(God) (humanity)  
Grace effort  
Faith works  
Objective subjective
4. Salvation is sharing in Jesus' relationship with the Father through the Holy Spirit.  
"This will become still clearer if we reflect, that the work to be performed by the Mediator was of no common description: being to restore us to the divine favour, so as to make us, instead of sons of men, sons of God; instead of heirs of hell, heirs of a heavenly kingdom. Who could do this unless the Son of God should also become the Son of man, and so receive what is ours as to transfer to us what is his, making that which is his by nature to become ours by grace? Relying on this earnest, we trust that we are the sons of God, because the natural Son of God assumed to himself a body of our body, flesh of our flesh, bones of our bones, that he might be one with us; he declined not to take what was peculiar to us, that he might in his turn extend to us what was peculiarly his own, and thus might be in common with us both Son of God and Son of man. Hence that holy brotherhood which he commends with his own lips, when he says, "I ascend to my Father, and your Father, to my God, and your God,"" (John 20: 17.) Calvin *Inst* II. 12.2
5. The gospel is NOT about sin, judgement, repentance, faith, regeneration, discipleship, etc. BUT about God's action in Christ to reconcile the world to himself (2 Cor 5:19).  
TEXT: Romans 1:1-6
6. Danger of salvation –centredness, human need rather than divine glory becomes primary.  
(See Christology Notes: **1.3 The Priority of Christology for Soteriology**)

## 2. GRACE

“Grace is but glory begun, and glory is but grace perfected.” (Jonathan Edwards)

### 2.1 Nature

#### (a) Terms

O.T.	<u>Hesed</u> 250 x <u>Hen</u> 61x	Lam 3:22 Jer 31:2
N.T.	+ <u>charis</u> ,	<u>Charidzomai</u>

In the Old Testament *chen* can carry the sense of a positive disposition of one towards another. It has the character of a benevolent gift of a superior and so is not the possession of the recipient. Coming to the help of the weaker. In the O.T. the adjective “gracious” is used almost exclusively of the LORD e.g. Ex 34:6 -7; Ps 86:15; Joel 2:13 cf. Jon 4:2 etc. *Hesed* signifies lovingkindness, favour, mercy. It is a covenantal term.

Undeserved favour is a good sense for the terms. The term *charis* is particularly important, 155 times, in Paul, “grace” occurs over 100 times.

Grace is “unmotivated” love. n.b. many scriptures speak of the grace- event without using the word itself e.g. Matt 11:28; 20:28; John 15:16; Rom 9:16; James 1:7; 2 Pet 1:3; 1 John 4:14. Terms like kindness, goodness, mercy, favour, generosity and love can be synonyms for grace. In the New Testament grace is God’s mercy and favour to sinners in Christ e.g. Rom 5:15, 17; 2 Cor 9:8; Eph 1:6 – 8; Tit 2:11

#### (b) What is grace?

Not something ‘from’ God

God’s help to undeserving (∴ not just mercy)

(a) attitude - undeserved favour (Luke 1:28-30, 1 Cor 1:3)  
- opposite of wrath

(b) action to save (Tit 2:11)

(c) gift -free (Rom 4:16)

(d) presence - God gives God (John 1:14, 2 Cor 8:9; 13:14)

#### (c) Types of Grace

##### 1. Common

a. to all

b. common good (providence)

(i) physical – natural order Gen 8:22; Mt 5:45

(ii) moral - includes all truth in religion, philosophy, art, science etc. Rom 2

(iii) government Rom 13:1-7

(iv) restraint of evil Gen 6:6; 2 Peter 3:9

##### 2. Special

a. to the people of God

b. salvation – it is irresistible or effectual

c. mediated by the person and work of Christ

### 2.2 The Scope of Grace

Scripture demonstrates that the whole plan of salvation is embraced and effected by grace.

- (i) Predestination - Eph 1:4-5; 2Tim 1:9 ‘this grace was given us in Christ Jesus before the beginning of time’  
Titus 1:2 ‘the hope of eternal life... promised before the ages began’
- (ii) Effectual call - Jn 10:16; Rom 8:29-30 ‘those whom he called he also justified...’; Gal 1:15-16; Rev 17:14.
- (iii) Faith - Eph 2:8-9; Phil 1:29; Acts 18:27 ‘by grace had believed’
- (iv) Repentance - Acts 5:31; 11:18; 2Tim 2:25
- (v) Justification - Rom 3:24; 5:12-17; Tit 3:7
- (vi) Adoption - Rom 8:15; Jn 1:12-13
- (vii) Sanctification - Tit 2:11-12; Rom 6:13-14
- (viii)Glorification - 1Pet 1:13; Rom 8:30

### 3. The Content of Grace: Jesus Christ

2 approaches

(a) grace gives benefits

(b) grace gives Christ

grace = Holy Spirit repeating in us what he did in/for Jesus  
= putting Christ’s life in us

∴ the totality of the Christian life is a sharing in the life of Jesus.

Salvation centres on Jesus because he is its content. Barth CD III/1 439 -440 “He Represents the grace of God, and thus gives man what is right, what is his due. And he represents the gratitude of man, and thus gives God what is right, what is His due.”

This means all human contribution (synergism; cf. cooperation) is excluded in the process of salvation. The impact of this is surprise, “the creative grace of God toward human sin in Jesus Christ ...is intelligible to no reason....There is nothing which is ...such a permanent surprise, and such a growing surprise to reason as grace;” (P.T. Forsyth, *The Principle of Authority*, pp. 401 -402)

(It is the cross which reveals grace (2 Tim 1:9-10; Titus 1:2-3); hence the apostolic preaching of the Gospel proclaims freedom from guilt rather than “God’s love.”)

God imparts to us what is already true of his Son. cf. Rom 8:28 ff.

The table below can illustrate this:

<b>JESUS</b>	<b>CHRISTIAN</b>
1. Chosen before the creation of the world (1Pet 1:20 cf. Lk 9:35; 1Pet 2:6; Jn 8:42; 10:36, Rev 13:8)	Chosen 'in Christ' before creation (Eph 1:4)
2. Incarnation by the power of the Holy Spirit (Lk 1:35) = regeneration of a fallen nature cf. Jn 1:14	The incarnation pre-figures our regeneration cf. Jn 1:12
3. Baptism of Jesus (i) 'To fulfil all righteousness' (Mt 3:15) - identification with sinful humanity - a sign of repentance (ii) 'This is my beloved Son, with whom I am well pleased' (Lk 3:22) - Jesus anointing as Messiah	Our repentance is based on Christ's faithfulness  Pre-figures our anointing to minister (Pentecost and Spirit baptism)
4. Temptations of Jesus 'in every respect as we are' (Heb 4:15)... 'yet without sinning'	His obedience the basis for victory over sin (cf. Phil 4:13)
5. Ministry of Jesus 'returned in the power of the Spirit into Galilee' (Lk 4:14) etc. Jesus teaching, miracles, prophecy etc	Ministry in the Christian life is a share in the authority of the Messiah e.g. Lk 9:1-12, Jn 14:12
6. Death of Jesus 'I will draw all men to myself' (Jn 12:32)	We die to sin in him (2Cor 5:14)
7. Resurrection of Christ 'declared to be Son of God with power according to the Spirit of Holiness by resurrection from the dead' (Rom 1:4)	We are raised to life with him (Rom 8:11) We share in his vindication i.e. our justification (Rom 4:25)
8. Ascension of Christ - Jesus reigns as King at right hand of Father (Eph 1:21-22) - Jesus intercedes for saints (Rom 8:34, Heb 7:25)	Christians reign with Christ (Rom 5:17; Eph 2:6) Christians share in the ongoing ministry of Christ (Eph 4:8 etc) Christian prayer is an outflow of their union with Christ 'abide ...in my name' (Jn 15:7,16)
9. Glorification of Christ This will be manifest at the Second Coming e.g. Phil 2:10-11	The Return of Christ means our glorification in him 'when Christ who is our life appears, you also will appear with him in glory' (Col 3:4)

#### 4. THE MEDIUM OF GRACE: UNION WITH CHRIST

The medium and content of grace are identical: Christ.

“Union with Christ” sums up all the aspects of our relationship with Jesus.

In all that matters, union with Christ is the gospel.

Union with Christ is the soteriological correlate of the Christological notion of the hypostatic union and the Trinitarian doctrine of perichoresis.

##### 4.1 N.T. Material

(a) The Johannine writings e.g. Jn 15:4-5, 14:20, 17:21,23,26; 1 Jn 2:24, 3:6; 5:20 (In 1 John it is more common to find the indwelling to refer to God).

(b) Paul:

election ‘in Christ’	Eph 1:4,11	‘crucified with Christ’	Gal 2:20
creation ‘in Christ’	Eph 2:10	‘died with Christ’	Col 2:20
grace ‘in Christ’	1Cor 1:4	‘buried with him’	Rom 6:4; Col 2:12
redemption ‘in him’	Rom 3:24; Eph 1:7	‘live with him’	Rom 6:8; Col 2:13
justified ‘in Christ’	Gal 2:17	‘raised with him’	Col 2:12; 3:1
sonship ‘in Christ’	Eph 1:5	‘seated with him’	Eph 2:6
wisdom ‘in Christ’	1Cor 1:30		
(righteousness, holiness, redemption)			
death ‘in Christ’	1Thess 4:16		
resurrection ‘in Christ’	1Cor 15:22		
eternal life ‘in Christ’	Rom 6:23		

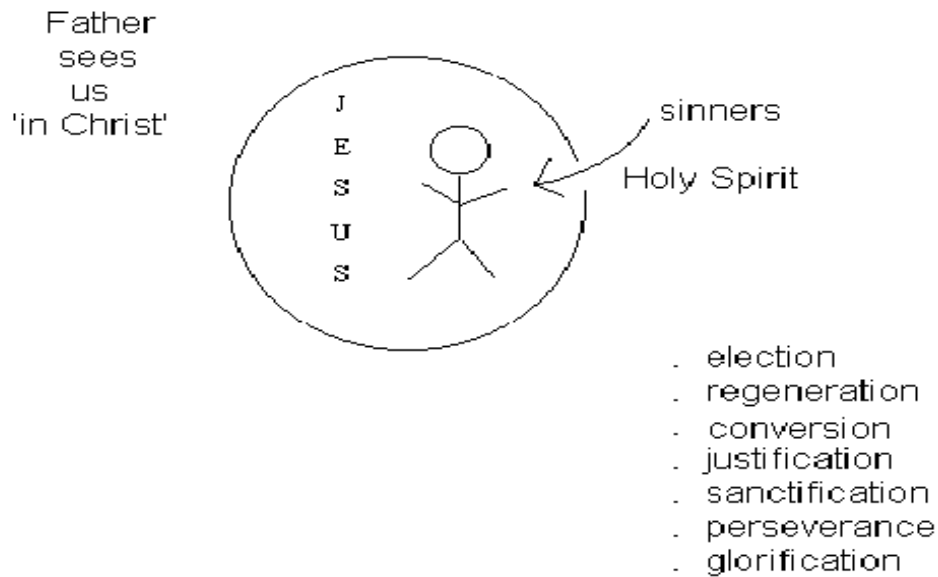
NB: also the ‘with Christ’ references: 2 Cor 4:14; 13:4; Col 2:13; Plus Paul’s compound verb forms (40) eg. 1 Cor 4:8; Rom 8:22. Especially with Jesus’ death and resurrection (Rom 6:4,5,6,8; 8:16,17, 26,29; Gal 2:19; Eph 2:5-6; Phil 3:10,21; Col 2:12,123; 3:1; 2 Tim 2:11-12)

(c) Peter eg; 1 Peter 3:16; 5:1,10,14; 2 Peter 1:3-5

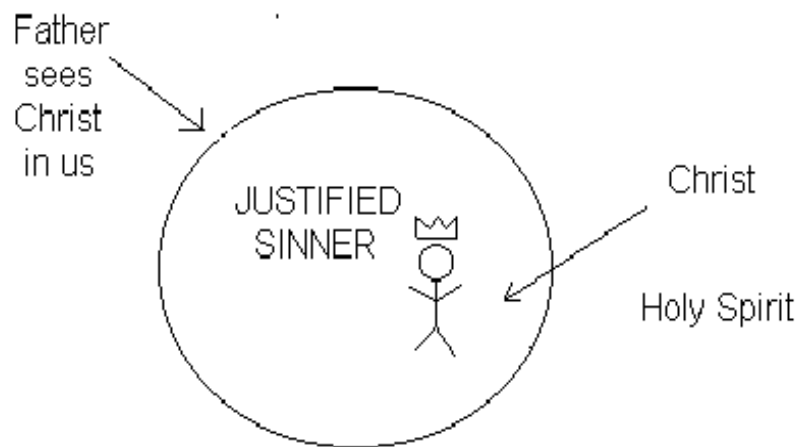
##### 4.2 Aspects of our Union with Christ

1. Mystery : surpasses our comprehension (Eph 5:32; Col 1:26-27).
2. Originates in the eternal will of the Father to elect us in Christ: Eph 1:4ff 2 Tim 1:9. Cf. 1 Cor 1:30
3. Made possible by:
  - (a) Incarnation - Jesus is joined to us (Jn 1:14; Phil 2:7; Rom 8:3)
  - (b) Redemption - we are joined to Jesus (†) (2 Cor.5:21; Isa 53:6) because he died (Rom 5:6; 8; 8:32) and rose (Rom 6:1 – 11) for us
4. Effected by the Holy Spirit : Rom 8:9-11, 1 Cor 12:13
5. This results in participating in the life of the trinity (John 14:20, 23; 17:20 -23; 2 Pet 1:4).
6. It is in this way that we share in what is proper to God and possessed by Christ in his hypostatic union e.g. righteousness of God, eternal life.
7. These are not abstract truths but require existential appropriation.

5. We are in Christ  
 God has always seen us in relation to Christ.  
 (See Section 3. The Content of Grace).



6. Christ is in us  
 From our regeneration Christ lives in us (Jn 15:5; Rom 8:10; 2 Cor 13:5; Gal 2:20; Col 1:27)  
 N.B. ∴ Jesus works in our lives 'inside out' (Gal 2:20; Rom 15:18; Phil 4:13) and



we live out our entire Christian life in the realm of Christ's life and Lordship.  
 e.g. Rom 9:1; 15:15-17; 16:10; 1 Cor 4:15,17; 6:15,19; 9:1; 15:58; 16:24; 2 Cor 2:17; 12:19; Eph 6:1; Phil 1:14; 4:1, 2, 10, 13; Col 1:28; 2:6-7, etc.

7. The reality of our union with Christ exceeds
- (a) classical R. C. language of impartation of 'special graces';
  - (b) classical Evangelical language of imputation i.e. forensic/ legal
    - standing - state
    - position - condition

8. Union with Christ is the content of the gospel of grace.

- (a) ‘We see that our salvation and all its parts are comprehended in Christ (Acts 4:12). We should therefore take care not to derive the least portion of it from anywhere else. If we seek salvation, we are taught by the very name of Jesus that it is ‘of him’ (1 Cor 1:30). If we seek any other gifts of the Spirit, they will be found in his anointing. If we seek strength, it lies in his dominion; if purity, in his conception; if gentleness, it appears in his birth... If we seek redemption, it lies in his passion; if acquittal, in his condemnation; if remission of the curse, in his cross (Gal 3:13); if satisfaction, in his sacrifice; if purification, in his blood; if reconciliation, in his descent into hell; if mortification of the flesh, in his tomb; if newness of life, in his resurrection... In short, since rich store of every kind of good abounds in him, let us drink our fill from this fountain, and from no other.’

(Calvin, Institutes, II. 16.9)

that union of the head and members, the residence of Christ in our hearts, in fine, the mystical union, we assign the highest rank, Christ when he becomes ours making us partners with him in the gifts with which he was endued. Hence we do not view him as at a distance and without us, but as we have put him on, and been ingrafted into his body, he deigns to make us one with himself, and, therefore, we glory in having a fellowship of righteousness with him.

(Calvin, Institutes, III. 11.10)

Martin Luther on union with Christ:

The third incomparable grace of faith is this: that it unites the soul to Christ, as the wife to the husband, by which mystery, as the Apostle teaches, Christ and the soul are made one flesh. Now if they are one flesh. and if a true marriage — nay, by far the most perfect of all marriages is accomplished between them (for human marriages are but feeble types of this one great marriage), then it follows that all they have becomes theirs in common, as well good things as evil things; so that whatsoever Christ possesses, that the believing soul may take to itself and boast of as its own, and whatever belongs to the soul, that Christ claims as His, If we compare these possessions, we shall see how inestimable is the gain. Christ is full of grace, life, and salvation; the soul is full of sin, death, and condemnation. Let faith step in, and then sin, death, and hell will belong to Christ, and grace, life, and salvation to the soul. For, if He is a Husband. He must needs take to Himself that which is His wife’s, and at the same time, impart to His wife that which is His. For, in giving her His own body and Himself, how can He but give her all that is His? And, in taking to Himself the body of His wife, how can He but take to Himself all that is hers? In this is displayed the delightful sight, not only of communion, but of a prosperous warfare, of victory, salvation, and redemption. For, since Christ is God and man, and is such a Person as neither has sinned, nor dies, nor is condemned, nay, cannot sin, die, or be condemned, and since His righteousness, life, and salvation are invincible, eternal, and almighty, — when I say, such a Person, by the wedding-ring of faith, takes a share in the sins, death, and hell of His wife, nay, makes them His own, and deals with them no otherwise than as if they were His, and as if He Himself had sinned; and when He suffers, dies, and descends to hell, that He may overcome all things, and since sin, death, and hell cannot swallow Him up, they must needs be swallowed up by Him in stupendous conflict. For His righteousness rises above the sins of all men; His life is more powerful than all death; His salvation is more unconquerable than all hell. Thus the believing soul, by the pledge of its faith in Christ, becomes free from all sin, fearless of death, safe from hell, and endowed with the eternal righteousness, life, and salvation of its Husband Christ. Thus He presents to Himself

a glorious bride, without spot or wrinkle, cleansing her with the washing of water by the word; that is, by faith in the word of life, righteousness, and salvation. Thus He betrothes her unto Himself 'in faithfulness, in righteousness, and in judgment, and in lovingkindness, and in mercies' (Hosea ii. 19, 20). Who then can value highly enough these royal nuptials? Who can comprehend the riches of the glory of this grace? Christ, that rich and pious Husband, takes as a wife a needy and impious harlot, redeeming her from all her evils and supplying her with all His good things. It is impossible now that her sins should destroy her, since they have been laid upon Christ and swallowed up in Him, and since she has in her Husband Christ a righteousness which she may claim as her own, and which she can set up with confidence against all her sins, against death and hell, saying, 'If I have sinned, my Christ, in whom I believe, has not sinned; all mine is His, and all His is mine,' as it is written, 'My beloved is mine, and I am His' (Cant. ii. 16).

'Grace is the experience of being delivered from experience.' (Luther)

We grow in grace, not into grace (2 Pet 3:18)

- (b) it means joining in the new age brought about by Jesus' death and resurrection. The context is eschatological (end) and cosmic before it is individual.

## 5. Diverse Views of Grace

### 5. 1 Roman Catholicism (cf. Eastern Orthodoxy):

1. Grace assists those who are disposed to respond to it to turn to God. Such (prevenient) grace can be resisted.
2. Grace is augmented by good works done after justification.
3. Grace is lost through sin but restored through penance.

### 5.2 Augustinian – Reformation

1. Nothing precedes grace but the indisposition to grace.
2. Grace gives freedom, it does not follow it.
3. Grace is always effectual.
4. Grace is mediated exclusively through Christ: *sola gratia* (Luther)

### 5.3 Arminianism (Wesley, some Evangelicals, most Pentecostals)

1. Prevenient grace restores human ability to turn to God and repent of sin.
2. All humans exist in this state of grace and so are accountable before God.



#### 5.4 Karl Barth

1. Grace is identical to Jesus Christ. In him it is sovereign, free, irresistible, triumphant.
2. There is no grace outside God's revelation in Jesus which encompasses creation, preservation, providence, election.
3. Religion is a human alternative to the grace of Christ, it is unbelief.

## 5. ADDITIONAL MODELS OF SALVATION

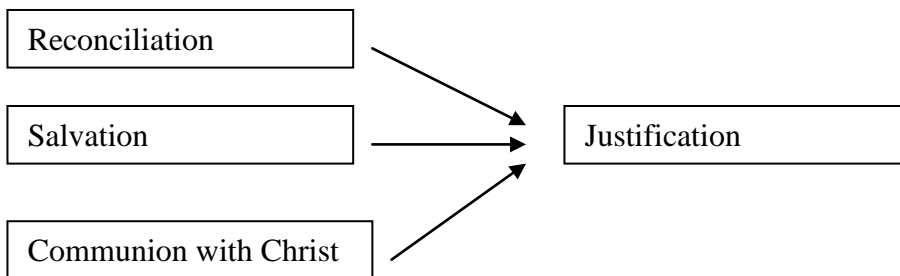
### Model 1

There is one for each particular reality - thus reconciliation, justification, communion with Christ and salvation point to separate but related realities.

This approach hardly viable but held by 'fundamentalists.'

### Model 2

There is one dominant model and others are subsidiary, contributing to it. E.g.

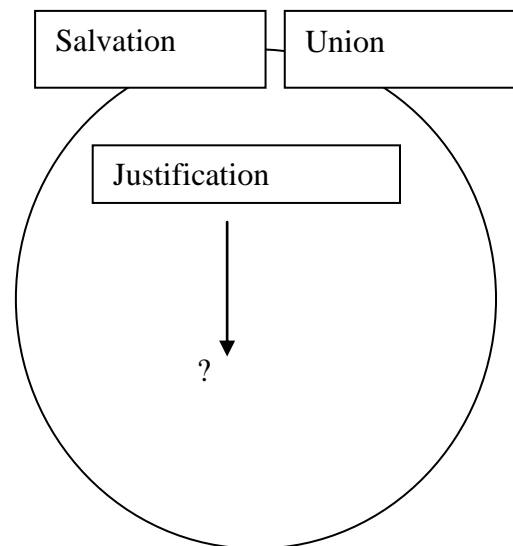


Beloved of Lutherans but hardly viable.

### Model 3

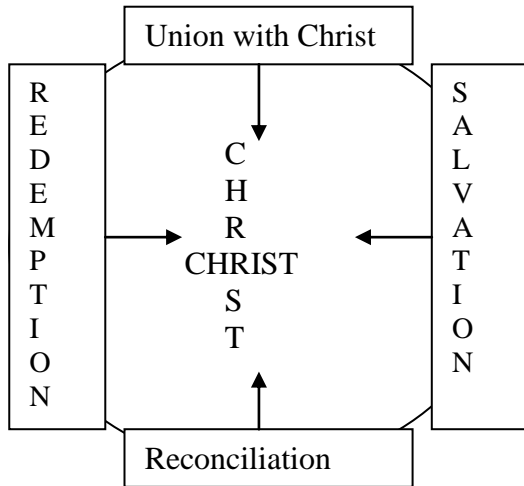
There are plurality of models which all point to the one Reality. Each one highlights a different aspect of the one Reality (which is ultimately MYSTERY) but the different models are combined in different relationships according to the intention of the writer or the perceived needs of the moment.

E.g. addressing a Gentile problem may lead to different combination than addressing a Jewish problem.



## Model 4

There are plurality of models which all point to the one reality highlighting different aspects of it. Some appear to have more relevance than others at different times (and according to intention of writer?)



This appears to be a reasonable thesis.

# 1205 SOTERIOLOGY

## WEEK 2 : SIN

### 1. INTRODUCTION : WHAT IS SIN?

- a. Source of our knowledge of sin : Holy Spirit (John 16:8) and Holy Scripture (Ps 119:9-11 etc)
- b. Incomprehensibility of sin:
  - (a) Sin is an entirely negative reality
    - loss of ) knowledge of God (Rom 1:28)
    - )- glory of God (Rom 3:23)
    - ) self-knowledge (Jer 17:9)
    - darkness, ignorance, foolishness, death etc.
  - (b) Loss of the meaning of the image of God (Gen 1:26 ff)
    - creature : Creator
    - servant : King
    - son : Father
- c. Sin revealed in the pain it causes to God.
  - ∴ Matt 1:23)
  - God with us ⇒ Mark 15:34
  - John 1:14)
- d. 2 Errors
  - (1) Legalism – Law viewed impersonally
  - (2) Subjectivism – sin as ignorance, accident, mistake, ‘only human’.
- e. Forgiveness and justification essential to receiving / desiring revelation about sin. (cf. Jer 17:9; Rom. 7:11; Heb. 3:13.)

### 2. BIBLICAL TERMS

#### a) Literal

Sin	)	
Transgression	)	See Lev 16:21;
Iniquity	)	Psalm 32:1; John 3:4; 5:17
Evil	)	Matt 6:13; 14, 15. Matt 12:45
Wickedness	)	
Trespass	)	
Unrighteousness	)	

#### b) Metaphorical

Sin is described in Scripture in many colourful ways e.g.

To cast off restraint	-	Prov 29:18
To miss the mark	-	Rom 3: 23
To go astray	-	Isaiah 53:6
To be “short weight	-	Dan 5:27
To break God’s law	-	Num 15:32
To be in debt	-	Matt 6:12
To stumble	-	Jude 24

- To make error - Heb 9:7
- To go out of bounds - Matt 18:15
- To lie - John 8:44
- To be dirty - Jas 4:8
- To be at loggerheads - 2 Cor 5:19-20
- To disobey - Rom 5:19

### 3. HOW IS SIN POSSIBLE?

#### 3.1 The image of God.

- a) To be created in God's image is to be created 'good' (Gen 1:31)
- b) Relates to the ability to choose
- c) Does not relate to sinning; this is the opposite of the image of God.
- d) Relates to the power to resist sin.
- e) To obey or disobey God is related to his Word of command (Gen 1:27).
- f) Image disfigured, not destroyed, through sin (1 Cor 11:7; Col 3:10).

#### 3.2 The Theology of "Free - Will"

(1) Not biblical but philosophical terminology. cf. responsibility.

(2) Not a property of personal psychology/self-awareness. It is purely God-related ie. spiritual and moral.

- (3) Adam
- a) power to sin
  - b) power not to sin

- free to use b)
- use of a) = not freedom but slavery

e.g. Jn 8:34; Rom 6:6; 6:17; Titus 3:3; 2 Peter 2:19  
Loss of the expression of sonship.

(4) Fall = loss of (2) b)  
∴ no power not to sin  
∴ a sinner.

(5) Strictly speaking, sin can never be explained.

### 4. ORIGINAL SIN

#### 4.1 An illustration

- The Hammer of God p.314f.



## 4.2 Original Sin

- a. Doesn't refer primarily to the first sin.
- b. Refers to the condition in which we are born, our sinful nature and condition.
- c. To be distinguished from "actual sin", sin that involves some specific decisions.

## 4.3 Key Biblical Texts

- a. Psalm 51:5: 'I was born in sin...'
- b. Romans 5:12 'sin came into the world through one man...'
- c. Ephesians 2:3 'by nature children of wrath, like everyone else.'

## 4.4 Major Theological Issues.

- a. Imputation - how sin is reckoned to us as part of the fallen race 'in Adam'.  
How we share Adam's guilt and punishment.
- b. Impartation - how sin is transmitted to us from Adam. The impartation of our inborn disposition to sin. (We sin because we are sinners.)
- c. Imputation implies impartation as part of the penalty, passed on Adam and the race, for sin.

## 4.5 Historical

### Explanations:

- a. Pelagianism : we are corrupted by our social influences.
- b. Augustine : 'in whom all sinned' (Rom 5:12 Vulgate)  
: either realism - men actually sinned in Adam, or Adam as their representative.
- c. Federal Theology : Adam the head of the covenant of works, 'immediate' (Calvinism) imputation of his guilt to those whom he represented.  
(This is seen as parallel to the imputation of Christ's righteousness)
- d. Arminianism : 'mediate' imputation on the basis of the sinful nature we inherit from Adam.
- e. Neo-orthodoxy : our starting point is the fact of our sin in Adam, but the Bible does not explain the 'how'.
- f. H. Blocher: God sees all people in and through Adam in the framework of the covenant of creation. The law is now written on the human heart, by virtue of our being made in the image of God. Human sin against the revelation of God given in creation is of the same order as Adam's sin in Eden.

## 5. THE EXTENT OF SIN

### 5.1 Total Depravity

- a. Not utter depravity; by the grace of God we are not as wicked as we could be.
- b. Every part of human life is affected by sin (Gen 6:5; 8:21; Isa 64:6; Rom 3:9-20; Rom 8:5-7).
- c. There are no degrees of depravity, only degrees of its expression.

### 5.2 Total Inability

- a. The inability to please or obey flows from total depravity.
- b. Human beings are:
  - helpless (Rom 5:6)
  - cannot understand God (1 Cor 2:14)
  - spiritually blind (2 Cor 4:4)
  - cannot submit to God's law (Rom 8:7-8)
  - dead in trespasses and sin (Eph 2:1)

### 5.3 Hostility

Humanity is positively hostile to the purposes of God (Rom 5:10; 8:7 – 8; Eph 2:3; Col 1:21).

“And as a race we are not even stray sheep, or wandering prodigals merely; we are rebels taken with weapons in our hands.” (P.T. Forsyth)

## 6. WHAT IS TEMPTATION?

a) Terms - Greek peiradzo ‘test’ ‘prove’ also ‘entice to evil’ e.g. Matt 4:1

b) God Tests ⇒ to crown  
devil tempts ⇒ to sin

c) locus of temptation

Satan to conscience: □ = good → will /decision → sin  
(for you)

cf. Gen 3:6

d) The dynamics of temptation cannot be projected as the “possibility” of sin in Eden.  
(Finite + free → sin)

e) sources of temptation

### 6.1 The world

a) John's theology: ‘world’ =’s humanity opposed to God (mass)

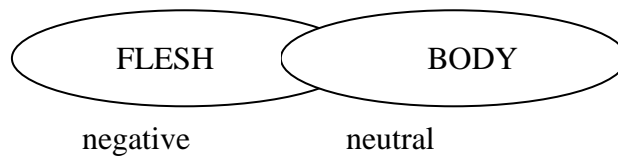
(John 1:10; 3:16,19; 7:7; 12:31; 14:17,30,31; 15:18; 16:8,,33; 17:9,14)

b) ‘Love for the world’ - object and goal of affections and efforts focussed entirely on the human and sub-human level (1 John 2:15-16).

c) ‘Lust of the flesh’ - physical gratification, sensuality, animal nature. Gen 3:6 ‘good for food’; Jude 10 ‘brute beasts’.

## 6.2 The flesh

- a) Not just human weakness / perishability of body (1 Cor 15:59; 2 Cor 4:10-11)



- b) What instinct has become through sin (Js 1:13-15; 4:1)
- c) Not a part of fallen humanity (dualism) but humanity in its opposition to God.  
E.g. Rom 7:5,14; Gal 5:16ff; Col 2:18.
- d) Virtual identity of sin and flesh - to be 'in the flesh' is to be under the power of sin.  
(Rom 8:8; Col 2:18.)
- e) Christians are not 'in the flesh' but 'in the Spirit' (Rom 8:9), even though the flesh is still in us (Rom 7:18).

## 6.3 The devil

- a) Sin pre-exists the fall of humanity (Gen 3:1 ff).
- b) It is the nature of the devil to lead into sin by misrepresenting the nature/character of God, (Gen 3:1 ff; John 8:44).
- c) Temptation works through deception (untruth) 1 Tim 2:14) so that sin becomes attractive (2 Cor 11:14).
- d) The devil operates through a distortion of good created gifts.

## 6.4 Can sin be unconscious?

- a) Evil desire is sinful as it breaks the tenth commandment (James 1:14f; Deut 5:21).
- b) Sin of omission are real sins (James 4:17).
- c) Unconscious sins need forgiveness (Psalms 19:12) and may come under judgement.  
(1 Cor 4:4).
- d) Unintentional sins needed to be atoned for under the law of Moses (Num 15:27ff).

## 7. THE RESULTS OF SIN

### 7.1 Corruption

- a) Not merely depravation vs R.C. - loss of supernatural gifts.
- b) Deprivation is total.
- i) All powers of the soul involved - mind, conscience, heart.  
(Rom 1:21; 1 Tim 4:2; Titus 1:15; Heb 10:22)
  - ii) Mobilisation of the whole self ('I') against God. viz. enmity (Col 1:21).
  - iii) Involves / has spread to all humanity Gen 6:5.



c) Examples of the effects of Sin.

(H.L. Poe 1996: 223, The Gospel and its Meaning Grand rapids: Zondervan

7.2. Guilt.

- a) Immediate and unavoidable - Gen 3:7ff.
- b) Universal - Rom 2:12; 3:19,23.
- c) Objective - God's decree
  - Actual separation and alienation from God.
- d) Registered in the conscience
  - con-scientia = 'to know together with' (Rom 9:1)
  - guilt = I know myself to have lost the good of God's glory cf. Rom 1:18ff.
- e) Guilt means condemnation
  - moral and relational failure (unrighteous)
  - deserving of punishment
  - liable to punishment (Rom 6:23)

7.3 Punishment

- a) All encompassing - all people (Rom 3:23); physical (Rom 5:12ff) spiritual (Eph 2:1) eternal (Rev 20:14).
- b) God's deliberate relational action as rejected Father.
- c) Wrath = abandonment to sin and guilt (Rom 1:24, 26, 28) ⇒ rejection of the glory of son - Father relationship.

**8. WHAT IS THE UNPARDONABLE SIN?**

Jesus said that blasphemy against the Holy Spirit was unforgivable (Matt 12:31-32; Mk 3:28-30; Lk 12:10)

## 8.1 Context

The statement was made because Jesus' enemies said, "He has an unclean Spirit" (Mark 3:30) thus attributing the work of the Holy Spirit to demon spirits. This is an unpardonable sin. (While exercising discernment so that we identify what is not of God, we need to be careful not to reject what is of God!)

## 8.2 Implication

It is normally considered, however, that Jesus meant more than this. To reject the work of the Spirit is to reject Jesus Christ, for His ministry was solely by the anointing of the Spirit (Luke 4:18-19; Acts 10:38 etc). To speak against Him as the Son of Man might be forgiven (mistakes could be made on the basis of His origin and background etc.) This sin carries its own penalty as-

Blasphemy against Holy Spirit	\	Rejection of \	Rejection	\	
	/	Christ's work/	of Christ	/	Damnation

Thus it precludes repentance and cannot be forgiven. This is probably what John refers to in 1 John 5:16-17 ("sin unto death").

● *Think - spot: "Whoever fears he has committed the unpardonable sin thereby furnishes evidence that he has not done so". (Lenski, 1964:485.) Why?*

A person who has rejected the Holy Spirit's testimony to Christ is usually quite unaware of the gravity of the situation. People who fear they have blasphemed the Spirit demonstrate by their very action that they are still sensitive to the Spirit's voice.

## 9. THE NATURE OF SIN IN CHRISTIANS

### 9.1 Christians and the flesh.

- a) Christians are no longer 'in the flesh': Rom 8:9.
- b) Christians still struggle with the flesh in them  
: Romans 7:18; Gal 5:16ff.

### 9.2 Christians and condemnation

- a) Scripture teaches that the dominion of sin in the Christian life is broken through the gracious work of Christ: Rom 8:1-4; 1 John 1:6-2:2.
- b) This is accomplished because the condemnation due to sin has been removed: Rom 6:14; 1 Cor 15:56-57. Guilt being removed, sin has no final power (at the judgement).

## 10. DEGREES OF PERSONAL SIN

- a) This is taught in scripture e.g. Luke 10:8 ff; Mark 14:21; John 19:11; 1 John 5:17.
- b) All sin is essentially the same - it separates from God (Isa 59:1 ff).
- c) All sin deserves judgement cf. Js 2:10 ff.
- d) The seriousness of a sin cannot be judged externally e.g. 1 Tim 5:24; Acts 5:4; 8:21 (intention).
- e) Our state of sin is identical. Our expression of sin varies (common grace).

**1205 SOTERIOLOGY**  
**WEEK 3 : ELECTION**

**1. INTRODUCTION**

1.1 Context

Luther: 'We should not drink wine while we are still babes.'

First the revelation of justifying grace, then an understanding of predestination.



1.2 Terms

Election: 'The act of choice whereby God picks an individual or group out of a larger company for the purpose or destiny of his own appointment.' (N.B.D.: 1962, p. 357)

Predestination: 'Appointing a situation for a person, or a person for a situation in advance.' (N.B.D.: 1962, p. 1024)

Election is an act of predestination. Predestination (from our perspective) sets the eternal background to election.

**N.B.** 'Election' is used throughout the Bible (especially Pentateuch).  
'Predestination' is used exclusively of God's work of salvation in Christ.

To be chosen and predestined by God admits of no true analogies.

**2. FOUNDATIONAL PRINCIPLES.**

2.1 Human sinfulness.

Total depravity and inability point to the need for unconditional election.

2.2 The eternity of God.

God is outside of time (Ex 3:14; Isa 48:3ff; Rev 1:8; 22:13) and therefore not reactive to it. 'Fore'-knowledge, 'pre'-destination are used metaphorically. Election is as eternal as God (Eph 1:5), grace precedes both sin and faith (theologically).

2.3 The Sovereignty of God.

This means that a) God is sovereign in relation to his own decisions.

b) God's sovereignty extends to the human will: Ps 119:36;

1 Sam 16:14; 1 Kings 22:21-23; Prov 16:1,4,9.

Thus, it is God....

- Who makes the sovereign choice between Jacob and Esau (Gen 25:23; Mal 1:2-3)
- Who hardens Pharaoh's heart (Ex 9:12, 16; 10:20, 27; 11:10)
- Who brings sickness and disease as a curse (Deut 28:7-25)
- Who sends an evil spirit to Saul (1 Sam 18:10)
- Who appoints David as king etc (2 Sam 12:7 ff "I... I... I... I...").
- Who sends Judah into exile and then brings them back (Jer 24:1-10).

See also 1 Sam 17:14; Amos 3:6; etc.

#### 2.4 The mercy of God.

Election is grounded in mercy to the undeserving:

Pss. 103:8-12; 136:1 ff; 145:8; Luke 1:72,78; Rom 9:15-16; 22-23; Eph 1:5.

Love is the principal cause of election:

Deut 7:7-8; 10: 14-15; Eph 1:6.

∴ election is not fatalistic / deterministic.

### 3. THE ELECTION OF ISRAEL.

#### 3.1 Israel is the chosen of God.

Ex 19:5-6; Deut 7:6; Isa 42:1; 43:1; 44:1-2; 45:4; 48:1; 49:5.

#### 3.2 Election is unconditional.

Gen 12 - no prior conditions to the election of Abraham

Gen 17:17 - 'election ex nihilo'. Creation of the people of God cf. Rom 4:17-24.

**N.B.** the promises create the faith

The election of Israel is specifically said not to be dependent upon the state of the people itself (Deut 7:6ff.), it is grounded entirely in God's free love.

#### 3.3 Election is to service.

Ex 19:5-6; Isa 42:1; 44:1-2; 45:4; 49:5.

### 4. THE ELECTION OF JESUS.

"But if we are elected in him, we cannot find the certainty of our election in ourselves; and not even in God the Father, if we look at him apart from the Son. Christ, then, is the mirror in which we ought, and in which, without deception, we may contemplate our election." (Calvin, Institutes III: xxiv:5)

"We cannot start with a view of God reached on speculative or other similar grounds, and then use Christ as a mere means for confirming it or giving it practical effect...we must not preach election to produce the certainty of Christian faith, but preach Christ and faith in him to give us the certainty of our election." (P.T.Forsyth, *The Principle of Authority*, p.353).

#### 4.1 Election of the Messiah is prophesied.

Isa 42:1; 53:1-12.

#### 4.2 Jesus is elected - as - Messiah.

Matt 3:17; 17:5; Mark 1:11; Luke 3:22; cf. Eph 1:4-6; Col 1:13.

#### 4.3 Jesus is predestined.

- i) from eternity - (Eph 3:11; 1 Pet 1:20)
- ii) for death - (Matt 26:54; Acts 2:23)
- iii) for resurrection - (Acts 2:31; 13:32-33)
- iv) for the sake of the Church - (Jn 12:27-32; 1 Pet 1:20)
- v) for the glory of God - (Rom 11:33-36; Eph 1:5-6; Phil 2:1-11)

#### 4.4 The love of the Father is the motive of election.

What is given in election is a share in the relationship between the Father and his beloved Son, Christ - the chosen Son of God. "Calvinism recognises a dimension of the saving love of God which Arminianism misses, namely God's sovereignty in bringing to faith and keeping in faith all who are actually saved." J. I. Packer

The context is the relationship of Father to children in the realm of love, not of cause and effect.

#### 4.5 Christ is the content of election.

Jesus is not merely the agent or instrument of election (Eph 1:5) but also the electing God and the content of election.

Christ is the decree of God.

#### 4.6 The death and resurrection of Christ is the means of our election.

The death of the Elect One and His resurrection reconstitutes the people of God cf. 1 Pet 2:9. It is a creative act (Eph 2:15-22) - where Israel failed Jesus fulfils the purposes of God.

#### 4.7 Election is of a people.

'In Christ' the Church, saints, people of God are chosen as a collective body or unity. It is as members of the community that individuals share in the benefits of God's gracious choice, which is Christ.

#### 4.8 The preaching of the gospel is the means of election and reprobation.

This means that the preaching of the Gospel is the publication of election. To reject Jesus is to reject election in Him (cf. Luke 23:35)

#### 4.9 Election is not selection

Since the promise of the gospel is universal ("whoever"), election in the New Testament is not exclusive.

### 5. THE ELECTION OF BELIEVERS: TERMS

There are dozens of references to the election of believers in the N.T. Some of the key words used are as follow:

#### 5.1 Call

Greek: *kaleo* = call; name; invite; address; summon; call in.

*Proskaleomai* = call to oneself; summon; invite; call.

*Klesis* = call; calling; station in life.

*Kletos* = called, invited.

These terms are very common in the New Testament. They obviously have similar meanings to the same word group in English. A “calling” indicates a special vocation.

See Matt 9:13; Mark 1:20; Luke 14:13; 19:13; John 10:3; Acts 2:39; 16:10; Rom 8:30; 9:11; 24, 25; 1 Cor 1:9, 26; 7:15-24; Gal 1:6, 15; 5:8,13; Eph 4:1,4; 1 Thess 2:12; 4:7; 5:24; 2 Thess 1:11; 1 Tim 6:12; 2 Tim 1:9; Heb 3:1; 1 Pet 1:15; 2:9,21; 3:19; 2 Pet 1:3,10.

## 5.2 Choose, select.

Greek: *eklegomai*, = Choose, select - as in selecting the best fruit; choosing the best land; selecting an extract from a book; enlisting troops; a bride choosing wedding plans; etc. (Moulton & Milligan, 1985:195f).

*eklektos* = chosen, elect; perhaps “choice.”

*ekloge* = election, choosing; what is selected or chosen.

See Matt 24:22; 24, 31; Mark 13:20, 22, 27; Luke 6:13; 18:7; John 6:70; 13:18; 15:16, 19; Acts 1:2; Rom 8:33; 9:11; 11:5, 7, 28; 1 Cor 1:27-28; Eph 1:4; Col 3:12; 1 Thess 1:4; 2 Tim 2:10; Titus 1:1; Jas 2:5; 1 Pet 1:2; 2 Pet 1:10; 2 John 1, 13.

The idea of selection or choice is obvious here. The initiative in such a process always comes from the one choosing.

## 5.3 Predestine

Greek: *horidzo* = decide, determine, designate; appoint; define limits; set a boundary; define a word etc.

*prohoridzo* = decide from the beginning; predestine; set apart from the beginning or beforehand (Newman).

Rom 8:29-30; Eph 1:5, 11.

The English word “horizon” clearly derives from this. God sets out “horizons” for us - ie plans for our lives.

## 5.4 Foreknow.

Greek: *proginosko* = know already; know beforehand; choose from the beginning; choose beforehand; fore-ordain, “know”, know personally, not just know about.

Rom 8:29; 11:2; 1 Pet 1:2; (c.f. Acts 26:5).

This word derives from *ginosko* which means to know; to have knowledge of; to understand; to know sexually; to recognise (Newman). It can have suggestions of “come to know” i.e. relationship. It is the word that would be used to describe knowing personally rather than knowing about (*oida* = know, understand; perceive; be sure of- e.g. Romans 8:28a).

So *proginosko* means not just that God knows about us beforehand, but that He actually knows us personally.

It is clear that election is a major biblical doctrine, with an abundance of both O.T. and N.T. evidence.

# 6 HOW DOES ELECTION TAKE PLACE?

## 6.1 God’s Purpose.

Those who love God are described as being “called according to His purpose.”

This is typical of the N.T. approach to election. It is so often blended with the concept of God’s free will (in this case love).

The two concepts appear to be contradictory, but in God's purpose they are beautifully blended.

God's purpose, not ours, is the basis of His calling. The Greek word used here for purpose (*prothesis*) means literally "a laying out". It is used (eg) in Heb 9:2 for the bread of the presence, i.e., the bread laid out and presented to the Lord. (Also used today in the Greek Orthodox church for the preparation of the communion table?)

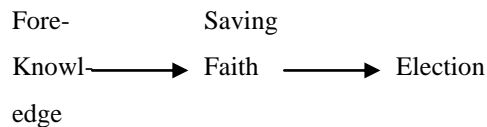
God has a purpose laid out for those who love him and everything that happens to them contributes to this purpose. This purpose is glory. "I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory." (2 Tim 2:10)

As we have seen, God's purpose is unchanging and cannot be thwarted by anyone (Isaiah 43:18f; 46:10f).

## 6.2 Foreknowledge.

Election is based on God's knowledge. As we have noted, this is not just knowing about us beforehand. It is actually knowing us (1 Peter 1:2; Jeremiah 1:5; Amos 3:2).

Some have argued that God knew beforehand who would accept Him and thus, on the basis of this knowledge, chose them.



In fact, to say that God's choice depends on His foreknowledge of our choice is a complete denial of election altogether! It makes the whole thing human in origin rather than divine.

We are chosen "according to the purpose of His will" (Eph 1:5, 11), not ours!

"Faith foreseen makes human faith the source of light, while predestination as foreknowledge renders God the mirror of faith, rather than faith the mirror of God. Flesh lights the way of God, rather than letting God in Christ light it, and we use God to reflect ourselves, rather than letting Christ in us reflect God." (E. F. Rogers)

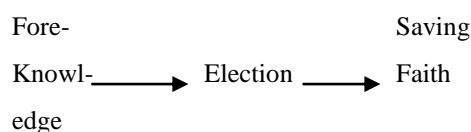
The word "foreknowledge" itself implies choice - He chose to know His elect Himself, according to His sovereignty cf 1 Peter 1:20 where the word *proginosko* is used by itself with the meaning of "foreordain" (AV) or "destine" (RSV). See also Rom 11:2.

If God foreknows us "in Christ", he must know us as participants of his own life.

## 6.3 Predestination.

Having known us, God predestines us (Romans 8:29) ie sets limits for us (*prohordizo*). There is a plan for our lives, the borders which are set by the Lord, and beyond which it is impossible to go.

This plan was set down "before the foundation of the world" (Eph 1:4-5). His grace was given to us "before the ages began" (NRSV), "before the beginning of time" (NIV) (2 Timothy 1:9). Thus, both guidance and security are provided for us.



## 6.4 Calling.

Only then we are called to follow Him (Romans 8:28ff).

Election, then is the call of God, based on God's foreknowledge and predestination.

1. The General Call of God.

1.1 God calls all people to salvation.

a. this is an external call

(Isa 45:22; Matt 11:28)

b. not all people are chosen

(Matt 22:14)

2. The Effectual Call of God.

2.2 God issues an effective call.

a. it is particular.

(Matt 4:18-22; Mark 1:16-20; John 1:35-51; Luke 19:1-10; Acts 9:1-19; 1 Cor 1:23)

b. it is by sovereign power to salvation.

(Acts 13:48; Rom 8:30; 1 Cor 1:9; 22-24; Eph 1:18; 1 Tim 6:12)

c. it is through the Gospel/Word of God.

(Mark 1:14; 4:3-9; Acts 2:14,22; 13:48; Rom 10:14; 1 Cor 1:23-24; 2 Thess 2:10,12,14; 1 Peter 1:23, 25 etc.)

d. it is in Christ.

(Phil 3:14; Heb 3:1; 9:15)

e. it involves the illuminating work of the Spirit.

(2 Thess 2:13)

f. it is to share God's glory.

(1 Thess 2:12; 2 Thess 2:14; 1 Pet 5:10)

g. it is to sonship.

(1 John 3:1)

h. it is to holiness.

(Rom 1:7; 1 Cor 1:2; 1 Thess 4:7; 2 Thess 2:13; 2 Tim 1:9; 1 Pet 2:9)

i. it is to suffering.

(1 Pet 2:21)

j. it is permanent.

(Rom 11:29)

6.5 Justification.

Although it is meaningless from God's perspective to talk of an order of events, as far as we are concerned, justification follows foreknowledge, predestination and calling. (Romans 8:30).

Having been called, we are then justified ie made upright.



## 6.6 In Christ.

All of this is only possible “in Christ” (Eph 1:4, 11-12 - “chose us ‘in Him’... ‘in Him’... we have been destined...”)

There can be no election apart from Christ. Like justification, regeneration etc. election is only possible because of the redemptive work of Christ (John 14:6; Acts 4:12; Heb 9:22 etc.)

Believers are chosen as part of the same plan by which Christ was chosen (Eph 1:9-10; 3:8-11). God’s eternal purpose is “realised in Christ.”

There is not - nor can there ever be - any other way.

So we conclude the *election is the sovereign and merciful act of God whereby, through Jesus Christ, He chooses believers to glorify Him.*

## 7. WHAT IS THE PURPOSE OF ELECTION.

**N.B.** the glory of God cannot be set in parallel or seen as simply asymmetrical to the sin of humanity.

### 7.1 Humility.

Grounds for election not in us (Deut 7:7-8; 10:14-15; Rom 9:10-12; 1 Cor 1:27-29)

∴ No grounds for boasting (1 Cor 1:29).

### 7.2 The Glory of God.

Revelation through grace of God’s nature (Eph 1:6; 1Pet 1:2; 2:9)

### 7.3 Holiness.

Election is to an exclusive relationship with God (Eph 1:4; 1 Thess 4:7)

### 7.4 Fruitfulness.

John 15:16.

### 7.5 Conformity to Christ.

Romans 8:29-30. This includes all the goals of election.

### 7.6 Christian Character.

Equivalent to 7:5 (Col 3:12-14).

### 7.7 Suffering.

i) Part of our call - John 15:19; Phil 1:29; 2 Tim 2:3-4; 1Pet 2:21)

ii) Anticipated - 2 Tim 1:8;2:3.

iii) Necessary expression of sonship in a hostile world.

### 7.8 Discipline.

Election to privilege includes responsibility and discipline (Amos 3:2; 1Pet 1:2; 2 Pet 1:10).

### 7.9 Security.

i) Protection promised to Israel - Isa 43:11ff; 44:1-2; 21; 46:13; Rom 11:2.

ii) Preservation of believers - Matt 24:22; John 10:3, 27-29; 1Thess 5:23-24.

iii) God’s knowledge of us, not vice - versa, the ground of our assurance - Jer 1:5; John 10:27; 13:18; Gal 4:19; 2 Tim 2:19

## 8. CONCLUSION.

Romans 11:36; Col 1:18.

## 9. FREE-WILL

### 9.1 Biblical Categories.

NOT:                    a) determinism                    free will

BUT:                    b) sovereignty                    responsibility

Only (b) is non contradictory. "I never try to reconcile friends" (C.H. Spurgeon).

God does not find us free agents but fallen 'in Adam' viz. dead in sin.

### 9.2 Extreme Calvinism.

- detached from soteriology (as in Calvin) and taken into the doctrine of God.
- God as absolute irresistible metaphysical power.
- categories are those of Hellenistic thought ie. non-Trinitarian.
- tries to take up a divine perspective above/before human experience.

### 9.3 Arminianism and Semi-Pelagianism.

- arose out of a response to extreme Calvinism.
- intellectual roots in humanism eg. Erasmus, Kant.
- tends to emphasise how things are experienced by us.

### 9.4 The Mystery of Election.

Both Calvinism and Arminianism deny the 'mystery' of election, seeking to find a solution to the nature of election in a decree which decides all things, or in human freedom. That is, they are both forms of rationalism.

### 9.5 The Sovereignty of Grace.

The major theological tradition of Western Christianity has insisted on the sovereignty of grace. Following Augustine the cause of salvation is found entirely in God, for humanity is not free in relation to God. So: Aquinas, Luther, Calvin, Barth etc.

If men and women can prepare themselves for salvation or even have the power to receive the grace of God, then salvation is not by grace alone.

To insist that the grace of God finds a point of contact in us, rather than creates it, is to fall into the characteristic error of Liberalism.

### 9.6 The Nature of Salvation.

The real issue here is the nature of salvation. For Arminianism, free will means the personal autonomous exercise of the will in response to the gracious offer of the Gospel.

For 'Calvinism' there is no sphere of life for which Christ has not died, including the impotency of the will. If there is a sphere of existence - whether faith or repentance - which is not 'in Christ', then we are no longer dealing with Christian theology at all, but natural theology.

cf. "My 'yes' to God becomes only 'the result and consequence' of Christ's 'yes' to the Father, rather than participating by faith in the Spirit, in Christ's own 'yes'." (Spinks)  
"Christ's own human response of faithfulness is contemplated in the electing purpose of God." (Letham).

**Extra Note: Freedom and the Trinity.**

1. Whatever freedom is, it must be perfectly realised in God.
2. The Christian doctrine of God teaches that God is neither an individual nor 3 individuals, but a communion or fellowship of 3 interdependent persons.
3. Freedom then can not be some property which we possess in or for ourselves. It must be freedom - in - relationship. So, where a person is not in a relationship of love to God, expressed in the dependence of faith, they cannot meaningfully be said to be free.
4. In God, the Father has always been free for/to love the Son, and the Son for/to love the Father. This they have done in and through their mutual share in the Holy Spirit.
5. Only as the Spirit shares with us the Son’s love for the Father do we participate in God’s own freedom (Which is the only true freedom).

‘God has sent the Spirit of His Son into our hearts, crying, “Abba Father!” (Gal 4:6).

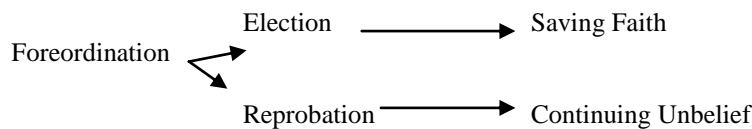
**10. ELECTION AND REPROBATION**

10.1 The Term “reprobation.”

This is a term used by strict Calvinism to refer to God’s condemning of the non elect to eternal punishment.

10.2 Double predestination

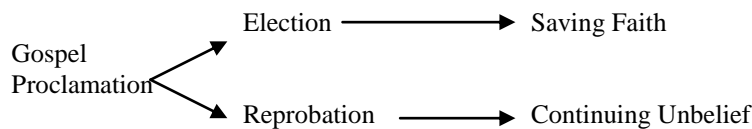
Hyper-Calvinism teaches a symmetry in election and reprobation



10.3 Reprobation and Christ.

Hyper - Calvinism bypasses the centrality of Christ in election.

The issue may be best represented as below:



John 3:19-21; Luke 2:30-35; Romans 9:33; 2 Cor 1:19; 2:15-16; 1 Peter 2:6

**11. ELECTION AND PROCLAMATION**

The “whoever wills” of scripture (Luke 12:8; John 3:15- 16; 11:26; Acts 2:21) is not undermined by strengthened by the doctrine of election. We must plead universally with all to come to Christ (matt 11:28; 28:19; John 7:37; Acts 17:30; Rev 22:17); people are lost because they reject God’s gracious offer of eternal life. The truth of unconditional election is taught privately to those who have trusted in Christ.

## 12. DOES GOD WILL ALL TO BE SAVED?

Certain texts in the New Testament suggest this.

“This is good, and it is pleasing in the sight of God our Savior, 4 who desires all people to be saved and to come to the knowledge of the truth.” (1 Tim 2:3- 4)

The key verb *thelo* means “wish”, “desire”, “take pleasure in”. Paul’s point is that the loss of sinners brings a loving God no pleasure (cf. Ezek 18:23, 32; 33:11). (As in the case of a kindly judge on earth.)

“The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.” (2 Pet 3:9)

The verb *boulomai* involves a positive will or resolve. In this case the “you” and “any” in question seems to refer to God’s elect people (vv.1, 8). Christ delays his coming so that the full complement of his elect be saved (John 6:39).

## THE ORDER OF SALVATION

<b>ISSUE</b>	<b>CALVINIST POSITION</b>	<b>ARMINIAN POSITION</b>
ORIGINAL SIN	total depravity and guilt inherited from Adam	weakness inherited from Adam
HUMAN WILL	in bondage to sin	free to do spiritual good
GRACE OF GOD	common grace given to all; saving grace given to elect	enabling grace given to all, saving grace given to those who believe; persevering grace given to those who obey
PREDESTINATION	rooted in God's decrees	rooted in God's fore-knowledge
REGENERATION	monergistic	synergistic
ATONEMENT	Christ's death a substitutionary penal sacrifice	Christ's death a sacrifice that God benevolently accepted in place of a penalty
EXTENT OF ATONEMENT	intended only for the elect	intended for all
APPLICATION OF ATONEMENT	by power of the Holy Spirit according to the will of God	by power of the Holy Spirit in response to the will of the sinner
ORDO SALUTIS	election, predestination, union in Christ, calling, regeneration, faith, repentance, justification, sanctification, glorification	calling, faith, repentance, regeneration, justification, perseverance, glorification
PERSEVERANCE	perseverance of all the elect by the grace of God	perseverance dependent on obedience

## 1205 SOTERIOLOGY

### WEEK 4 : SALVATION - REGENERATION

#### 1. WHAT IS SALVATION?

##### 1.1 Definition:

- Deliverance - penalty
- power
- presence of sin.

##### 1.2 Background.

Hebrew: yasha - space

Greek: sodzo - save, rescue, heal etc.

##### 1.3 Biblical usage.

- a) Models
  - (i) Deliverance - Exodus 3:7f.  
Festivals - reminder of deliverance.  
Sacrifices - deliverance from consequences of sin (redemption).
  - (ii) Judgement - salvation is through judgement, John 12:31f.
  - (iii) Resurrection - new creation in Christ, 1 Cor 15; 2 Cor 5:4,17.
- b) Context
  - a secular term.
  - context gives meaning.

##### 1.4 Summary.

Deliverance, safety, rescue, security, wholeness.

#### 2. SALVATION.

##### 2.1 Salvation in Battle.

Joshua 10:6; Judges 6:14; 1 Samuel 7:8 etc.

##### 2.2 Salvation in battle due to divine power.

1 Sam 14:23; 2 Sam 3:18 etc.

vs. idols.

##### 2.3 Salvation in battle due to divine power without the use of weapons.

1 Sam 17:47; 1 Chron 32:22 etc.

- spiritual deliverance indicated.

##### 2.4 Salvation more than physical.

E.g. Ps 70:4; 74:12ff; 78:22 etc. Physical or spiritual?

Prophets - clearly spiritual

Isa 12:1ff; 51:1ff; 61:10; Ez 36:29; Zeph 3:19.

Matt 1:21 but cf. Luke 1:71 etc.

##### 2.5 Salvation is corporate.

Viz. national focus but Psalms, Ezekiel 18.

### **3. WHAT IS N.T. SALVATION.**

Sin and its effects.

#### 3.1 Salvation a central theme of the N.T.

Matt 1:21 - Jesus

Rom 1:16; 1 Cor 1:18 - gospel etc.

#### 3.2 Helpless and hopeless without salvation.

Under wrath: Rom 5:9

Lost: Luke 19:10

Hopeless: Eph 2:12

Perishing: 1 Cor 1:18 etc.

(If these are neglected the gospel degenerates into “a sweet message of positive thinking”. (Braaten))

#### 3.3 Jesus is the Only Saviour.

Luke 2:11; Acts 5:31; 13:23; 1 Tim 4:10; Titus 2:10..

O.T. title to YAHWEH - Ps 3:8; 62:2; 118:14

- Is 12:2; 43:3 etc.

Jesus is the Saviour of the World, John 1:29.

Only Saviour, Acts 4:12.

Only way to Father, John 14:6; 1 Tim 2:5.

#### 3.4 Salvation is received by faith.

Acts 16:31; Rom 1:16-17; 10:9-10; Eph 2:8-9

No merit.

#### 3.5 Salvation is corporate and individual.

God has a people, Matt 1:21; Luke 1:69,71,77.

Individual must believe, Acts 16:31; Rom 10:9, 13; 2 Tim 3:15.

### **4. WHAT DOES SALVATION FROM SIN INVOLVE.**

Deliverance from every aspect of sin.

a) body Matt 9:21f.

b) person Luke 7:50.

c) sins Js 5:14ff.

b) is primary, through c)

a) is a sign of b) and c) and of the final healing at the resurrection.

That from which we are saved is indicated in a variety of ways: sin (Matt 1:21); darkness into light (1 Pet 2:9); alienation to participation in people of God (1Pet 2:10; Eph 2:12 – 13); guilt to forgiveness (Eph 1:7; Col 1:14); slavery to freedom (Gal 5:1; 2 Cor 3:17); from fear of the powers of darkness to confidence (1 John 4:17; 1 Tim 1:7).

## 5. WHEN DOES SALVATION TAKE PLACE

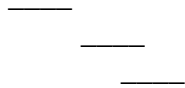
### 5.1 The Time Dimension (Erickson, Christian Theology, p.903)

i) A series of points . . . . .

ii) A series of discontinuous processes



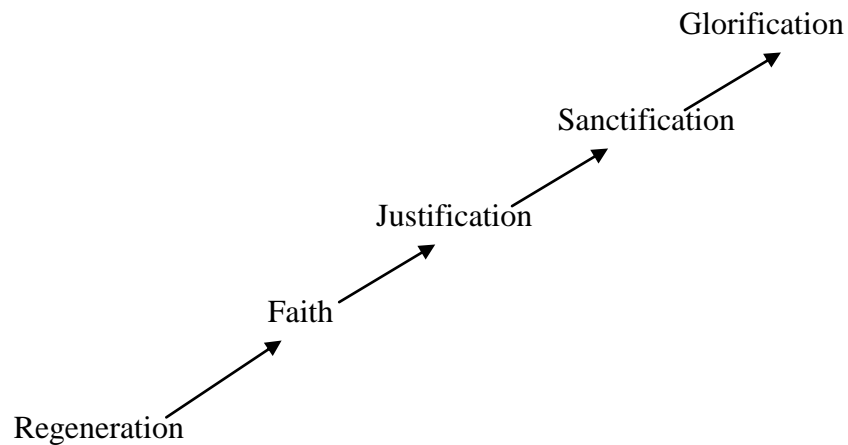
iii) A series of overlapping processes



iv) A single continuous process with distinguishable components



### 5.2 The Order of Salvation?



No single linear order is found in the New Testament e.g. Rom 8:30; 1 Cor 6:11.

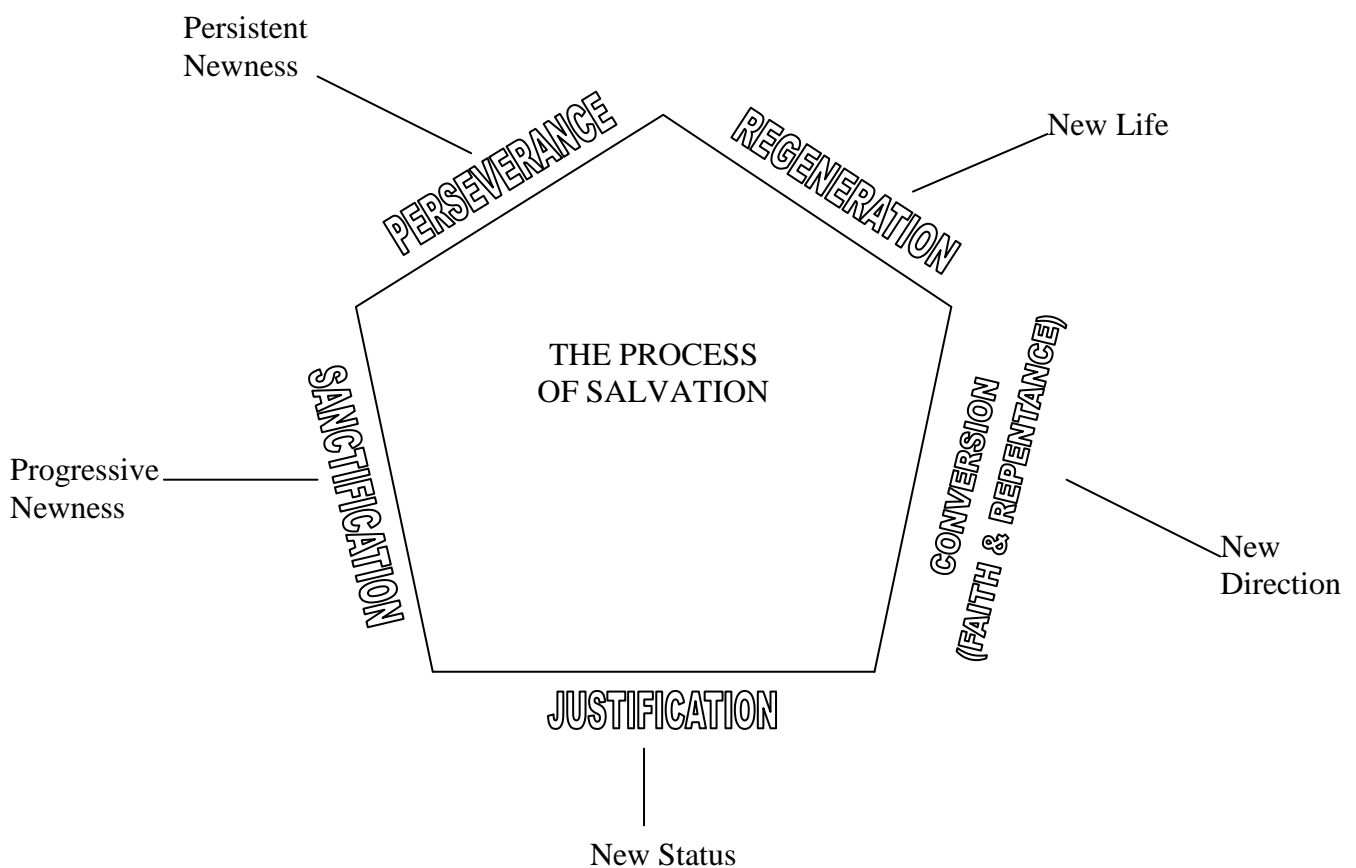


5.3 The Tenses of Salvation.

	<b>PAST</b>	<b>PRESENT</b>	<b>PRESENT</b>	<b>FUTURE</b>
<b>1. Problem</b>	Guilt and the Penalty	Depravity	Profanity and Corruption	Mortality
<b>2. Cure</b>	A change in our legal standing before God, ie. acquittal (“I have been saved from past sin”).	A change in our moral and spiritual nature, ie. re-birth (“I am being saved from the power of sin”).	A change in condition and hence our relationship with God, ie. holiness (“I am being saved from the power of sin”).	A change in our physical bodies, ie. immortality. (“I shall be saved from the presence of sin”).
<b>3. Scripture references</b>	Acts 13:38-39 Rom 1:16-17 Rom 5:1; 8:1	1 Cor 1:30; 1 Cor 6:11 1 Thess 5:23 1 Pet :2	John 1:12; John 3:3; John 5 Eph 2:4-5 1 Pet 1:23	1 Cor 15:51; Rom 8:23 2 Cor 4:1 2 Cor 5:1-5 Phil 3:21; 1 Thess 5:9-10 1 Peter 1:5
<b>4. Theological Terms</b>	Justification	Regeneration	Sanctification	Glorification

## 5.4 The Unity of Salvation

Rather, the process of salvation ought to be understood as a unitary experience involving various aspects which begin and continue simultaneously:  
(A.A. Hoekema 1989: 16, Saved by Grace)



**N.B.** The integrity of the process of salvation is that its content is Christ.

## CONVERSION

### 1. WHAT IS CONVERSION?

E.g. Latin conversio = a change.

Greek epistrepho = to turn around, change direction.

viz. from sin to God.

Beginning of re-creation (Helm)

Being raised to life (Calvin)

Reshaping of life (Barth)

Not : 'be converted' (passive cf. active, eg Acts 3:19)

: 'decide for Christ': OK. But 1 - sided, existential  
God's "Yes!" comes first.

: 'accepting Christ'.

This isn't salvation but a response to Christ's saving act in faith.

Conversion involves a turning of life.

Titus 2:11; 1 Tim 4:10; 1 Pet 1:9; 1 John 4:14

### 2. COMPONENTS OF CONVERSION

#### 2.1 Repentance - (Mark 1:15; Acts 26:20)

Metanoia = 'change of mind' (from sin to God).

The negative aspect of conversion viz. rejection of old way of life, a response to love and forgiveness.

Scope of repentance.

1. Idolatry - dependence on false gods.
2. Personal evil.
3. Social evil - oppression, injustice.

**N.B.** These are the constituents of revival.

Elements of repentance.

##### 2.1.1 Sorrow / contrition for sin

Joel 2:12-13; Acts 8:22; 2 Cor 7:10.

Must lead to repentance, cf. Rev 9:20f; 16:9-11.

Evangelical or legal repentance?

##### 2.1.2 Confession of sin.

Luke 19:9; Ps 51:1ff

##### 2.1.3 Restitution

:Luke 19:1-9; Luke 3:8; Acts 26:20.

□:Satisfaction (R.C.)

## 2.2 Faith (Mark 1:15; Acts 11:21)

Trust in God's acceptance expressed in Christ.

A response to the gospel revelation.

## 2.3 Evangelical vs 'Legal' Repentance

### a) Legal repentance:

Sorrow over personal moral failure to keep a set of rules. It may be self-interested regret or genuine distress over hurt caused to others of self. Even if the matter is confessed as sin this does not make it repentance.

### b) Evangelical repentance:

i) awareness of sin as separation from God. Repentance is 'towards God' (Acts 20:21). It involves a 'consciousness (through revelation) of what our sin is to Him, of the wrong it does to His holiness, of the wound which it inflicts on His love.... A man can no more repent than he can do anything else without a motive, and the motive which makes repentance toward God possible does not enter into any man's world till he sees God as God makes Himself known in the death of Christ. All true penitents are children of the cross. Their penitence is not their own creation: it is the occasion towards God produced in their souls by this demonstration of what sin is to Him and of what His love does to reach and win the sinful.' (J. Denney, The Death of Christ, p. 191)

ii) The gospel (evangel) pronouncement of forgiveness as a free and unconditional gift of a gracious, merciful and holy God evokes (draws out) repentance.

'God's kindness lead you to repentance.' (Rom 2:4)

'If you, O Lord, should mark iniquities, Lord, who could stand?

'But there is forgiveness with you, so that you may be feared.' (Ps 130:3-4)

(See also the discussion in Grudem, Systematic Theology, pp. 714-715.)

## 3. HUMAN AND DIVINE ELEMENTS IN CONVERSION.

### 3.1 Turning is a human action.

### 3.2 The Divine Element.

a. Commanded to repent. Acts 17:30.

b. Unable to repent. Eph 2:1ff.

but

a. God calls us to repentance:

Acts 3:19 etc.

b. Gifts us with repentance:

Acts 5:31; 11:18; 2 Tim 2:25.

He saves us: Isa 6:8-10; Matt 13:15; Mk 4:12; John 12:40; Acts 28:27.

No room for boasting: (1 Cor 1:28-3).

### 3.3 Relative emphasis.

- a. turning and repenting imply human action to rectify the relationship with God (mostly, in the Synoptic Gospels and Acts).
- b. in the New Testament letters the emphasis is on God who turns believers through grace eg. in Paul, commitment to (faith) is more prominent than turning away from.

### 3.4 Conversion and Christ.

#### a. The Repentance of Christ.

1. The basic thesis is that soteriology is the application of Christology. If this thesis is to be maintained then repentance must find its source in Christ.
2. As repentance is an act by which we are brought into right relationship with God, it must be included in the righteousness of Christ on our behalf (1 Cor 1:30).
3. This also follows from the doctrines of total depravity and total inability: we neither possess the desire, will or strength to repent. Any repentance which was offered to God outside of Christ would be sinfully motivated, self-focussed and unacceptable to the divine glory. "Our repentance needeth to be repented of, and our tears need to washed in the blood of Christ." (Whitfield).
4. This view of repentance flows from the N.T. teaching on the place of Christ, as Calvin says:  
"Repentance not only always follows faith but is produced by it." That is, apart from a share in the faith of Christ we could not repent. Repentance is then a gift of God "in Christ."
5. Christ may be said to have repented in the following sense:
  - a) he lacked a personal consciousness of sin and guilt which would deny the reality of sin (no need for penitence).
  - b) he was able to see sin as God sees it.
  - c) his sorrow for sin, his turning away from sin, and his desire for righteousness was in perfect conformity to its full horror and depth, especially in relation to his bearing of the eschatological wrath of God.
  - d) his confessing of sin as sin and deserving of judgement was done in our place and on behalf, it was vicarious, substitutionary and inclusive.
  - e) positively, Christ turned our humanity back to God in himself
6. This position maintains the gospel emphasis that we are saved by grace alone through Christ alone. Repentance is not my addition to the work of God in Christ, but a participation in it.

b. The Faith of Jesus Christ.

1. The following texts, all in Paul, use a Greek expression *pistis Christou* which is literally translated “faith of Christ.” -

Rom 3:22,26; Gal 2:16,20; 3:22; Phil 3:9.

Until recently most translators have interpreted this expression in such a way that Christ is the object of the faith of the believer. E.g. “we might be justified through faith in Christ.” (Gal 2:16).

2. A good deal of current scholarship now holds that expression should be kept in English as “the faith of Christ”, that is, Jesus’ own faith in God the Father in the course of his earthly life as expressed in his faithfulness unto death.
3. There are a number of reasons for thinking this is correct. In Galatians, it is because Christ becomes a curse for us (3:13) that the blessing of Abraham came to the Gentiles “in Christ Jesus” (3:14). It is the obedience of Jesus that qualifies him to be the one “offspring” of Abraham who inherits the covenant promises of God. Similarly, in Philippians, Paul’s statements about his disregard for his manner of life in order that he might have the righteousness which comes “through the faith of Christ” (3:7-8) stand in parallel to the earlier passage about Jesus disregard for his heavenly estate (2:5ff). The obedient self-surrender to God of Jesus is the basis for the faithfulness of the apostle.
4. A basic pattern which dominates Paul’s thought is the pattern of exchange. Jesus takes our sin and replaces it with his righteousness (2Cor 5:21), he takes up our poverty that he might impart his riches (2 Cor 8:9). This paradigm is at its clearest and broadest in Romans 5:15-21 where the whole Adamic state of sin is replaced by the righteousness that comes through the obedience of Christ.
5. For Paul, Jesus is an inclusive figure - he is our righteousness, sanctification and redemption (1 Cor 1:30). The faith of Jesus includes my faith as a larger circle includes a smaller (Heb 12:2).
6. This means that even the faith which the believers have is reckoned to them, that is, when I express faith in Jesus God deals with me as one who has the faith of his Son. I am a justified person because I share in Christ’s faith in the Father.
7. All of this can be understood in terms of what it means to be in union with Christ, to share his life. The Christian life from first to last is a life lived through participation in the life of Christ, this includes a saving participation in his faith through the grace of God.
8. Jesus is not merely the object of faith but the source and the content of faith. If he is the creator of our faith then he is its very fabric.

#### **4. THE NATURE OF CONVERSION.**

- a change of:

Allegiance	1 Thess 1:9.
Nature	2 Cor 5:17.
Understanding	1 Cor 2:14; 2 Cor 3:16.
State	Col 1:13; Acts 26:18.
Desire	Phil 3:8.
Destiny	Rom 6:23.
Behaviour	Eph 2:3; James 5:19-20.
Attitude	Matt 18:3.

#### **5. THE RESULTS OF CONVERSION.**

A changed life.

**1205 SOTERIOLOGY**  
**WEEK 4 : REGENERATION.**

An evangelical focus. Why?

**1. WHAT IS REGENERATION?**

1.1 Terms.

Greek: palingenesia Matt 19:28; Tit 3:5;  
Again beginning, birth.

anagenna/ 1 Peter 1:3; 23.  
Up, again to beget, generate.

Ginomai = become, born, happen etc. frequent with an/thkn = from above, again, anew. John 3:3.

apokue/ = bring forth, produce. James 1:15,18.

God's powerful work in us cf. for us - justification.

1.2 Definition.

'Regeneration is that act of God by which the principle of the new life is implanted in man, and the governing disposition of the soul is made holy and the first holy exercise of this new disposition is secured'. (Berkhof, S.T., p.469)

O.T. Promise Ezekiel 11.19-20

1.3 Features

Erickson (C.T., pp.955-958)

1. New - reversal of natural tendencies, not amplification of existing power.
2. Putting to death/crucifying existent qualities (Gal. 5:24-25; 6:14; Rom. 6:1-11)
3. Restoration/recreation of human nature as God intended it to be.
4. Instantaneous and complete (aorist or perfect tense).
5. Not an end in itself - the beginning of a process of growth (Eph. 2:10).
6. Supernatural work of the Holy Spirit (John 3:6).

**2. BACKGROUND.**

2.1 Old Testament.

'Sons of the Lord' (Deut 14:1 cf. Jer 3:14).

Also, a prophetic promise (Hos 1:10) which is fulfilled in Christ (Rom 9:25; 2 Cor 4:18).

2.2 Natural Birth.



### 3. NECESSITY.

Sinful nature (Eph 2:3; Rom 5:12; Jer 17:9; Js 1:12-15).

No regeneration, impossible to see / enter the kingdom of God (John 3:3,4; 6:53; 1 Cor 15:50).

### 4. THE MEANS OF REGENERATION.

Divergent Views

- a. The human will- Pelagianism, liberal theology. This approximates self-reformation.
- b. The truth: 'sinners are not converted by direct contact of the Holy Ghost...but by the influence of truth, argument, and persuasion' ... 'a change of heart is the sinner's own act' (C. Finney).

The Holy Spirit has an external role in regeneration.

Both 'a' and 'b' are synergistic. They assume a sinner can love the truth and desire to turn to God.

- c. The Holy Spirit

Totally God's work, unlike conversion, the person is entirely passive.

E.g. Ezek 36:26-27. 'I will.....'

Regeneration 'of the Spirit' John 3:5,8

Not by human will but of God, John 1:13.

an/thkn:            from above = divine origin.  
                             flesh = human origin.

Like miraculous birth of Jesus, 'overshadowing' of Holy Spirit (Luke 1:35).

It is to be supposed that the instrument of the Holy Spirit in effecting regeneration is the Gospel, the Word of God, cf. James 1:18; 1 Peter 1.23. This is not to suppose that the Spirit and the Word are identical but that they are inseparable. The Word is addressed primarily to the consciousness (intellect) whilst the Spirit in some mysterious way re-creates the unconscious spiritual life of a person.

N.B. Trinitarian action.

Spirit - John 3:8.

God - Eph 2:5 Father Js 1:17-18.

God, through Jesus' resurrection - 1 Pet 1:3.

- d. By faith.

John 1:12; 3:9-15; Gal 3:26.

Instrument, not cause.

- e. Baptismal Regeneration.

1. This is taught by Roman Catholics, Orthodox and some Anglicans and conservative Protestants. Appeal is made to Mark 16:16; John 3:5; Acts 2:38; Titus 3:5; 1 Pet 3:21.

2. Reply can be made as follows:
  - a. Mark 16:16 is both not part of the original text of the Gospel, and does not say belief without baptism is non-saving. John 3:5, the reference to “water” is best taken as the spiritual cleansing of Ezekiel 36:25.
  - b. Acts 2:38 does not teach the efficacy of baptism, but of a faith (that may be) expressed in baptism.
3. Furthermore, there are clear cases of salvation apart from or preceding baptism (Luke 23:43; Acts 10:44-48).

## 5. THE NATURE OF REGENERATION.

### 5.1 Birth.

Beginning of conscious developing spiritual life, cf. natural birth.

Already experienced (John 1:13; 1 John 5:1; 1 Pet 1:3,23).

‘New born babes’ (1 Pet 2:2 cf. Heb 5:12-13.)

### 5.2 The human spirit.

(a) regeneration  $\square$  gift of the Holy Spirit. E.g. Ps 51:11; John 14:17 ‘with’ ‘in’ John 20:22 ‘receive the Holy Spirit’.

(b) Not a simplistic distinction between a tripartite and dipartite anthropology

(Luke 1:46-47).

e.g. in Paul psyche and pneuma largely overlap functionally.

but

1. pneuma is never used of non-believers in relation to God.

2. pneuma is never the site of negative ethical impulses cf. psyche.

Hebrews 13:17; 1 Peter 2: 11; 4:19; 2 Peter 2:14.

(c) person is given new life, (2 Cor 5:17; Eph 2:5)

body awaits regeneration, (Phil 3:21 etc)

mind is being renewed, (Rom 12:2; Col 3:1 ff)

spirit is alive, (Rom 8:10?) united to the Lord (1 Cor 6:17)

Spirit witnesses to / with our spirit, (Rom 8:15-17; Gal 4:6-7)

## 6. THE RESULTS OF REGENERATION.

### 6.1 Illuminated Mind

The Kingdom of God, spiritual things, can now be seen (John 3:3). Spiritual insight is the result of the anointing of the Holy Spirit (1 John 2:20, 27). God is now known,

(Jer 31:33).

### 6.2 Liberated Will

This makes possible turning to God in faith and repentance.

Cf. John 8:32, 36; Rom 6:18ff.

### 6.3 Cleansing from Sin.

To be ‘born of water’ (John 3:5) is to be cleansed from evil desire (Ezek 36:25-27; 1 Cor 6:11; Titus 3:5)

#### 6.4 A New Heart

This is the new covenant promise (Ezek 36:26 cf. Jer 31:33)

The heart is circumcised by the Spirit (Rom 2:29 cf. Deut 10:16; Jer 4:4; 9:25-26; Ezek 44:9)

#### 6.5 New Life.

(a) regeneration is the impartation of new life.

(b) from death to life: (John 5:24; Rom 6:23; 1 John 3:14)

have Christ have life: (John 3:36; 1 John 5:12)

this is : new (Rom 6:4)

: eternal (John 3:14-16; 1 John 5:11-12 etc)

: abundant (John 10:10)

: Christ's own (2 Cor 4:10-11; Gal 2:20; 1 John 4:9)

: transforming (2 Cor 5:17)

#### 6.6 New Nature.

Regeneration the result of union with Christ in his glorified humanity. He is our life (Col 3:4).

Christ's coming to indwell regenerates us (Rom 8:10; Gal 2:20).

N.B. Christ in us  $\square$  our new life.

A new nature as part of being 'in Christ', who is the new creature / creation (2 Cor 5:17). (The reference to birth of "water and Spirit" in John 3:5 may be an allusion to the first creation Gen 1:1. regeneration is thus a work of re – creation.)

The old nature is / to be put away (Col 3:9; Eph 4:22-24).

Christians remain 'in' the flesh (1) but no longer 'after' the flesh (2),

(2 Cor 10:3; Gal 2:20 cf. Rom 6:19; 7:18; 8:9 etc).

(1 = bodily, natural weakness, 2 = state of sin)

Anglican Article IX. Of Original or Birth-sin.

Original Sin standeth not in the following of *Adam*, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptised, yet the Apostle doth confess, the concupiscence and lust hath of itself the nature of sin.

#### 6.7 Children of God.

a. Vocabulary: Greek

teknon = child (teknion = little child)

huios = son - emphasises dignity and character of a relationship.

- term suited for adoption (Rom 9:27; Rev 12:5)

John - huios in reference to Christ.

- tekna/teknia (little children) of believers.

Monogenes = only born (Luke 7:12; 8:42; 9:38; Heb 11:17).

Monogenes huios tou theou: 'one and only Son'

(John 1:14,18; 3:16,18; 1 John 4:9).

#### b. Content

Regeneration makes us God's children. Cf. 'of wrath' 'of devil' Eph 2:3; John 8:44.

'of God' 1 John 3:10; John 8:44.

By receiving Christ (John 1:12)

Function of God's love (1 John 3:1)

### 6.8 Sons of God.

#### 1. Background

Israel the 'son of God' (Hos 11.1) etc cf. 2 Samuel 7:14.

Special covenant relationship.

2. The sonship which has come to the Church is the fulfilment of the O.T. promises (Rom. 9:26; 2 Cor. 6:18).

3. This sonship takes effect when God reveals his Son (Gal. 4:4) through his Spirit (Gal.4:6). It is sonship 'in Christ Jesus' (Gal.3:26). The sonship of humanity is participation in the obedient Sonship of Jesus in his relationship with the Father. To know the Son is to know the Father; it is to know the Father-Son relationship in the power of the Spirit, it is this revelation of the trinitarian God, which is the essence of our sonship.

4. This is much more than the created sonship given to humanity 'in Adam' (Luke 3:38; Acts 17: 24-29) See Romans 5:15, 17 - 'much more'.

#### 5. The Benefits Of Sonship Include

(a) forgiveness (Eph. 4:32)

(b) peace with God (Rom. 5:1)

- for one is no longer under the law (Gal. 4:1-5)

(c) reconciliation - the end of enmity (Rom. 5:8,10)

(d) the liberty of the children of God - the opposite of slavery, bondage, compulsion, ie friendship, intimacy, joy (Rom. 8:14-16)

(e) providential Fatherly care (Matt. 6:25-34 ; Phil. 4:19)

(f) discipline (Heb. 12:5-11) in love

(g) favour cf. John 15:14-15

(h) inheritance : 'joint heirs with Christ' (Rom. 8:17 cf Gal. 3:26, 29; 4:7).

Believers will share with Christ in the fulness of his Father's glory (Matt 13:43), being rulers upon the earth (Rev. 5:10; 20:6; 22:5) with a manifestation of salvation which shall affect the whole cosmos (Rom.8:19-21)

This inheritance is the consummation of the sonship. It is that which in the future will be the portion of the true people of God. (Eph. 1:14, 18; 5:5; Col. 3:24; cf. 1Cor. 15:50; Titus 3:7)

Sonship is the power and principle of the whole Christian Life. 'It admits of expression neither only in juridical nor in ethical categories. It is the privilege of the church as the true people of God, but at the same time it affects the individual believer in the deepest motives of his existence. It has bearing not only on his inner, but also on his physical life; indeed it brings with it the redemption of the whole cosmos. The present and the future are therefore spanned by it. The whole love of the Father, the whole redeeming work of Christ, the whole renewing power of the Holy Spirit, are reflected in it.' (H. Ridderbos, 1975: 204, Paul, Eerdmans.)

## 7. REGENERATION AND CONVERSION.

### 7.1 The Priority of Regeneration.

1. Regeneration precedes/makes possible a response to God. Cannot see/enter Kingdom of God unless born again, (John 3:8). Acts 16:14 cf. Eph 2:4-5; Col 2:13.
2. No Holy Spirit, no reception of the things of God: 1 Cor 2:14.
3. Only someone with the nature of a son can obey the Father.
4. If regeneration did not precede faith the object of faith would be essentially idolatrous.
5. It should be noted that regeneration is not experienced as such, but its effects in faith and repentance are.

### 7.2 Regeneration and Conversion Compared.

REGENERATION	CONVERSION
God's act alone	Requires human faith and repentance Jer 31:18-19; Acts 18:27; 20:21
Unrepeatable (Heb 10:10-14; Col 2:9,11; 3:1-4)	Repeated turnings to God in faith and repentance. (Luke 22:31-34)
Not a conscious experience	Turning and trust are conscious experiences
Enables conversion	Actual turning and trust
God's opening of the heart (Acts 16:14)	Heart response of obedience in faith (Acts 16:15)
Once – for – all cleansing (John 13:10; 1 Cor 6:11; Titus 3:5)	Continues the renewal begun in regeneration
God's sole power	God's enabling power.

(Best, W.E. 1975:48-49, *Regeneration and Conversion*, Houston: South Belt Assembly of Christ)

### 7.3 Arguments that Regeneration follows Conversion.

#### 7.3.1 Theological factors.

- a. This is the Arminian position. Faith and repentance allows the Holy Spirit to penetrate the heart and bring new birth.
- b. The problem with this view is that it overlooks the scriptural teaching on the totality of sin. To suggest that a human being as such, even with the preparation of the Spirit (prevenient grace), can turn to God of themselves is equivalent to works.

#### 7.3.2 Scriptural support.

- a. M.J. Erickson (1985:932), *Christian Theology*, Grand Rapids: Baker, although Calvinist, argues this view from scripture. Salvation is said to follow repentance and faith (Acts 2:38; 16:31). The argument is, that since regeneration is part of salvation it too must follow conversion.
- b. Erickson neglects to notice that these texts are appeals to people's consciousness. Certainly, the conscious dimensions of salvation begin with faith and repentance. This says nothing about non-conscious objective dimensions such as election, calling and regeneration.

## 8. THE BASIS OF REGENERATION.

### 2 Viewpoints.

(a) Salvation as distinct acts: justification, adoption, sanctification, glorification.

(b) Salvation as different aspects of the one act of incorporation (union) with the resurrected Christ. E.g. 1 Cor 1:30.

New life (regeneration) is an impartation of Jesus' resurrection life (glory), 1 Cor 15:45b.

'Paul's well known statement in 2 Corinthians 5:17 is probably a deliberately ambiguous one : "If anyone is in Christ, (he / there is) a new creation; the old has gone, the new has come." The words in brackets do not occur in the original Greek. Notice Paul does not say "If Jesus is in anyone", as it is so often interpreted. The emphasis is on the new creation which is in Christ..... subjective regeneration or being born again is the fruit of the gospel, to proclaim the necessity of the new birth is not of itself to proclaim the gospel. The gospel is not "You must be born again!" ' (G. Goldsworthy 1991: 291, According to Plan, Lancer.)

"Salvation certainly includes justification, but it also includes regeneration. The twentieth century has witnessed the strange phenomenon of evangelical gospel presentations inquiring if someone is "born again" or would like to have eternal life. Rather than explaining how to be born again or receive eternal life, however, the presentation explains how to receive forgiveness of sins and the imputed righteousness of Christ. This theological abridgment of the gospel has emerged as evangelical Christians have avoided reference to the Holy Spirit for fear of Pentecostal or charismatic expression."

(H.L. Poe 1996: 49, The Gospel and Its Meaning. Grand Rapids. Zondervan.)

It is necessary to distinguish

1. The objective regeneration of the person of Christ in His resurrection which inaugurates the new age of salvation.
2. The subjective regeneration of the individual believer.
3. The regeneration of all things at the Second Coming.

2 & 3 are by virtue of their redemptive - historical inclusion 'in Christ' viz. His death and resurrection. (n.b. the linguistic connection of Matt 19:28 and Titus 3:5)

Faith is an expression (cf. contribution) of resurrection life: 1 Cor 2:4f; 1 Thess 1:5; 1 Peter 1:3, 23.

Repentance and faith (conversion) are the first subjective results of the power of Jesus' risen life triumphing over sinful flesh.

To think of regeneration returning us to the garden of Eden is therefore mistaken, as the original unfallen state no longer exists in any sense because it does not exist either in Adam or in Christ.

## A Summary of Basic Catholic/Protestant Differences on Justification by Faith

Protestant	Catholic	Protestant	Catholic
1. To <i>justify</i> means to account as righteous.	1. To <i>justify</i> means to make righteous.	9. The believer is pronounced righteous because Christ, his Substitute, is found righteous before God.	9. The believer is pronounced righteous because the Spirit of grace has made him righteous.
2. Justification comes by the imputation of Christ's righteousness.	2. Justification comes by an infusion of grace.	10. Justification is a declaration of the fact that Jesus, who stands in man's place, is righteous	10. Justification is a declaration of what is a fact in the man himself.
3. The grace of God in Christ makes the believer acceptable and pleasing in God's sight.	3. Sanctifying grace in the believer makes him acceptable to God.	11. Justification is so infinite that it cannot be reduced to an intra-human experience.	11. Justification is an act of grace within man.
4. Man is justified by an extrinsic righteousness (a righteousness wholly without).	4. Man is justified by an intrinsic righteousness (a righteousness which God puts within man).	12. Justification is received by faith alone.	12. Justification comes by faith which has become active by charity.
5. God justifies the ungodly who believe.	5. God justifies only those who are born again.	13. Justification enables God to bring regeneration and sanctification to the heart of the believer.	13. Regenerating grace enables God to justify the believer.
6. Justification is God's verdict upon man in the Person of Christ.	6. Justification is God's regenerating act in man.	14. Sin still remains in man's nature after justification and regeneration.	14. Justification wholly eradicates sin; only concupiscence and weakness remain.
7. The sinner is justified by Christ's imputed righteousness alone	7. The sinner cannot be justified by imputed righteousness alone, but by righteousness poured into his heart.	15. The believer can claim no merit for good works performed by God's enabling grace. Good works are acceptable only through the mediation of Christ's imputed righteousness, which covers all human deficiencies in the good works of the believer.	15. Sanctifying grace within the believer makes good works acceptable to God.
8. Justification enables God to treat the sinner as <i>if</i> he were just.	8. Justification means that the sinner is really made just.	16. At all times the believer is accepted only in the Person of Christ, his Substitute.	16. Sanctifying grace within the believer makes him acceptable to God.



# Pinpointing the Issues in the Conflict with Rome

Editor

We agree with Berkouwer, who says:

The Reformation issue is as alive today as it was four hundred years ago. - G.C.

Berkouwer, *Faith and Sanctification*, p. 12

... at a time when everything seems to call for cooperation and union. the discussion again fully reveals the sharpness of the conflict. We do not regret this fact. It is the only way leading to decisions. The disposition to weaken the *anathema sit* or the *damnamus* would not be beneficial to the church. Any compromise would weaken the seriousness of the situation. The theological dispute penetrates the heart of religion. - G.C. Berkouwer, *The Conflict With Rome*. p.240.

Yet we should never allow a polemical spirit to distort or exaggerate the position of those whom we feel take the wrong side of the controversy. Not only would this be a sin against charity, but distortions only blind us to the real issues. For instance, it is wrong to charge Roman Catholics with teaching that a sinner can merit salvation by his own works. Responsible Catholics affirm that salvation is due to the work of God's grace. On the other hand, Catholics do not gain anything when they distort the real Protestant position. As Berkouwer says, "The ancient feud of Rome with the Sola-fide doctrine, based as it is on the view that Sola-fide is subversive to sanctification, must be called Rome's most fundamental error." - Berkouwer *Faith and Sanctification*, p. 14. So the issue is not a simplistic matter of whether a man is justified by grace or his own works. Of course, any informed Catholic will say justification is by grace!

Let us therefore pinpoint some of the main issues:

## 1. The Justification/Sanctification Relationship

The issue is not the depreciation or even the denial of sanctification, but the definition of its character and place. . . Therefore in the conflict between Rome and the Reformation we want to point out especially that with Rome justification is based on sanctification, or sanctifying internal grace. The judgment of pardon through divine justification was in principle understood as an "analytical judgment," i.e., a statement of that which was already found in man now or will be found in him in his future perfection later on. -Berkouwer, *The Conflict With Rome*, p.238.

In the case of the Reformers, justification is in no sense an "analytical judgment" based on the state of the believer, but a judgment based on the righteousness of the Mediator in whom the sinner believes. While Rome contends for a justification on the basis of God's work of grace in man, Protestantism stands for a justification based solely on God's work of grace *in Jesus Christ*.

The justification/sanctification relationship may be expressed in terms of the *for us/in us* relationship. With Rome, justification is essentially a work of God's grace *in us* - a regenerating, renewing act within man. The work of the Holy Spirit in the heart therefore becomes the *formal cause*, or ground, of acceptance with God. With the Reformers, the sole ground of acceptance with God is what Christ has already done for us in the concrete historical acts of His life, death and resurrection. This means that one system has a subjective basis of justification while the other has an objective basis.

The justification/sanctification relationship finds its parallel in the relationship of the divine and human natures in the Person of Christ. Since Chalcedon, orthodoxy has

maintained the distinct identity of the divine and human natures in the one Person of Jesus Christ. While there is union of the two natures, there is no fusion. Protestantism maintains that the principle of *union* without *fusion* holds good for soteriology as well as Christology. That is to say, justification and sanctification must always be kept together, but not confused. Says Spurgeon in his sermon on "Rightly Dividing the Word of Truth":

Let the knife penetrate between the joints of the work of Christ for us, and the work of the Holy Spirit in us. Justification, by which the righteousness of Christ is imputed to us, is one blessing; sanctification, by which we ourselves are made personally righteous, is another blessing.

And says James Buchanan:

There is, perhaps, no more subtle or plausible error, on the subject of Justification, than that which makes it rest on the indwelling presence, and the gracious work of the Holy Spirit in the heart. - James Buchanan, *The Doctrine of Justification*, p.401.

If we have grasped the foregoing argument, we ought also to be able to recognise that if we preach the popular evangelical "gospel" of being saved by the new birth, we are in fundamental harmony with Rome. "The fundamental error of the Church of Rome consisted in substituting the inherent righteousness of the regenerate, for the imputed righteousness of the Redeemer" - *Ibid.*, p.130.

## 2. Righteousness by Faith

The Roman Catholic understanding of the biblical "righteousness by faith" is summarised by Martin Chemnitz:

When it (obedience to the law) is done by the unregenerate, then it is called the righteousness of the Law, but the righteousness of faith is said to consist in this, that it leads the regenerate to the obedience and observance of those things which are written in the Law, so that the righteousness of faith is the obedience of the regenerate to the Law, when love, which embraces the whole Law, is infused into the believers through

the Holy Spirit. - Martin Chemnitz, *Examination of the Council of Trent*, p.528.

Then Chemnitz contrasts the true Protestant understanding of "righteousness by faith":

...the righteousness of faith is by believing to appropriate to oneself what Christ has done for us. Therefore the works by which the regenerate do those things which are written in the Law, either before or after their renewal, belong to the righteousness of the Law, though some in one way, others in another... but ...the obedience of Christ is imputed to us for righteousness. That glory cannot be taken away from Christ and transferred to either our renewal or our obedience without blasphemy. - *Ibid.*, p.419.

The Reformers contended that the "indwelling of God is not the righteousness of faith." - *See Book of Concord*, p.254

There are some Protestant groups who have fallen into the habit of including the operations of God's Spirit in the heart in the article of righteousness by faith. This, however, is a distinct Roman Catholic position. According to the Reformers, the righteousness which is by faith is outside the believer in the Person of Christ alone, Sanctification is neither a cause nor a part of our saving righteousness before God, but is rather the inevitable fruit of it.

## 3. The Acceptability and Merit of Good Works

No responsible Roman Catholic has ever contended that the "good works" of an unregenerate man are acceptable to God, satisfy the law of God, or merit salvation. But what is said is that when good works are truly the result of sanctifying grace (the indwelling of Christ), then they do satisfy the divine law and truly merit an increase of justification with God (although not the initial justification).

The Protestant position is well stated by Martin Chemnitz:

It is indeed completely true that the Holy Spirit writes the Law into the hearts of the regenerate, so that by faith, through the Holy Spirit, they begin to keep the Law; but from Paul we add that the obedience to the Law, which is begun in us, is not

that righteousness which we can plead against the judgment of God, in order that we may on account of it be justified before the tribunal of God to life eternal, For on account of the flesh it does not satisfy the Law in this life, because it is imperfect and defiled. -Chemnitz, *op. cit.*, p.529.

The dispute with Rome was not so much about the value of works before regeneration, but the value of works done after conversion and the reception of the Holy Spirit. Chemnitz was quick to point out that this was the real issue in the church of Galatia too:

Nor were the Galatians disputing about their works which they had done as unregenerate men before their faith and conversion, whether these would justify, but the dispute was about justification by means of their works which they had done after their conversion and after they had received the Holy Spirit. - *Ibid.*, p.487.

Calvin, who certainly understood the real points of controversy, made this observation: "For on the beginning of justification there is no quarrel between us and the sounder schoolmen." - John Calvin, *Institutes Of the Christian Religion*, Bk. 3, chap, 14, sec. 11. Calvin went on to argue that the good works of the regenerate, even though performed under the impulse or the Holy Spirit, cannot satisfy the law's demand for perfect righteousness because they are always defiled by human imperfection.

... our righteous deeds are foul in God's sight unless they derive a good odor from Christ's innocence. . . . Works can only arouse God's vengeance unless they be sustained by his merciful pardon. - *Ibid.*, sec. 16.

We have not a single work going forth from the saints that if it be judged in itself deserves not shame as its just reward. *Ibid.*, Sec. 9.

Against Latomus. Luther declared:

Every good work of the saints while pilgrims in this world is sin. - Martin Luther, *Against Latomus*, published in the Library of Christian Classics. *Early Theological Works*, p.318.

... a good work in itself is unclean if the covering cloud of grace is removed. and only if God's forgiving mercy is there may it be considered pure, worthy of praise and honour. - *Ibid.*, p.326.

Both Rome and the Reformers agreed that good works are only possible by the indwelling Spirit. Rome said that on that same account they are not tainted with sin and are therefore acceptable to God. The Reformers, however, had such a view of "original sin" in the regenerate that they said that good works are acceptable to God only through the imputed merits of Christ. Thus, while Rome posited some saving merit in the operations of God's Spirit in the heart, the Reformers insisted that there is saving merit only in the work of Christ performed on our behalf 2,000 years ago.

This righteousness, - being the merit of a work, and not a mere quality of character, may become ours by being imputed to us, but cannot be communicated by being infused; and must ever continue to belong primarily and, in one important respect, exclusively to Him by whom alone that work was accomplished. - Buchanan. *op. cit.*, p.334.

To summarise this point:

If one says, "There is saving merit in my good works." he is neither Catholic nor Protestant, but pagan.

If one says. "All my good works, except those wrought in me by the indwelling of Christ, are defiled by sin and human imperfection," he is neither pagan nor Protestant, but Catholic.

If one says. "All my good works, not excepting those wrought in me by the indwelling of Christ, are defiled by sin and human imperfection," he is neither pagan nor Catholic, but Protestant.

#### **4. Perfectionism**

"There is considerable agreement between Perfectionism and Catholicism." – Berkouwer, *Faith and Sanctification*, p.53. Rome contends that the grace given in baptism wholly removes "original sin", only weakness and concupiscence remain. Therefore it is said that by the indwelling of Christ, believers are able to obey the

law so perfectly that nothing of the nature of sin remains in their good works.

The whole Reformation was thoroughly anti-perfectionistic. It was undergirded by such a view of "original sin," even in the regenerate, that it was considered heresy to teach "that a Christian who is truly regenerated by God's Spirit can perfectly observe and fulfil the Law in this life." - *Book of Concord*, p 232. Chemnitz argues against the "papal rule, namely that the regenerate can in this life satisfy the Law of God." -- Chemnitz, *op. cit.*, p.343. He says that the regenerate. "through the Holy Spirit. . . . begin to keep the Law." But he adds on account of the flesh it [their obedience] does not satisfy the Law in this life because it is imperfect and defiled." - *Ibid.*, p.529,

Protestantism stands on the concept that life is not fulfilled in the historical process. Therefore the believer's completeness is realised only in Christ (Col. 2:10) and is possessed here and now by faith alone Says Calvin:

We accordingly teach that in the saints, until they are divested of mortal bodies, there is always sin: for in their flesh there resides that depravity of inordinate desiring which contends against righteousness, - Calvin, *op. cit.*, sec, 10.

In his treatise, *Against Latomus*. Luther pinpoints a real difference between Rome and the Reformation in the understanding of the remnants of sin in the regenerate. Both agreed that something remains in the saints after baptism that is less than ideal. Rome called it concupiscence: the Reformers called it sin, Both agreed that the believing saint is not condemned on account of what remains. The difference lay in the reason why the remaining depravity is not held against the saints. The Roman Catholic scholars maintained that it does not condemn them because it does not have in it the nature of sin. The Reformers said that it is truly sin and would merit damnation except that God does no longer impute this remaining sin to the believer.

The greatest difference between the two streams of thought is not in areas of specific points of soteriology, but in the matter of overall emphasis. This fact is often overlooked. Therefore it is entirely possible to subscribe to a Protestant creed in the formal sense, but be Catholic in overall spirituality - or vice versa.

In the case of Rome, the great emphasis always falls on the work of sanctifying grace within man. Romanism is therefore subjective, experience oriented and man-centred. In the case of true Protestantism, sanctification is not denied, but its central affirmation always remains God's work for us in Christ. Protestantism is therefore objective in its emphasis, gospel oriented and Christ-centred.

We should bear this principle in mind when we seek to evaluate the current religious scene, which makes the inward experience of the believer the supreme concern and central point of Christian witness.

## 5. Emphasis

**1205 SOTERIOLOGY**  
**WEEK 5 : JUSTIFICATION**

**1. WHAT IS THE O.T. TEACHING?**

1.1 In relation to God.

God's 'righteousness' eg Ex 9:27; Ezra 9:15.  
God's 'justice' eg Gen 18:19,25; Deut 33:21.  
God's 'vindication' eg Ps 26:1; 35:24; Isa 62:1-2.

Justice and acquittal.

1.2 In relation to humanity.

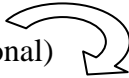
Integrity/uprightness e.g. Gen 6:9; Lev 19:36.  
Imputed righteousness e.g. Gen 15:6; Hab 2:4.  
Emphasis on former, practical righteousness.

**I AM ACCEPTABLE TO GOD (ie JUSTIFIED) BECAUSE-**

- |  |   |   |
|--|---|---|
| 1. Christ died for me  | T | F |
| 2. The scripture says I am                                   | T | F |
| 3. I am filled with the Holy Spirit                          | T | F |
| 4. I have a sense of joy and peace                           | T | F |
| 5. Christ bore my sins on the cross                          | T | F |
| 6. Christ lives in me  | T | F |
| 7. The Spirit bears witness with my Spirit                   | T | F |
| 8. Christ perfectly fulfilled the law on my behalf           | T | F |
| 9. Christ suffered the penalty of the law for me             | T | F |
| 10. I have been born again                                   | T | F |
| 11. I have experienced the reality of God's love in my heart | T | F |
| 12. I feel the Lord's presence with me                       | T | F |
| 13. I am walking in the Spirit                               | T | F |
| 14. The cross covers all my sin, past present and future     | T | F |
| 15. If I do sin, I confess it                                | T | F |
| 16. Christ's saving work is totally sufficient for all sin   | T | F |
| 17. I pray everyday  | T | F |
| 18. No sin can change my relationship with God               | T | F |
| 19. I believe in the grace of God towards me                 | T | F |
| 20. I believe in the life of God within me.                  | T | F |

### 1.3 Justification in the O.T.: A Framework.

Gen 12:1ff; Ex 19:4-6; 20:2 ff.

Election  
(unconditional)   
covenant  
(unconditional) → obedience to revealed will  
of God (law) commanded.



response to covenant love expressed in law = righteousness



enjoyment of covenant privileges and blessings (conditional)

### 1.4 A justified person is positively righteous. Deut 25:1.

A.V. 'justify righteous ... condemn wicked.

N.I.V. 'acquit innocent ... condemn guilty.

N.R.S.V. 'declare .. in the right ... in the wrong.'

## 2. NEW TESTAMENT TEACHING ON JUSTIFICATION.

### 2.1 Background.

Greek stem dik common to English 'righteous', 'just' 'justify' etc.

dikaoo (40x) - to acquit, justify, make righteous etc.

dikaios (81x) - upright, righteous.

dikaiousune (94x) - righteousness.

dikaioma (10x) - righteous deed.

Secular Greek dikai = upright (noun)

L.X.X, via Hebrew, dikai = justice.

N.T. emphasis is legal rather than moral.

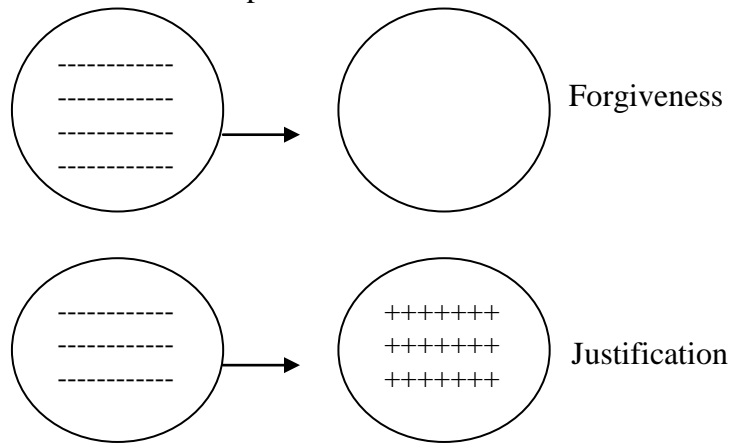
### 2.2 A Definition.

God's act to pronounce the believer innocent of all guilt and righteous in his sight through the righteousness of Jesus Christ.

External, Declarative. However, our union with Christ means justification is a real bond in the Spirit to Christ himself.

"Is He (Jesus) the very justice of God; and in Him do you stand inside that justice? For that is being justified – being taken to stand and live inside the holy justice of God, and to work with it instead of standing and collapsing before it."  
(P.T. Forsyth, *The Principle of Authority*, p.45)

2.3 Justification Represented.



(W. Grudem, Systematic Theology, 1995: 725)

**3. WHY IS JUSTIFICATION NECESSARY?**

- a. righteousness of God.
  - b. sinfulness of humanity
- } condemnation

**4. WHAT IS THE BASIS OF JUSTIFICATION?**

4.1 The Love of God (motive).

1 John 4:10-18.

4.2 The Righteousness of God.

Romans 3:19-26. Righteousness Revealed.

4.2.1 By the giving of the Law.

v. 20 'knowledge of sin'  
guilt and condemnation.

4.2.2 By giving of Jesus Christ

vv. 21-26.

GOD'S RIGHTEOUSNESS or JUSTICE

(Rom 3:19-26)

STANDARD SET	LAW	JESUS CHRIST
MEANS OF	WORKS	FAITH
ATTAINMENT		
IMMEDIATE	KNOWLEDGE OF SIN	EXPIATION (removal of guilt)
RESULT		
FINAL RESULT	CONDEMNATION	JUSTIFICATION

#### 4.2.3 Propitiation.

Key Term: Greek = hilasterion Rom 3:25, 1 John 2:2, Heb 2:17.

Modern consensus - not 'mercy seat' as such, but the function it represented (focal point of God's provision of atonement.)

Liberal exegesis - 'expiation'

Expiate acts: cancel, cleanse, cover, forgive.

Propitiation of a person: turning away of God's wrath by Christ on the cross.

Focus: results of sin dealt with cf. the sinner.

Key question: God's attitude towards the sinner.

#### 4.2.4 Reconciliation

This is found only in Paul (Rom 5:10 – 11; 11:15; 1 Cor 7:11; 2 Cor 5:18 -20; Eph 2:16; Col 1:20, 22). It refers to the bringing into unity of parties previously in hostility. This oneness is achieved through the blood of Christ.

#### 4.3 The obedience of Christ.

Romans 5:12-21.

(It is the positive faith-obedience of Jesus that is imputed to the believer.)

##### 4.3.1 Christ restored what was lost through Adam.

ADAM	CHRIST
Sin (12)	Grace (15)
Disobedience (19)	Obedience (19)
Condemnation (16)	Justification (16f)
Death ("wage") (21)	Life ("gift") (21)
To all men	To all men.

##### 4.3.2 Christ became sin for us

1 Peter 2:24; 2 Cor 5:21.

Bore guilt.

#### 4.4 God justifies the ungodly.

##### 4.4.1 The subjects of justification are the wicked.

Romans 4:4-5 cf. Ex 23:7; Prov 17:15; 24:24; Isa 5:23.

##### 4.4.2 God justifies by covenant grace, not contractual arrangement.

God "accounts" by grace, by forgiveness. cf. Ps 32:1-2; 103:1-3.



## 5. WHAT ARE THE BENEFITS OF JUSTIFICATION?

### 5.1 Freedom from guilt.

Romans 8:1.

‘no’ - absolute

Greek: ouden - strong negative

- emphatic position

‘now’ - present.

#### 5.1.1 Not a moral condition

Justification like condemnation is legal.

#### 5.1.2 ‘Justify’ is used in a legal sense in scripture.

Isa 53:11; Prov 17:15; Rom 4:5,8; 2 Cor 5:19; Gal 2:16; James 2:23.

‘imputed’, ‘declared’. ‘reckoned’.

#### 5.1.3 Romans 8:33 ff explains the ‘not guilty’ verdict. 1. no guilt (v.33) 2. no condemnation (v.34) 3. no separation (v.35)

### 5.2 Forgiveness

Romans 4:6-8.

Total, complete e.g. Ps 32:1-2; 103:10-12; Mic 7:18-19; Rom 4:6-8; Eph 1:7-8; Col 1:14.

“The article of justification is the master and prince, the lord, the ruler, and the judge over all kinds of doctrine.” “As I often warn...the doctrine of justification must be learned diligently. For in it are included all other doctrines of our faith; and if it is sound, all the others are sound as well.” (Luther). “The principal ground upon which religion must be supported.” (Calvin)

#### (1) Forgiveness and Justification Compared

##### Forgiveness

An act, followed by a succession of such acts

Repeated throughout life

Negative, removing condemnation (No debts e.g. Matt 18:23-35 Luke 7:41-47)

Does not of itself alter formal status (righteousness)

##### Justification

An act followed by an attitude.

Complete, never repeated

Positive, the bestowal of a proper standing before God (righteousness)

A reinstatement.

(T.C.Hammond, In Understanding Be Men, London, 1968, p143)

Justification may be considered to be the formalisation of forgiveness relationally, it is the reinstatement of a person who, by faith in the gospel of Christ has accepted God’s grace, to the status of a son of God. In this way forgiveness may be said to be the portal or doorway to justification. Our awareness of forgiveness, the cleansing of the conscience’s guilt, is the entry to

our recognition of the peace we have with God (Rom. 5:1), witnessed to by such things as our experience of the love of God (Rom. 5:5 ) and filial joy (1Peter 1:8-9)

It should be noted that whereas forgiveness removes our failure to be true sons of God 'in Adam', justification places us in the righteousness of Jesus as the Son of God. Hence the 'much more' of Romans 5. We enjoy the status with God of the triumphant glorified Son whose submission to the Father was absolute (in the cross).

## (2) Forgiveness and Atonement

Christ's death cancels the guilt of humanity

e.g. 2 Cor. 5:19 'not counting their trespasses against them'

cf. Rom. 5:10 reconciled while sinners

Redemption means forgiveness for all. Eph. 1:7 ; 1 Peter 1:18-20

## (3) Forgiveness and Fellowship

Forgiveness is both once for all [see (2)] and repeated e.g. 1 John 1:8-9

The initial reception of forgiveness deals with our objective alienation from God as sinners. Ongoing confession and cleansing deals with the subjective disruption of fellowship with God as sons.

The first deals with condemnation and brings us into union with Christ, the second maintains communion.

## 5.3 Access

Romans 5:1-2

- permanent, favoured.

## 5.4 Reconciliation

Romans 5:1,10.

- end of hostility, alienation, conflict.

- friendship, peace, communion.

## 5.5 Adoption

- legal act, rights of natural children

- benefits include:

name (Romans 8:15-17 )

inheritance ( " " " )

suffering ( " " " )

freedom ( " " " ; Gal 4:5-6)

love (Eph 1:5-6 )

Adoption - justification - legal.

Regeneration - transformation - internal.

## 5.6 Reconciliation and Adoption.

1. Cross - means of reconciliation  
- wrath removed  
- forgiveness obtained } objectively past
  2. Resurrection - means of justification (Rom 4:25)  
- adoption of Jesus  
(Rom 1:4; Acts 13:33) } objectively  
- justification of Jesus } past  
(1 Tim 3:16)
  3. Gospel proclamation - of 1 and 2 (2 Cor 5:14 ff; Acts 13:38-39)
  4. Regeneration  
Repentance and faith } - subjectively (personally)  
Conversion } united to 1 and 2
- " solidarity in sentence of  
condemnation } passed on  
justification } Christ
- " objectively freed from wages of sin  
heirs of eternal life  
(Jesus' resurrection life)

## 5.7 Eternal life

Romans 5:18

Guilt = moral separation = relational death.

No guilt = no moral separation = eternal life.

Romans 3:23-26; 5:18; 6:23 etc.

## 6. HOW IS JUSTIFICATION ATTAINED?

Romans 4.

- Not by
- works (vv. 1 - 8)
  - religious observance (vv. 9-12)
  - law (vv. 13-15)
  - flesh (vv. 16-19)

But by faith (vv. 16, 22-25)

N.B. Abraham's faith "gave glory to God" (v.20), the opposite of Adam (1:21).

Faith, as reliance on God, is the means God uses to sustain an ongoing relationship with him.

Cf. Rom 1:16-17; 3:27-28; Gal 2:16; Heb 11:1-6.

N.B. Roman Catholicism: baptism freely pardons original sin, grace (sacraments) strengthens to keep the law, justification is by keeping the law.

## 7. WHAT DOES FAITH MEAN?

- acceptance of the truth (Heb 11:6b)
- trust in God (Heb 11:6a)

### 7.1 Saving faith is not a “good work”

- an instrument.

### 7.2 Faith is a gift of God.

Eph 2:8-9; 6:23; Phil 1:29; Rom 12:3; Heb 12:2; Acts 3:16; 2 Peter 1:1

### 7.3 Weak faith justifies just as well as strong faith.

- the substance of faith is its object.
- the effectiveness of faith is contained in the work of Christ.

### 7.4 Faith is the means by which God couples signs (word heard, water of baptism, communion elements etc.) to the thing signified i.e. the death and resurrection of Christ.

### 7.5 Faith, not goodness, distinguishes the righteous from the unrighteous. i.e. trust in the righteousness of God.

### 7.6 Justification and Faith: Some theological notes.

Reformers: justification through faith on account of Christ.



Luther ‘ a faith which throws itself on God’  
(Unidirectional, Monergistic).

17<sup>th</sup> Century Arminians: justification on account of faith through Christ.



‘God says it, I believe it, that finishes it.’

‘Clinching a deal.’

John Wesley: God justifies those who by faith are endeavouring to be holy.

‘It is not, strictly speaking, even faith in Christ that saves, but Christ that saves through faith.’ (B.B. Warfield).

Martin Luther once said that when he preached justification by faith alone, people responded to it like a cow staring at a new gate, but he also said that when he preached justification by grace alone it provoked tumults.

Faith - not a reaching forth and laying hold of Christ and his benefits but  
- God’s own emptying of the human soul as Christ graciously and unconditionally unites himself to the person. (John Cotton: 17<sup>th</sup> Century Puritan)

- not a condition for salvation but part of it created by God’s self – revelation; response of our whole selves to God’s absolute gift of Himself (Forsyth)

## **8. WHAT HAPPENS WHEN A BELIEVER SINS?**

a) no condemnation Rom 8:1.

b) justification is dependent on Christ’s obedience

(Isa 53:11; Rom 3:21-26; 5:1; Gal 2:16-21; Eph 2:1-10.

” still justified.

Justification must relate to the Last Judgement cf. John 5:24

Premeditated sin?

### 8.1 Assurance.

Rom 5:1 ff; 8:15-17; 2 Tim 1:12; 1 John 5:11-13.

Based on justification.

### 8.2 Responsibility.

Rom 6:1-2; 1 Cor 6:12; Gal 5:13.

Not antinomian.

### 8.3 Baptism.

Rom 6:3-4; 1 Peter 2:24.

Dead to sin, alive to righteousness.

### 8.4 Mastery.

Rom 6:5-6; 1 Cor 6:12.

No longer enslaved to sin.

### 8.5 Sanctification.

Rom 6:7-23; Eph 1:5.

Flows from justification.

### 8.6 Fellowship

1 John 1:7-9.

Relationship established by justification, fellowship maintained by forgiveness.

## 9. JUSTIFICATION: PAUL AND JAMES.

	<b>SETTING</b>	<b>FAITH</b>	<b>JUSTIFICATION</b>	<b>WORKS</b>
<b>PAUL</b>	Legalists (Galatia)	Trust (Gal 2:16)	Declaration of righteousness (Fact)	Don't add To Faith
<b>JAMES</b>	Nominalists (Christian profession only)	Agreement (Js 2:19)	Demonstration Of Righteousness (Fruit) (Js 2:21)	Evidence Of Faith (Js 2:22)

## 10. JUSTIFICATION AND GOOD WORKS.

Justification occurs 'by faith alone, which is never alone.' Works necessarily follow faith, where the necessity is a natural connection, not a matter of obligation.

**1205 SOTERIOLOGY**  
**WEEK 6 : SANCTIFICATION**

**1 WHAT IS SANCTIFICATION?**

1.1 A Note on Language.

It is helpful to remember that one biblical concept can be expressed by a variety of terms or metaphors. The Synoptic Gospels for instance do not speak of 'sanctification' at all. The idea that our lives are to be pure is conveyed by the fact that the children of God should live godly lives. e.g. Matt. 5:43-45a ; Mark 3:35 cf. Eph. 4:1.

1.2 Justification and Sanctification Compared

<u>Justification</u>	<u>Sanctification</u>
Standing before God	Actual State
The position of the Christian	The condition of the Christian
Relationship to God	Fellowship with God
The Foundation of Peace and assurance - 'Christ for us'	The Foundation of practical righteousness - 'Christ in us'
It has no degrees - it is complete and eternal	It has degrees (But see below)
God's work alone	Man co-operates with God

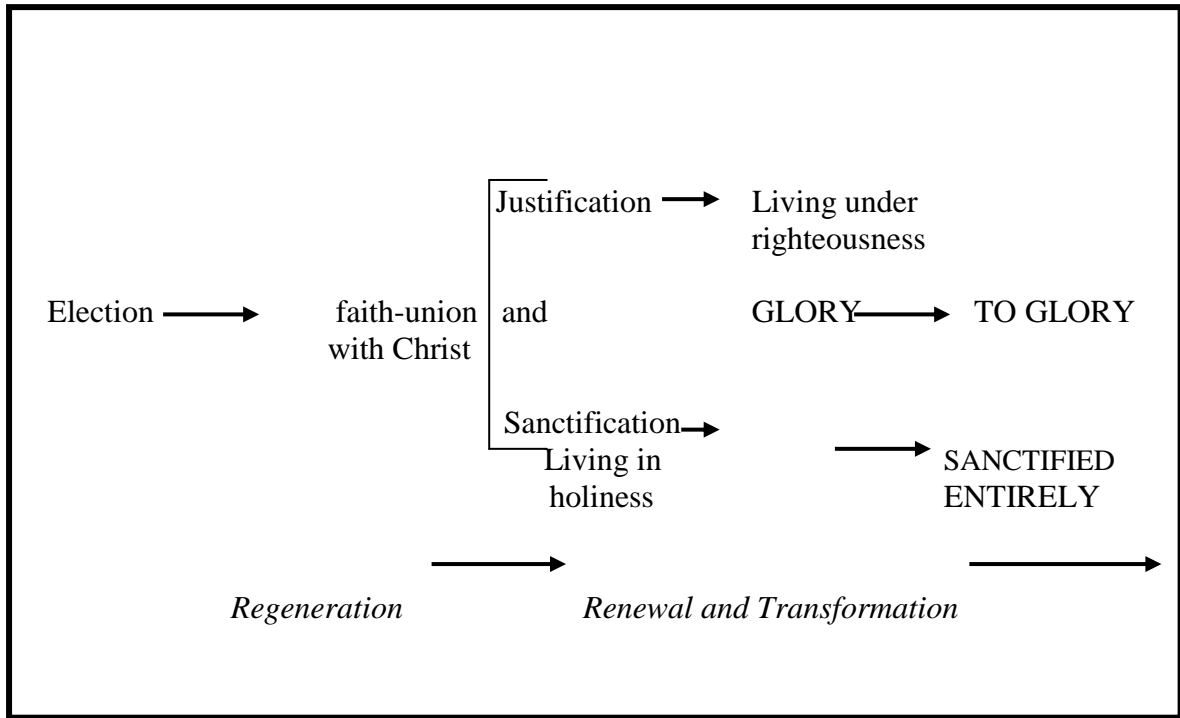
(T C Hammond, 1968: 14 In Understanding Be Men, London).

Justification without sanctification tends to abstraction.

Sanctification without justification leads to frustration.

Both proceed from the one grace of God in Christ.

'But the faith that justifies, by its very nature as union with Christ in his dying and risen life, sets in motion the sanctifying energies of grace.' (White)



Peterson, David (1995: 134), *Possessed by God*, Leicester: Apollos.



### 1.3 Terms:

#### Old Testament

- a. main root - *qds* - "to be holy; sanctify" 850 x
- b. other terms - *bdl* "to divide", *hnk* "to dedicate", *rwm* "to contribute; devote" *nzr* "consecrate; separate", *hrm* "severely dedicate; put under ban"

#### New Testament

- a. main stem *hagi-*

*hagios*, *hagiasmos*, *hagiadzo*, *hagiosune*, *hagiotēs*  
'holy' 'holiness' 'sanctify' 'consecrate' etc

most common term because used as translation for *qds* in LXX and other words common in Hellenistic religion

- b. Other Terms:

*hieros* (1 Cor 9:13; 2 Tim 3:15)

'temple service', 'sacred' (Cultic office)

*hosios* 'devout', 'pious'

*hagnos* 'pure' (Phil 4:8; 1 Tim 5:22; James 3:17; 1 John 3:3).

*Katharos* 'clean'

2 main elements

### 1.4 Separation.

Set apart from common use, to God e.g. Ex 19:10, 22; 28:36 ff etc. - Temple set apart from sin → set apart to God.

### 1.5 Cleansing.

O.T. ceremonial washings Ex 40:12-13; Lev 16:4.

N.T. holiness and cleansing linked 1 Cor 6:11; Eph 5:25; 1 Peter 1:2.

### 1.6 Sanctification as purity.

Before God (holiness), before the law (righteousness), before the world (blamelessness). Sanctification includes all three (1 Thess 2:10).

Hebrews treats sanctification as a permanent state effected by the once for all sacrifice of Christ e.g. 10:10. God binds to himself those purified from the defilement of sin. This is a covenantal reality.

Biblical terms translated "holy" or "holiness" carry a strong secondary connotation of moral purity. But moral purity is not, first and foremost, what Scripture is talking about. Instead, the most basic meaning of the words is to be "set apart" or "dedicated" to God. "I will be your God, and you will be my people," says Yahweh (Lev. 26:12; Heb. 8:10). Thus, prior to any consideration of morality, biblical holiness describes a unique relationship that God has established and desires with his people. This

relationship has moral ramifications, but it precedes moral behaviour. Before we are ever called to be good, we are called to be holy. Unless we understand this, we fall into the inevitable trap of reducing holiness to mere morality. Holiness is not primarily about moral purity. It's primarily about union with God in Christ and sharing in Christ's holiness. It's secondarily about life in grateful service to God and others. Only a biblical, Christ-centered holiness will safeguard Christians from the trap of moralism and help us recover our spiritual footing in today's world.

**Source: by Joel Scandrett Associate Editor Intersity Press**

## 2. THE BASIS OF SANCTIFICATION.

### 2.1 God's Relationship with us.

i) God is holy e.g. Ps 78:41; 1 Peter 1:15-16.

ii) Jesus is holy e.g. Luke 1:35; Acts 3:14.

iii) God's Spirit is holy. e.g. Ps 51:11; Rom 1:4; 8:1-11; Gal 5:16-25)

God is separate from sin " his people must be (Eph 1:4; 1 Pet 1:15-16)

God is the source of sanctification (1 Thess 4:3; 5:23)

Jesus sanctifies us (Eph 5:25-26)

Holy Spirit sanctifies us (1 Peter 1:2; 1 Cor 6:11; 2 Thess 2:13).

Christ is our sanctification (1 Cor 1:30)

### 2.2 The Trinity and Sanctification

'God is Love' (1 John 4:8)

A relationship which is:

1. Total	}	L
2. Permanent		O
3. Exclusive		V
		E

" " " " " "

1. → 2. → 3.

The whole of the Father's love → 'the beloved Son'  
→ 'the only Son'

Outpouring of the Father-Son-love → Holy Spirit

Sanctification - being drawn into the Father-Son love by the Holy Spirit.

(Rom 8:29; 2 Peter 1:4)

N.B. divine jealousy (Ex 20:5; 34:14)

Incarnation - sanctification of whole course of human life to God.

Conception, birth, growth, maturity, death, grave.

John 17:19; Heb 9:14 - consummation in the cross .

## 3. THE MEANS OF SANCTIFICATION.

### 3.1 By the sacrifice of Christ.

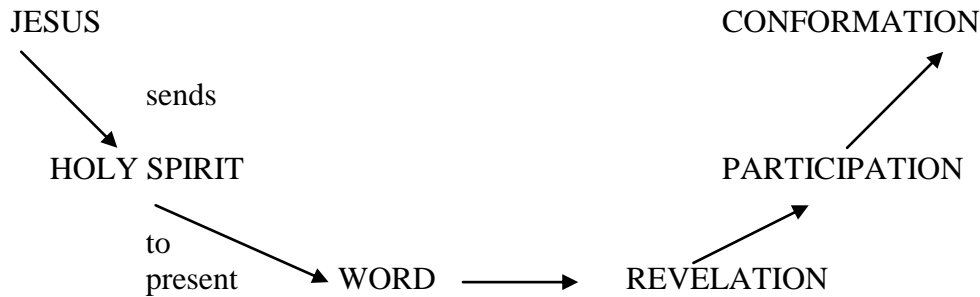
Eph 5:25-26; Heb 10:10; 13:12; Lev 16:1 ff.

### 3.2 By the Word of God.

John 17:17; 1 Tim 4:5.

### 3.3 By the Spirit.

Rom 15:16; 1 Cor 6:11; Eph 4:30; 1 Thess 4:7-8; 2 Thess 2:13; 1 Pet 1:2



WORD: not proposition but creative power of God's self communication →  
 i.e. revelation (See the connection between John 6:69 and 17:11, 17.)

PARTICIPATION: in the relational truth given in revelation →

CONFORMATION: to the nature of Christ (Rom 8:29-30; 2 Cor 3:18; 1 John 3:1-3)

#### 4. THE TIME OF SANCTIFICATION.

##### 4.1 Every Christian is already sanctified.

God has separated us to himself (1 Cor 6:11; Eph 5:25-26; Col 1:2; 3:12)

Christians are 'saints' 62x in the N.T. of all believers e.g. Rom 1:7.

##### 4.2 Sanctification is instantaneous.

1 Cor 6:11 aorist tense.

1 Cor 1:30.

Heb 2:11; 9:13-14; 10:10, 29; 13:12 'once for all.' In Hebrews e.g. 10:14, "perfected for all time" the terminology of perfection proclaims the fulfillment or consummation of a permanent, direct and personal relationship with God. This has been achieved through the perfection of Christ (2:10; 5:9; 7:28).

#### 5. THE OUTWORKING OF SANCTIFICATION.

##### 5.1 Faith.

Directed to what God says of us 'in Christ'.

" Keep from sin e.g. 1 Cor 6:11.

Rom 11:16-20; Col 1:22-23 - holiness depends on faith.

##### 5.2 Obedience.

to Jesus 1 Peter 1:2.

holy use of body Rom 12:1-2; 1 Thess 4:3-8; 1 Cor 6:19-20.

holy Body for God 1 Cor 3:16-17; Eph 2:21.

entire person Rom 12:1-2; 1 Cor 2:16; 2 Cor 7:1; Phil 4:8-9.

everything 1 Tim 4:4-5.

to suffer exclusion Heb 13:12-14.

### 5.3 Reckoning.

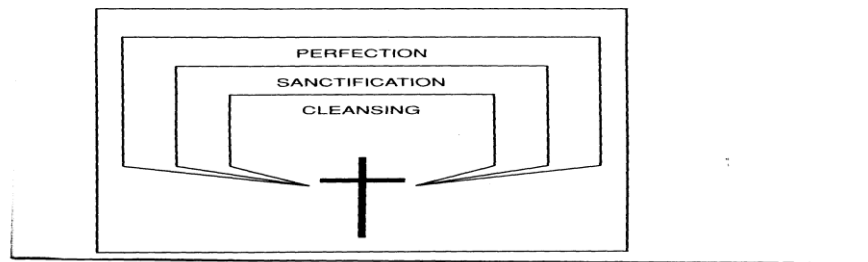
'Reckon'/'Count' (Rom 6:11-22.)

Not: positive or positional thinking

But: dealing with the truth of a new identity as regenerate, justified, sanctified people. Christ is the deepest truth of my being (Gal 2:20; Col 3:1 ff).

### 5.4 The Cleansed Conscience

This is clearest in Hebrews. The sacrificial death of Christ purifies the conscience from useless religious works (9:13 -14). This makes a whole hearted approach to God in worship possible; there is no fear of judgement because the accusing conscience is cleansed (10:22cf. 9:9).



Peterson, David (1995: 37), *Possessed by God*, Leicester: Apollos.

## 6. SANCTIFICATION AND SUFFERING

This subject occupies a great deal of the N.T. Christians should anticipate suffering for Christ, e.g. Acts 14:22; 2 Tim 3:12; James 1:2; 1 Peter 4:12ff. As believers are called to be conformed to the image of God's Son (Rom 8:29), this necessarily means that in their union with Christ they will experience power in weakness. Faithfulness under persecution models the sufferings of Christ, e.g. Eph 3:13; Col 1:24; 1 Thess 4:7-12. In Revelation, the "holy ones" suffer in the world (13:7; 16:6; 18:24) and are subsequently vindicated (11:18; 18:20; 20:9).

To be united to Christ means to share in his Messianic anointing, which is to suffer for the good of others (2 Cor 1:5). This is a priestly service (Romans 15:16) in the gospel. It is this form of ministry which is the essence and authentication of apostolic ministry (2 Cor 4:7-12; 13:4)

It is only by being united with Christ in his risen power, that the Christian is enabled to share Christ's sufferings (Phil 3:10-11). Only resurrection power can keep us crucified with Christ as a condition of life (Rom 6:4; Gal 2:19; 6:24), so that the power of the old nature is progressively put to death.

## **7. DEGREES OF SANCTIFICATION.**

### 7.1 Positional or Definitive Sanctification

No degrees of being 'in Christ'.

- a. This is a major difference between O.T. and N.T. teaching. A major organising principle of O.T. teaching is gradations of holiness. It illustrates that holiness is not inherent but comes by God's decree, it applies to:
- b. People – descending order of holiness: high priest (Lev 16:3- 4); descendants of Aaron (2 Ki 22:4); Levites (2 Chron 23:6); Israelites (Num 16:3) n.b. also Nazarites (Num 6:1- 21), firstborn (Num 3:13), prophets (1 Ki 19:16; Isa 61:1; Jer 1:5).

Objects – offerings (Lev 2:3, 10; 3:1 -17), sanctuary furniture e.g. ark (Ex 29:27; Num 3:28), sanctuaries e.g. most holy place (Ex 26:33 – 34); holy places (Ex 3:5, 19:9 -25 Sinai; Isa 48:2; Dan 9:24 Jerusalem; Deut 26:15; Ps 20:7 heaven)

These distinctions are still preserved in O.T. eschatology e.g. Ezek 40 – 48.

- c. In the N.T. the ethical obligations of Christians flow from the fact that the end of the age has begun so believers live in anticipation of appearing with Jesus at his second coming (1 Cor 6:2; 1 Thess 3:13; 2 Thess 1:10).
- d. In Hebrews, the heavenly sanctuary has been cleansed by Jesus blood high priestly (9:12) so that his "holy brothers" (2:11; 3:1) may enter this sphere (9:14; 10:10, 19).

### 7.2 Progressive

Christian growth in practical holiness, e.g. Phil 1:6; 3:12; 2 Pet 3:18; Heb 12:14.

Two Stage or Three stage soteriologies.

The following diagrams will help to illustrate these types of soteriology:

**HOLINESS  
CHURCHES:**

**ENTIRE  
SANCTIFICATION**

CONVERSION  
(JUSTIFICATION)

**MOST  
PENTECOSTAL  
CHURCHES:**

**HOLY SPIRIT  
BAPTISM**

CONVERSION  
(JUSTIFICATION)

**SOME  
PENTECOSTAL  
CHURCHES:**

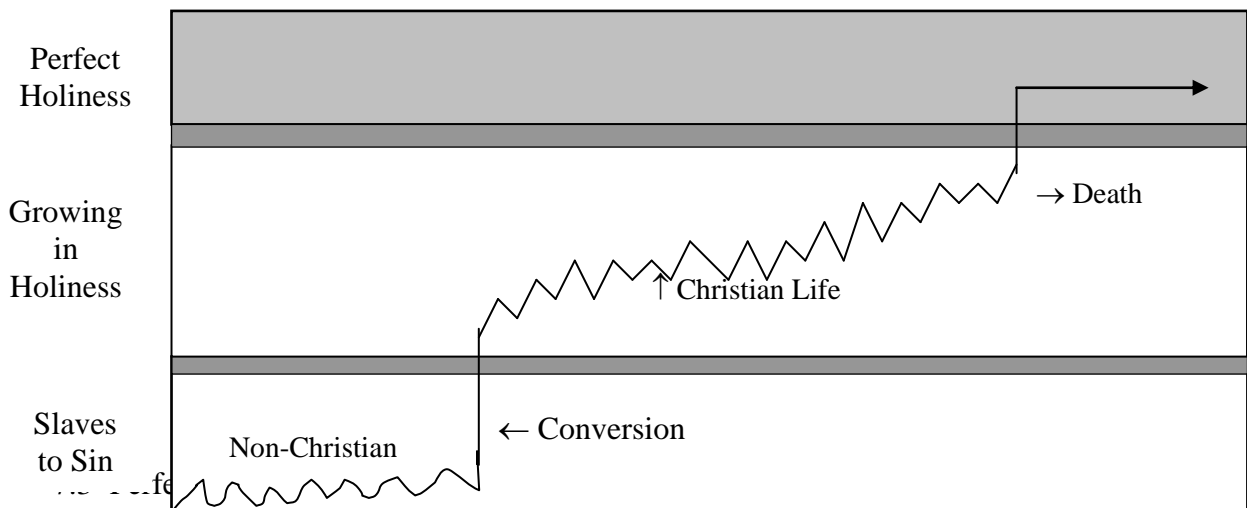
**HOLY SPIRIT  
BAPTISM**

SANCTIFICATION

CONVERSION  
(JUSTIFICATION)

A. A. Hoekema (1979: 18), *Saved By Grace*.

**THE PROCESS OF SANCTIFICATION**  
(W. Grudem 1994: 750)



Ultimate goal, at the revelation of Christ.

(1 John 3:1-3; Jude 24-25)

No 'practice' of sin (1 John 2:1; 3:9)

#### 7.4 Christian Perfectionism.

Form of perfection in this life is possible. Does not claim

- a. no sin possible cf. actual
- b. no struggle
- c. no need for Spirit.

Texts: Matt 5:48; Eph 4:13; 1 Thess 5:23 etc.

But:

Rival Texts: Rom 7:18-19; 1 John 1: 8 - 9.

- a. *Teleios* = ‘mature’.
- b. sins of omission.
- c. God deals with us as with Adam

### 8. THE DYNAMIC OF SANCTIFICATION IN PAUL.

#### 8.1 Pattern.

indicative	imperative	(Rom 12:1 ff)
you are this	become this	(Col 3:1 ff)
God has done	you should do	(Phil 2:13)
God works	we work	(Col 1:29)
theological	moral	(Rom 6:14)
in Christ	by Spirit	(Rom 8:1 ff)
objective	subjective	(Eph 2:8-10)
for us	in us	

The holiness of the faithful stems from the revelation of the mystery of Christ’s presence in the Gentiles (Eph 3:5, 29; Col 1:26 – 27). This means a new identity as a holy nation cf. 1 Pet 2:9. Christian ethics is unique.

The Spirit is the link between the indicative and the imperative. There is a theological necessity in sanctification, the indwelling Spirit impels us to be conformed to his nature through our union with Christ e.g. 1 Cor 6:9 ff., the radical egoism of sexual immorality etc. is alienation from the life of God (who is unconditional love). God “creates obedience” in our hearts to his teleological order.

Sanctification is about the restoration of right order, in which the restored agent is freed to fulfil the full range of potentialities in that order. This is first realised in the resurrection of Christ. (This re-ordering is manifest in the structure of Romans: the created order is distorted through sin (1- 3), restored through the work of Christ (4- 8:17), for which we inwardly groan (8:19 -25) because our minds have been renewed by the Spirit (8:1- 8; 12:2).



## 8.2 Tenses.

1. past: death of old self Rom 6:3-4; Gal 2:29; 6:14.  
 'putting off' 2 Cor 5:14; Col 2:12; 3:9.  
 resurrection with Christ Gal 3:27; Eph 2:6  
 'putting on' Col 2:12

viz. at +↑ of Jesus → conversion - baptism. Christ "for us"

2. present: 'put to death' Rom 6:12; 13:12,14; Eph 4:22-24.  
 (Rom 6:2 cf. 6:11)  
 put off/on' Col 3:12; 1 Thess 5:8; Eph 6:11,14.  
 (Gal 3:27 cf. Rom 13:14)

viz. daily ethical decision and renewal. Christ "in us"

3. future: God will 'put on' (1 Cor 15:53-55; 2 Cor 5:2-4; Phil 3:21).  
 viz. eschatological perfection. Christ "with us"

Present faith generated 'in the Spirit' (Rom 8:9) as we are made aware of the past and future realities in which we are comprehended 'in Christ'.

(1,2 and 3 are already united in Jesus).

## 8.3 The work of the Trinity.

Father: source of the indicative, e.g. Rom 3:25; 5:8; 8:11.

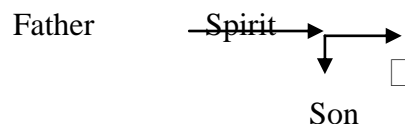
Son: content of the indicative, e.g. Eph 2:6; 3:1.

Spirit: application of the indicative, power and possibility of the imperative.  
 e.g. Gal 5:16 ff.

## 8.4 The Authority of Sanctification.

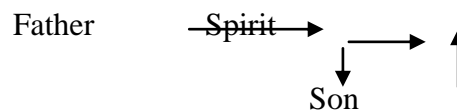
i) state of humiliation

e.g. Luke 1:35; John 10:36



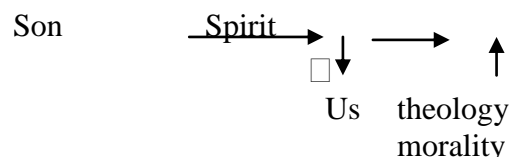
ii) state of exaltation

e.g. Rom 1:4; 8:11



iii) state of application

e.g. 2 Cor 3:17-18



## 9. A NOTE ON GOOD WORKS.

(a) Unregenerate: no good works possible

(Isa 64:6; Rom 3:10 ff).

root → fruit

motivation of love

(b) Justified: person accepted " works accepted.

sons of the Father

works are a matter of nature, not obligation

(c) Sanctification: works imperfect but expressions of a new life 'in Christ'

(d) Merit: none

reward for works (Rom 2:6; 1 Cor 3:8; Rev 22:12)

because of grace.

## 10. CONCLUSION.

### SIN

**CHRISTIAN**

Survives in

Conflict with

In us

**NON CHRISTIAN**

Reigns in

Cooperation with

Us in

## 1205 SOTERIOLOGY

### WEEK 7 : PRESERVATION AND GLORIFICATION

#### 1. DEFINITION

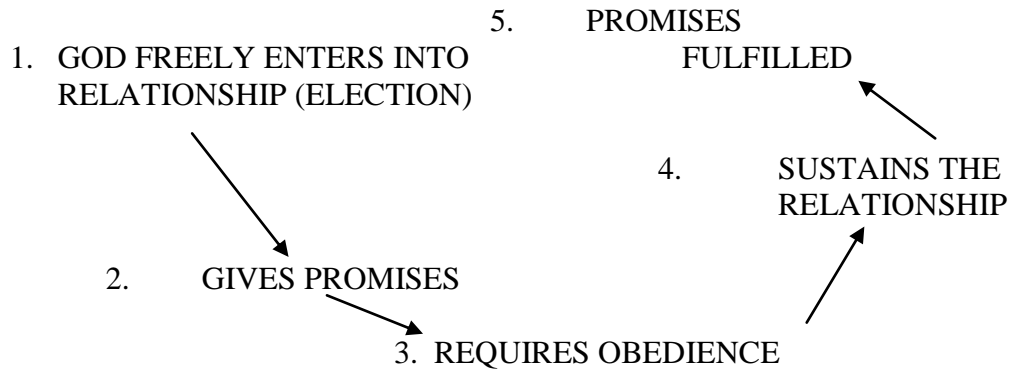
‘all those who are truly born again will be kept by God’s power and will persevere as Christians until the end of their lives, and that only those who persevere until the end have been truly born again’ (Grudem, *Systematic Theology*, 788)

#### 2. THEOLOGICAL SYSTEMS

SUBJECT	ARMINIANISM	REFORMED
ELECTION	based on foreknowledge of faith response	unconditional - creates faith response
COVENANT	Conditional - contract	unconditional
SIN	human ability-lapse possible	human inability-lapse certain
ETERNAL LIFE	quality a gift quantity unsure	quality ensures quantity
GRACE	necessary	sufficient - preserves (1Pet 1:5; Phil 1:6)
UNION WITH CHRIST	union with Christ, new nature, no essential change	actual participation in Christ’s nature - new creation (Col 3:1ff; 2 Cor 5 17; 2 Pet 1:4)
STATUS	justification a present condition	justification a life condition (retrospective) e.g. ‘as he is so are we’ 1Jn 4:17; no judgement Jn 5:24 sins as a son, not an enemy Not from the heart 1Jn 3:9 ‘cannot sin’
GIFT OF SPIRIT	provisional	guarantee of inheritance (Eph 1:13-14)

‘The doctrines of grace are like a chain - if you believe in one of them you must believe the next...’ (Spurgeon)

### 3. THE COVENANT FRAMEWORK



#### A. THE COVENANT WITH ABRAHAM

1. (a) Initiated by God: Genesis 12:1; 15:1; 17:1.  
 (b) Unmerited: Unearned cf Deut. 7:7-8  
 The call creates the relationship.
2. Unconditional: promises 'I will' cf Heb 6:13  
 'be your God' Gen 17: 7-8 = covenant love
3. Response: Gen 17:1 surrender of faith  
 Gen 15:6 faith - righteousness

NOT CONTRACT: if X then Y

<u>BUT COVENANT</u>	Unconditional	)	
	Love	-	<b>GOSPEL</b>
	I will <u>do</u> this ∴	)	
	<u>Receive</u> it		

#### B. THE COVENANT WITH MOSES

Exodus 19: 4 - 6

1. Initiated by God: v.4 ..'I did .... I brought ...'
2. Promises v.5b-6 'treasured possession...kingdom of priests...holy nation'
3. Response: v.5a .. 'obey me ... keep my covenant ..'

\* THE PLACE OF LAW \*

- A: Follows covenant/grace
- B: Spells out boundaries/responsibilities for the relationship  
**NOT** conditions for relationship.

LEGALISM: entry into relationship by fulfilling:  
a set of conditions and keeping laws  
i. e. contractual

Reverses the true order : covenant grace→ Law Law→ “covenant grace”

### C. THE NEW COVENANT

Jeremiah 31:31-34 (Ezek. 36:26-27)

#### NEW PROMISES

- (1) ‘my law in their minds. . . . on their hearts’
- (2) ‘they will all know me’
- (3) ‘I will forgive their wickedness and will remember their sins no more’  
→new quality of relationship

### D. THE ANALOGY OF MARRIAGE

O. T. God as husband of Israel  
(Isa. 54:5; 62:5; Jer. 3:14; 31:32; Hos. 2:19)

N. T. : Church as bride of Christ  
(Matt. 22:2; 25:10; 2 Cor. 11:2; Eph. 5:32; Rev 19:7; 21:2; 22:17)

Marriage a covenant: public, unconditional, binding promises.

### E. JESUS AND THE NEW COVENANT COMMUNITY

(1) Jesus turns promise into reality (cf. Lk 1:32f, 1 54f ; 1:72f)  
‘new covenant . . . blood ... forgiveness’ (Mt 26:28; Lk 22:20)

(2) New Covenant Love:

John 13:34 = John 15:13 = love to point of death

Love fulfils the law (Gal 5:14; Rom 13:7-10)

Family love: Gal 6:10; Eph 2:19; 1Tim 5:1, taught by God

(1Thess 4:9), goal of salvation (1Pet 1:22), test of spiritual  
reality (1John 3:14, 16)

(3) The Unique Explanation for this Extravagant Love

→ the power of the gospel

Acts 2:38 → Acts 2:42 - 44 } all the D’s of community

↓ ↓  
God’s unconditional love unconditional love for one another

↓ ↓  
Covenant faithfulness (1Pet 1:22)

---

### COVENANT LOVE

#### 4. HERMENEUTICS

- Arminian - treat all texts as of equal significance  
i.e. tendency to overlook type of literature (genre) e.g. parable of the sower - details not to be pressed cf Luke 8:15
- Reformed - allow clear dogmatic texts to have priority e.g. Jer 32:40; John 5:24; 6:38-40; 10:27-29; Rom 8:30
- occasional texts (to a particular context) cf general texts (universal) and texts to do with individuals cf all believers, are secondary

#### 5. PROVISIONAL STATEMENTS

Of an 'if...then' form e.g. 'whoever endures to the end shall be saved'

(Matt 10:22) 'present you holy...before him, provided that you continue in the faith' (Col 1:22-23)

Those who do not remain faithful show they were never regenerate:

'if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us.' (1 John 2:19)

#### 6. UNCERTAIN TEXTS

1. Some references are not clear as to whether the supposed apostate was an actual believer e.g. 2 Tim 2:17-18.
2. No passage in the New Testament can be cited as a doctrinal pronouncement concerning actual apostasy. Nearly all the (supposed) evidence for this is contextual.

#### 7. EXTERNAL SIGNS

Unbelievers are capable of works 'by' the Spirit e.g. Balaam (Num 22-24), Judas (Matt 10:1ff; John 6:64, 70) But 'I never knew you' (Matt 7:21ff) 'false brothers and sisters' (Gal 2:4), 'disguise themselves as servants of righteousness' (2 Cor 11:15,26)

#### 8. THE 'SIN UNTO DEATH'

1 John 5:16-17 - it is not at all clear what the sin referred to is, nor is it necessary that the 'sin unto death' imply the second death. Most likely, this sin is committed only by an unbeliever in the context.

#### 9. THE WARNING TEXTS OF HEBREWS 6:1 ff; 10:26f

Possibilities

- (a) Hypothetical - if a believer took this course he/she would be lost
- the texts are exhortations to faithfulness, not descriptions of an actual condition See Heb 6:9-10; 10:39
- part of God's strategy to achieve believer's perseverance.

- in practice, this seems to be how the church uses these texts pastorally ( in faith, hope and love).

(b) Descriptions of Actual Apostasy

- genuine believers who turn away from Christ by way of a deliberate and conscious rebellion (10:26,29)
- as the unforgivable sin such persons cannot be restored (6:4, 6)

(c) Descriptions of Nominal Christians (Grudem 796ff)

- Heb 6:4-6            ‘repentance’ - mere sorrow (Heb 12:17)  
                           ‘enlightened; - non-saving knowledge (John 1:9)  
                           ‘tasted’            - temporary (Matt 27:34)  
                           ‘partakers’       - partners in an activity (Luke 5:7; Eph 5:7)

N B Heb 6:9        ‘in your case...better things that belong to salvation’

Heb 10:26-31      ‘sanctified’ - external (Heb 9:13; 1Cor 7:14)

**10. WHOSE LIFE?**

Gal 2:20    ‘crucified with Christ  
                   no longer I who live  
                   but Christ who lives in me  
                   the life I now live  
                   I live by faith in (the faith)  
                   the Son of God’

Is Christ actually my life by union with him through the Spirit?

Or, does faith make this to be true?

Is my spirituality (faith, commitment) the basis of my assurance, or is Jesus the basis?

<b>The Security of Jesus and Christian Security</b>	
<b>Jesus' Place in the Godhead.</b>	<b>Our Place in God's Family.</b>
He is the eternal Son of God. (John 17:5; Gal 4:4)	We were chosen in the Son in eternity. (Eph 1:4-6)
God has complete love for and pleasure in his Son. (Matt 3:17)	God loves us exactly as he loves his Son. (John 17:23)
Jesus is the firstborn of many brothers. (Rom 8:29)	We are the brothers of Jesus. (Heb 2:11)
He is the heir of all the promises of God (2 Cor 1:20)	We are heirs with Christ. (Rom 8:17; Gal 4:7)

Do we really believe that salvation is sharing in God's nature (2 Pet 1:4 cf. 1 Pet 1:23; 1 John 3:6,9; 5:4-5, 18)

## 11. THE STATUS OF SIN IN THE BELIEVER

One of the difficulties in the discussion of perseverance is the failure to distinguish the meaning of sin in the believer from that in the unbeliever.

G.C. Berkouwer (1958: 229 ff), Faith and Perseverance, Grand Rapids. Outlines the matter like this.

'The Bremen Confession (IX,5) says: " Although even believers sin at times, there is still a great difference between the sins of the elect and those of the wicked - the former sin from weakness and return to conversion ; the latter from the whole of their character, and they remain without conversion" ... They do not sin as enemies but as children.... David's sin is no less serious, but is, indeed, even more serious, because he is the man after God's own heart... Reformed doctrine intends to point out a constancy in the actual life of the believer himself .... faith always spoke of the constancy in the life of the believer in terms of the power of God's grace .... Therefore the Canons spoke in his (David's) case of the interruption of the sense of grace .... That is the wonder of our constancy, that it is effected by the constancy of God's faithfulness .... The interruption of the *sense* of grace [cf.Mark 15:34]does not mean that there is a misconception on the part of the believers; it means that their deep falls are being judged... the affirmation of perseverance is that it is possible and meaningful only ... in being oriented to God's grace .... This priority of God's grace is the basic meaning of sola fide. And the doctrine of perseverance can be maintained only in this light .... Hence we can no longer view the life of the believer as a collection of fragments, of separate movements ; it is that life which participates in the communion of the Spirit, of the Spirit who is the earnest of our salvation .... in repentance and the return to faith, he (David) sees the vista of his entire life in some unfathomable way standing in God's care'



Similarly , P. T. Forsyth (1987: 99-115), God The Holy Father, Adelaide: N.C.T.M.

‘The very nature of faith is trust of a Saviour, who is not the Saviour of my past but of my soul ... Every Christian experience is an experience of faith ; that is an experience of what we have not ... It has pleased God to leave us in our sin ( though not to our sin) that we may be driven to seek more than His help, namely Himself .... the sin not unto death is every transgression which still leaves the habit and sympathy of the soul for God a living thing .... Sin is a region he may visit, but it does not become his element. He falls into sin, but not into godlessness ..... The attack does not reach the heart .... “Cannot sin” (1John 3:9) means not that he is not able to sin, but that his principle will not allow him to sin. As the regenerate personality he cannot do it. He may, of course, be at the same time something other than the regenerate personality in his actual condition so far. But in so far as he is the servant of that personality he cannot ... Our faith is not in our experience, but in our Saviour ... Who, while we are yet without experimental strength, both dies and lives for us ..... The world sins and does not trouble ... But with the Christian ..... His leading attitude to sin is fear and hate .... The question is, what is your home to which your heart returns, either in repentance or in joy? Where is your heart? .... Perfection is not sinlessness, but the loyalty of the soul by faith to Christ when all is said and done .... our sin .... is, after all, but a loop upon our larger line of onward march .... it does not reign in us. It is not our life - principle .... It is at least a divided will .... “It is no more I that do it “ does not mean that it is not his will, for it is. But it does mean that it is not his total, ruling and distinctive personality that does it .... The evil violations do not cohere in habit and affection ... The fellowship is interrupted, but the base of the character is unchanged.’

## **12. THE EXPERIENCE OF ASSURANCE OF FINAL SALVATION**

1. Classical Roman Catholicism restricted this to a special revelation from God to the Saints.
2. The Reformers located this (especially Calvin), in the Spirit sealing on the heart, especially the conscience, that we are truly united to Christ, and so all his benefits.
3. Later Calvinism (Puritanism) tied assurance to practical holiness.
4. Arminians generally restrict this to a moment by moment experience.
5. John Wesley taught an experience of complete sanctification, a life lived without voluntary sin. Through the witness of the Holy Spirit assurance was conveyed.
6. In practice, many believers seek assurance in special or “higher” experiences.
7. Significant biblical texts include: Rom 8:15-17; 8:38-39; Gal 4:6; Phil 1:6; 2 Tim 1:12; 1 John 4:13; 5:10, 13.

## **13. CONCLUSION.**

‘Considered from the divine side, God, preserves to the end those chosen for salvation. From the human side, elect believers persevere in faith and love... We know that we are in the faith only as we stand firm in Christ to the very end.’  
(Demarest)

## GLORIFICATION

‘Beloved, we are God’s children now, what we will be has not yet been revealed. What we do know is this : when he is revealed, we will be like him, for we will see him as he is’ (1John 3:2)

### 1. NATURE

Glorification is the final stage of salvation, it is the perfection of sanctification - God’s achievement in us of the goal he purposed for us in Christ from before the foundation of the world. It is the point at which soteriology and eschatology overlap, for the glorification of the children of God cannot be divorced from the transformation of the whole creation.

### 2. TERMS AND CONCEPTS

O.T.

kabod - splendor, pomp, wealth of men, root idea ‘heaviness’, ‘weight’, so ‘worthiness’

- of God, the greatness of his whole nature e.g. Ps. 24:7-10

N.T.

Doxa - secular Greek = opinion reputation

- L.X.X. & N.T. - brightness, splendor, magnificence

The glory of God is the self - manifestation (revelation, illumination) of God i.e. his person and nature which he is pleased to give to his creatures.

### 3. GLORY AND JESUS CHRIST.

- (1) The actual glory of humans is indistinguishable from the person of Jesus Christ. The gospel brings ‘the light of the knowledge of the glory of God in the face of Jesus Christ’ (2Cor. 4:6).
- (2) The glory of Jesus is the glory of the Son who, as Son, is fully obedient to the Father. This is the main theme of John's gospel e.g. 1:14-15 ; 5:50, 54 ; 11:4, 40 ; 13:31-32 ; 17:1-5.
- (3) Most centrally it is the Son’s glory, and so the Father’s, that he dies on the cross. (John 12:27-32; 13:31-32; 17:1 ff)
- (4) The purpose is to ‘bring many sons to glory’ (Heb. 2:9-10).
- (5) A theology of salvation is therefore a theology of glory viz. the restoration of the glory of humanity and God lost through sin (Rom. 3:23).
- (6) This should however not be equated with what was lost through Adam, for the resurrection glory of Christ exceeds the glory of Adam as heaven exceeds the earth (dust) 1Cor. 15:42-49.

### 4. THE SUBJECTS OF GLORIFICATION

Even though all people will be resurrected, the Bible never refers to unbelievers receiving either immortality or glorification. Their state is the “second death” (Rev 2:11 etc).

## **5. THE CONTENT OF GLORIFICATION**

In simplest terms this must be the sharing with us of all Christ is, and is for us : 'we shall be like him' . Erickson (C.T. pp. 1010-1013) makes the following points. Glorification will include :

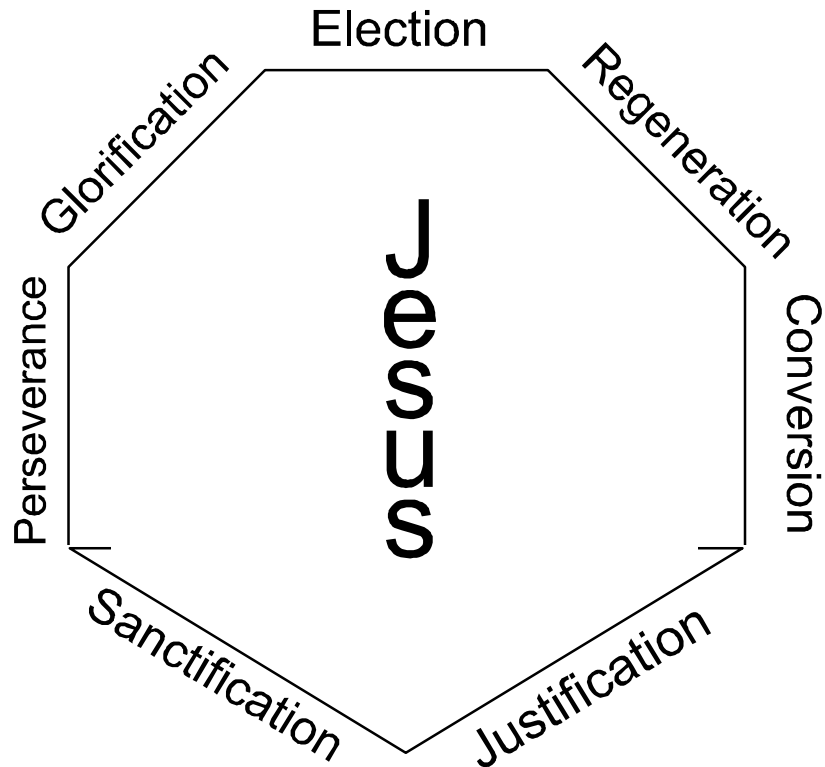
1. The glory of the public vindication of the believer at the Last Judgment  
(Rom. 5:9-10 : Matt 25:31-46)  
N.B. Justification is the re-instatement of glory.
2. The moral and spiritual perfection of the believer 'holy and blameless' (Col. 1:22 cf. Eph. 1:4 ; Jude 24 ; 1 Cor. 1:8 ; Phil. 1:9-11)
3. The fulness of the knowledge of God (1Cor. 13:12) N.B. as reflected or responsive glory, the glory of a creature and a son, the glory of humanity and of God must coincide.
4. The glorification of the body (Phil. 3:20-21 ; 2 Cor. 5:1-5 ; 1 Cor. 15:38-50)  
- incorruptibility, power, spiritual.
5. Sharing in the glory of the new creation (Rev. 21:1 ff)

## **6. PREPARATION FOR GLORIFICATION**

1. God prepares glory for us (1 Cor 2:9).
2. God prepares us for glory (Rom 9:23).
3. Glory is the inheritance of God's children (Rom 8:17).
4. Glorification should be sought (Rom 2:7), and it will be wrought in us as it was wrought in Christ, by suffering and affliction (Rom 8:17; 2 Cor 4:17; 2 Tim 2:10-11).

# SALVATION SUMMARY

The life of Christ is the content of our salvation



DIMENSION OF SALVATION	LIFE OF JESUS	LIFE OF CHRISTIAN
ELECTION	Chosen before creation (1Pet 1:20 etc)	Chosen 'in Christ' (Eph 1:4)
REGENERATION	Incaruate by Spirit (Luke 1:35)	New life in Christ (Jn 1:12, 3:3ff)
CONVERSION	Baptism : identifies with sinners (Mt 3:15)	Faith - Repentance to him (Acts 2:36 16:33),
JUSTIFICATION	Resurrection (1 Tim 3:16)	Christian beginning (Rom.4:25, 5:1)
SANCTIFICATION	Cross (John 17:17-19)	Event & process in him
PERSEVERANCE	Indestructible life(Heb 7:16,25)	Endure to end through him (Mt 10:22)
GLORIFICATION	Return to Father (Phil 2:10-11)	Our resurrection with him (Col.3:4)

