

SALVATION

REVIEW:

1) Do you remember why we need to be saved? _____
_____ (Romans 3:23; 6:23)

- a) What is sin? _____
- b) What is a sin of omission? _____
- c) What is a sin of commission? _____
- d) What does every sin deserve? _____
- e) What is the curse of God? _____
- f) Can anyone go to heaven under the curse of sin? _____

answers:

- a) trust, put faith in, depend on; b) Jesus and His death on the cross alone (Acts 4:12); c) to be pronounced good by God; d) having a change of heart to hate & forsake sin; e) openly admitting love for Him & living for Him (Romans 10:9); f) a desire to follow and obey Him with your whole heart;

2) Does that mean that even good people need to be saved? _____
Why? _____ (Ephesians 2:8, 9)
So, can we earn salvation by doing things for God? _____
If we can't earn Salvation, how do we get it? _____
_____ (Romans 6:23; 10:9, 13; John 3:16)

SALVATION:

Now that we know we are all sinners, lost, and under the curse of God, you should have the same question as the Philippian jailer, who asked, "*What must I do to be saved?*" (Acts 16:30)

- 1) What was the answer to the jailor's question? _____
_____ (Acts 16:31)
- a) What does it mean to believe? _____
 - b) Who is the only one we can trust in for salvation? _____
- 2) What did Jesus do that we can trust and depend on for forgiveness?
_____ (Isaiah 53:4-6; 1 Peter 2:24)
- 3) How are we justified? _____ (Romans 5:1)
- a) What does it mean to be justified? _____
- 4) What else must happen when we come to Jesus? _____
_____ (Luke 1:15; 13:3; Acts 2:38; 17:30; 26:20)
- a) What does it mean to repent? _____
 - b) How do we confess Jesus? _____
 - c) What does it mean to be a disciple of Jesus? _____

answers:

- a) any thought, word or deed that breaks God's law; b) not being or doing what God wants; c) doing what god has forbidden
d) the wrath and curse of God; e) eternal death and separation from Him in hell; f) No;

SALVATION TERMS

The term salvation which is found in the Bible is of the most dear and important to true Christians everywhere. There is a real danger of taking this beautiful word and forgetting the incomprehensible depth and meaning it represents.

Christians ought to know the greatness of what the Lord Jesus accomplished for them on the cross. We also must remember never to stress one doctrine or aspect of salvation over another. This always leads to serious errors in how we view this greatest of gifts. Each truth must be considered and pictured in its right relation to every other truth.

PROPITIATION – that accomplishment of Christ’s work on the cross toward God, where God’s fury and wrath toward sinners was and is appeased.

REDEMPTION – the accomplishment of the cross towards sin, where He paid the ransom price for our slavery to sin.

RECONCILIATION – accomplishment of the cross toward man, where he is changed in his unacceptable condition before God.

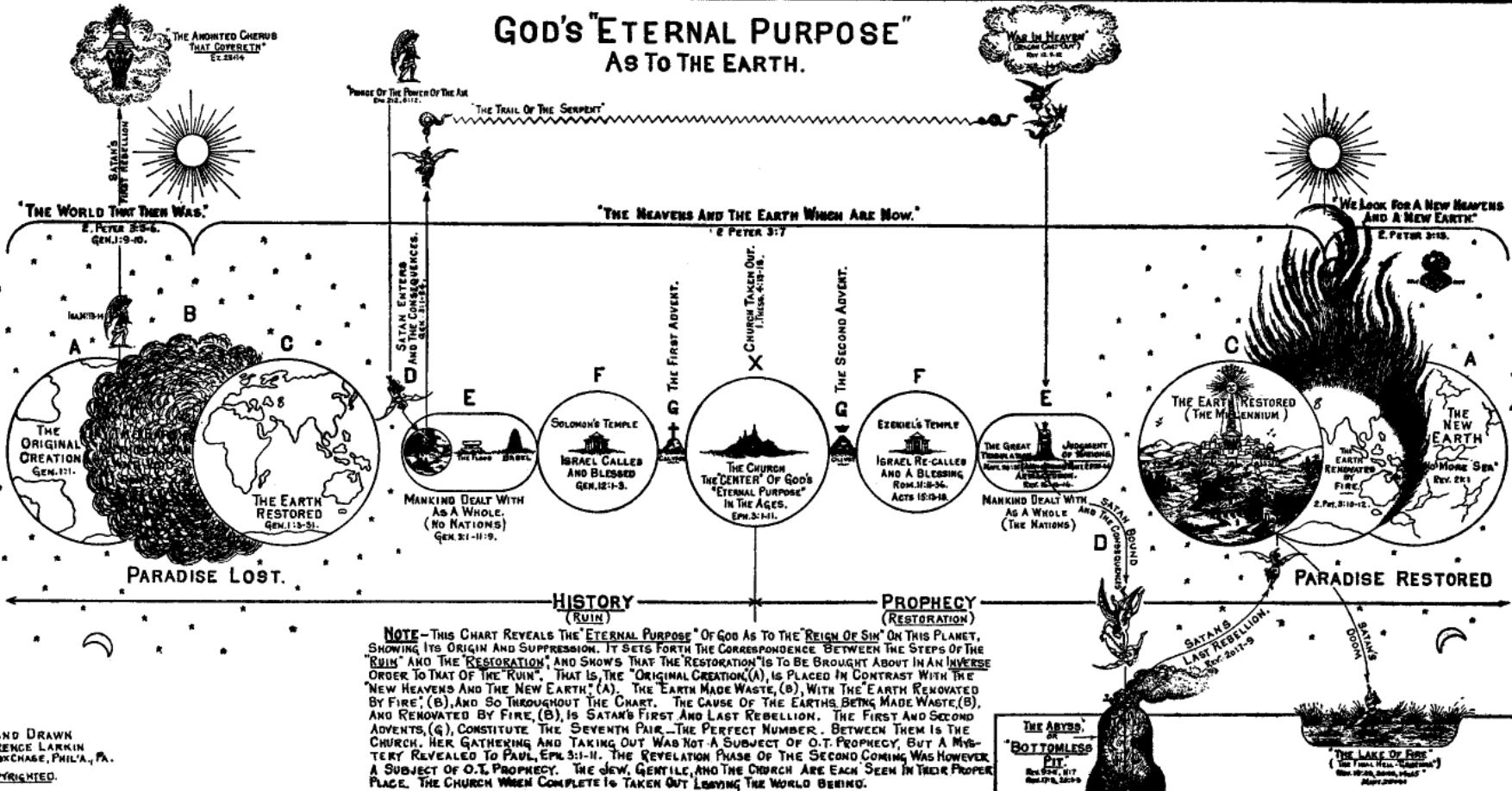
FORGIVENESS – Must be understood in terms of sin. Sin is how we’re seen before God. When we are found in Christ, that sin is eradicated once and for all. All our sins are forgiven, past, present and future before God.

REGENERATION – That act of God where those found in Christ are put into His family, born again, quickened, made new creatures and totally recreated.

JUSTIFICATION – That act of God where He declares righteous all those found in Christ. Not to be confused with forgiveness where sin is taken away, here righteousness is added.

SANCTIFICATION – That act of God where He makes us holy, first positionally, than experientially, and finally ultimately in glory.

GOD'S "ETERNAL PURPOSE" AS TO THE EARTH.



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Salvation – Soteriology – A Semi-Deep Dive

Salvation – Definition of Salvation

Salvation is defined by three aspects:

A Gracious Act of God (Eph. 2:8-9; Acts 15:11)

“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.”

A Deliverance [from Sin] (Rom. 6:18, 22)

“And having been freed from sin, you became slaves of righteousness ...But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life” (Rom. 6:18, 22).

A Relationship Restored (Rom. 5:1, 10)

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ ...For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life” (Rom. 5:1, 10).

The Necessity of Salvation (John 3:5-7)

The Holiness of God (Hab. 1:13; Ex. 15:11)

God’s Holiness: “Your eyes are too pure to approve evil, and You can not look on wickedness with favor” (Hab. 1:13).

The Sin of Man (Rom. 3:23; 1 Cor. 6:9-10)

“For all have sinned and fall short of the glory of God.”

Human Inability (Eph. 2:1-10)

Humans are ...lost (Luke 19:10), perishing (2 Cor. 4:3), helpless (Rom. 5:6), enemies of God (Rom. 5:10; 8:7-8), dead in sin (Eph. 2:1), futile-minded and hard-hearted (Eph. 4:17-19).

Election

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.”

Election (Eph. 1:4)

Election is “that eternal act of God whereby He, in His sovereign good pleasure, and on account of no foreseen merit in them, chooses a certain number of {persons} to be the recipients of special grace and eternal salvation” (Berkof 114). God’s intentional choice to seek out some from among the lost.

The Bible teaches (Ryrie 362-3 63):

God’s election is grounded in His own being.

- God's election was of individuals.
- God's election was not based on foreknowledge.
- God's election was before the foundation of the world.
- God's election does not result in the salvation of people.
- God's election is purposeful, not capricious.

Calling: Elements of the Gospel Call

"The offering of salvation in Christ to people, together with an invitation to accept Christ in repentance and faith, in order that they may receive forgiveness of sins and eternal life" (Hoekema 68).

Explanation of the Gospel

- The fact of human sin: all have sinned (Rom. 3:23).
- The penalty for sin is death: "For the wages of sin is death" (Rom. 6:23).
- Jesus Christ died (was buried and rose again) to pay the penalty for our sin (1 Cor. 15:3-5; Rom. 5:8).
- "Believe!" (Matt. 11:28-30; Acts 20:21; John 6:29; John 3:16)

Invitation and Command to Respond in Repentance and Faith

- "Peter said to them, '**Repent, and** each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit' "(Acts 2:38).
- "Therefore repent and return, so that your sins may be wiped away" (Acts 3:19).
- "Or do you [not know] that the kindness of God leads you to **repentance?**" (Rom. 2:4) .
- "For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation" (2 Cor. 7:10; Acts 2:37-38; 3:19; 5:3 1; Rom. 2:4; 2 Cor. 7:10) .

Promise of Forgiveness and Eternal Life

- Salvation is freely and sincerely offered to all.
- "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

"The doctrine of the gospel call is important, because if there were no gospel call we could not be saved" (Rom. 10:4; Grudem 695).

The Effectual Call

While there is a *universal* call to all humanity in the message of the gospel, it will be *effectual* only for some: those whom God has elected to eternal life.

The effectual call is the "act of God, speaking through the human proclamation of the gospel, in which He summons people to Himself in such a way that they respond in saving faith" (Grudem 693).

- God's work—The Holy Spirit is "the only efficient agent in the application of redemption" Westminster Confession IX, 3; John 3:6-8) .
- God's means—the preaching of the Word (Rom. 10:17).

"So faith comes from hearing, and hearing by the word of Christ" (Rom. 10:17).

Soteriology

*I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me
It was not I that found Thee, O Savior True
No, I was found of Thee. —Anon., c. 1904*

Soteriology is “the doctrine of salvation.” The word *soteriology* comes from the Greek *soter*, which means “Savior.” “Theologically, salvation is a blanket term for all that takes place spiritually in people when they trust in the Lord Jesus as their Savior from sin. A theological description of salvation is this: Salvation is the gracious work of God whereby He delivers gospel believing sinners from the guilt, penalty, and ruin of their sins and from bondage to their spiritual enemies and their works; brings them into a right, vital relationship with Himself~ and bestows upon them the abundant benefits of His grace” (Barackman 329).

Arminianism vs. Calvinism: Views of Salvation

Arminianism

Arminianism is named after James (Jacobus) Arminius (d. 1609), a Dutch theologian who reacted against the Calvinist views current in his day in the Netherlands. John Wesley is perhaps the best-known exponent of this position.

Calvinism

Calvinism is named after John Calvin (d. 1564), a French-Swiss theologian who is one of the acknowledged magisterial Reformers (with Luther et. al.). The system that bears his name was articulated by his followers based on his teachings.

A Brief History

The Reformation quickly spread to the Netherlands in the middle years of the sixteenth century (1500s). At first, Lutheranism was embraced by the independent-minded Dutch people; however, by the later years of the sixteenth century Calvinism was in the ascendancy. (The Dutch were striving for political independence from Catholic Spain at the same time.) The Dutch Calvinists wrote the Belgic Confession (1561) and the Heidelberg Catechism (1563) as expressions of their “Reformed Theology.” Some theologians reacted negatively to the teaching in these and other Calvinistic writings—in particular J. Arminius, who wrote his anti-Calvinist Declaration of Sentiments in 1608. In 1610, the followers of Arminius presented the ecclesiastical authorities in the Netherlands with a “Remonstrance” (protest), which sought to revise the Belgic Confession and the Heidelberg Catechism in line with the views of Arminius. A synod (general meeting of theologians and clerics) was held in the city of Dort in 1618 and 1619, and the views of the Remonstrants (as they were called) were considered. They had articulated their views in five points:

1. Free will or human ability
2. Conditional election
3. General atonement
4. Resistible grace
5. Falling from grace; salvation can be lost

A more detailed description of Arminian theology as presented to the Synod of Dort is described below:

- Election and reprobation are founded on foreseen faith or unbelief. This falls under (2) “conditional election.”
- Christ’s death is for all, but only believers enjoy His forgiveness. This falls under (3) “general (unlimited) atonement,” or “general redemption.”

- Fallen man cannot do good or achieve saving faith without the regenerating power of God in Christ through the Holy Spirit.
- Grace is the beginning, continuation, and end of all good, but is not irresistible. In other words, man has (1) “free will” and, by the assistance of the Holy Spirit, “human ability.” Furthermore, (4) “grace is resistible.”
- Grace can preserve the faithful ...but Scripture does not clearly say one (having been saved) may not fall from grace and be lost. This falls under (5) “salvation can be lost.”

TULIP

At Dort, the Calvinists responded to the Remonstrant’s with five points; these points can be identified using the acronym *TULIP*:

T—Total Depravity

Because of the Fall, man is unable in and of himself to savingly believe the gospel. The sinner is dead (Eph. 2:1; Cot. 2:13), blind (2 Cor. 4:4), and deaf (Jer. 5:21; Ezek. 12:2; Matt. 13:13) to the things of God. His heart is sinful and desperately corrupt (Jer. 17:9). His will is not free, but in bondage to his evil nature (Rom. 8:7-8; Eph. 4:17-19; Rom.6:17-18).

U—Unconditional Election

God’s choice of certain individuals to salvation before the foundation of the world rested solely in His own sovereign will (Eph. 1:4; Rom. 8:28-30), not on foreseen faith or merit of any sort in the sinner.

L—Limited Atonement

This point is perhaps better expressed as “particular redemption.” Christ’s redeeming work was intended to save (the cross was designed to save) the elect and actually secured their salvation (John 10:11, 14-18; Eph. 5:25-26).

I—Irresistible Grace

In addition to the “gospel call,” the Holy Spirit extends an “effectual call” such that the elect will certainly respond to the proffered salvation in Christ. This call cannot be resisted but is not by that coercive, rather the Holy Spirit draws the elect to new life in Christ (Rom. 8:29-30; John 6:44; Eph. 2:1, 5).

P—Perseverance of the Saints

All those who are elect and redeemed and saved will be kept by the power of God through the ministry of the Holy Spirit and will be glorified (Rom. 8:30, 31-39; Eph. 4:30); they are said to *have* eternal life (John 6:47; John 10:27-30).

Ordo Salutis

The question of the “ordo salutis” or “order of salvation”: No little controversy has been occasioned by this question. The best way to think of how regeneration, conversion, (repentance, faith), justification, adoption, and other aspects work together is not in terms of “temporal order” but in terms of God’s working and man’s response to God’s working; “causal order.” In other words, we should not think of salvation as a series of “temporal steps” or “stages” but “rather of a marvelous work of God’s grace—a *way of salvation*—*within* which we may distinguish various aspects” (Hoekema 16, see chart).

Lesson 9 Salvation

Regeneration

The Greek term for regeneration is *ispalingenesia from palm*, which means again + *genesis*, which means birth (Mart. 19:28). Regeneration is that work of God the Holy Spirit in which He imparts new spiritual life into those who were spiritually dead.

What Does This Mean?

It is totally a work of God (John 1:13; Ezek. 36:26-27). “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, **but of God**” (John 1:12-13; Grudem 699-700; Hoekema 104).

It is instantaneous and below the level of consciousness—”mysterious” says Wayne Grudem (Grudem 701). We are not aware of regeneration: it is “mysterious.”

It is a supernatural change: we are “new creatures.”

We have a new *nature, self mind, heart, and will*, among other things. “Therefore, if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come” (2 Cor. 5:17).

- New nature: “divine nature” (2 Peter 1:4) “new self” (Eph. 4:24) “new creature” (2 Cor. 5:17).
- New life: “new mind” (1 Cor. 2:16); to know God (intellect), “new heart” (Rom. 5:5); to love God (emotions), “new will” (Rom. 6:13) to obey God (will).

Conversion and Repentance

What Is Conversion?

- “Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust [believe] in Christ for salvation” (Grudem 709).
- Conversion is “turning” from sin to God (1 Thess. 1:9).
- Conversion is a work of God—”He who began a good work in you” (Phil. 1:6); conversion is a work of man—”Turn, turn from your evil ways.” (Ezek. 33:11).
- As noted, conversion is repentance and faith.

What Is Repentance?

Repentance stems from two key terms:

Metanoia—a change of mind

“For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation” (2 Cor. 7:10).

Epistrepho—a total change of behavior

...how you turned to God from idols to serve a living and true God” (1 Thess. 1:9; Hoekema 124-127).

“Repentance is a heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ” (Grudem 713).

- An intellectual aspect—recognition of sin for what it is and what it does (to us) and what it means [before God] (Isa. 6:5).
- An emotional aspect—heartfelt sorrow for sin; remorse for its personal consequences *and* grief for the offense before God [anticipating the joy of forgiveness!] (2 Cor. 7:10).
- A volitional aspect—a turning from the practice of sin (actively!) and a turning *to* obedience of God; total commitment (Luke 14:33).

Faith

What Is Faith?

Two terms describe faith: *pistis*, which means “faith”; and *pisteuein* which means to “believe.” Together, these terms appear over 240 times in the New Testament.

A complex/many-sided concept in the New Testament; it involves several things: a knowledge of a body of truths, “the Faith” (Jude 3); assent to the veracity of a messenger (1 Thess. 2:13); and a leaning or resting on the message one accepts as true.

How Is Faith Described?

- It is called coming to Christ (John 6:37).
- It is portrayed as consuming (eating) Him (John 6:51).
- It is pictured as drinking Him (John 4:14).
- It is depicted as abiding in Him (John 15:5).

What Does This Mean?

There are three elements of faith:

Notitia = **Knowledge of the Truth**

“It is necessary to have some knowledge of who Christ is and what He has done” (Grudem 709; Rom. 10:14).
But, this is not enough!

Assensus = **Assent, Acceptance of the Truth**

Knowing the “facts about” Christ (His death, burial, resurrection) is necessary but not enough! Even knowing “the meaning” of the facts (His death is an atonement for sin, His resurrection verifies His claims) is not enough—one must give assent that the facts are objectively true and the meaning of the facts is also true, valid. (He really died and that death paid the penalty for sins. He really rose, and that resurrection was the confirmation of His claims and the guarantee of His promises.)

Fiducia = **Trust, Commitment to, Leaning upon the Truth**

But even that is not enough! “In addition to knowledge of the facts of the gospel and approval of those facts, in order to be saved I must ...depend on Jesus to save me.” “Saving faith is trust in Jesus Christ as a living person for forgiveness of sins and eternal life with God” (Grudem 710). It is “Personal Trust!”

Lesson 9 Salvation

Justification (Imputation)

It is impossible to overstate the importance of the doctrine of justification by *faith* alone. Martin Luther said that this doctrine was the article upon which the church stands or falls. John Calvin wrote, in the *Institutes* (Book I, chapter xi, section 1) that the doctrine of justification by faith is “the main hinge on which [true] religion turns.” “The primary issue in the Protestant Reformation was a dispute with the Roman Catholic Church over justification. If we are to safeguard the truth of the gospel for future generations, we must understand the truth of justification” (Grudem 722).

Terms

The Hebrew term is *tsadaq*, which means “to make righteous” (Deut. 25:1; Prov. 17:15); the Greek term is *dikaioo*, which means “to declare, pronounce one righteous.” Neither term has the idea of “making one actually righteous” but rather the idea is “one is legally declared righteous” [considered, reckoned, credited, Greek *logizetai*, with righteousness (Gen. 15:6; Rom. 4:3, 5; Gal. 3:6).

“Justification may be defined as that gracious and judicial [in the sense of legal] act of God whereby he declares believing sinners righteous on the basis of the righteousness of Christ which is credited to them” (Hoekma 172).

Background

Old Testament

The Old Testament background comes from: Genesis 15:6; Deuteronomy 25:1

Abraham believed in (had faith in the promise of) God.

The judges in the Old Testament were to “justify the righteous and condemn the wicked” that is, in a courtroom (or similar legal setting) those with the legal authority were to “announce,” or “declare,” or give the verdict pronouncing who was innocent and who was guilty. The “verdict” alone, being a mere statement or assertion, does not “make a person guilty,” or “make a person righteous.” The verdict is a declaration of the “true-in-the-sight-of-the-law” state of the person.

New Testament

“From this key verse [Rom. 3:21-28] we learn a number of things about justification.”

- The roots of the doctrine of justification are in the Old Testament (v. 21); see also Romans 4.
- The appropriation of this justification is by faith alone, not by works of the law (v. 22, v. 28); in verse 28, Luther added the German word *allein*. “Das der Mensch gerecht wird ohne des Gesetzes Werke, allein durch den Glauben.”
- The necessity for this justification—“all have sinned” (v. 23).
- The basis of this justification is the atoning work of Christ (vv. 24-25). (Recall our discussion of the Atonement.)
- The “rightness” of this justification” (v. 26). Note: God does not just “wink at sin” He deals with it, judicially and finally in/by the sacrifice of Christ, the shedding of His blood! “Just and Justifier!” Also “must see” verses include Galatians 2:15-16.

Roman Catholic Concept of Justification

Justification is an infusion of grace which results in a change of man’s nature such that he can merit God’s favor (Catechism of the Catholic Church 482-483).

- “Justification establishes cooperation between God’s grace and man’s freedom.”

- “Justification is conferred in baptism.”
- “Justification entails the sanctification of [a man’s] whole being.”

– This concept confuses justification and sanctification! The Council of Trent (1546-1547) specifically condemned (Canon 11)—justification by faith alone!

Complete Biblical Concept of Justification

- The doctrine of justification presupposes a recognition of the reality of God’s wrath.
- Justification is a declarative or judicial act of God, not a process.
- Justification is received by faith alone and is not in any way merited by our good works.
- Justification is based on the substitutionary work of Christ for us.
- Justification involves the imputation of Christ’s righteousness to us.
- In justification, God’s mercy and justice come together.
- Justification can never be separated from sanctification; **but**, these are distinct aspects of our salvation!

imputation

imputation comes from the Greek term *logizomai*, which means “to reckon”; it is a legal term which means to reckon, consider the guilt (of Adam to his posterity; Rom. 5:12-21) or the righteousness (of Christ to believers; Rom. 4:6, 11) to be “credited” to the account of another.

It is illustrated in the letter to Philemon in Philemon 1:18. Paul tells his disciple, Philemon, to put any debts accrued by the runaway slave Onesimus “to my account.”

“Here we see how Paul layeth himself out for poor Onesimus, and with all his means pleadeth his cause with his master and so setteth himself as if he were Onesimus, and had done wrong to Philemon. Even as Christ did for us with God the Father, this also doth Paul for Onesimus to Philemon. We are all His Onesimi, to my thinking.” —Martin Luther

Adoption

Adoption is an act of God whereby the believer is received into a relationship with God such that the believer has the position of an adult son. Adoption happens as a benefit or blessing of our justification and redemption (Gal. 4:5).

The Greco-Roman Background

- Adoption conferred the *legal rights and privileges* of a legitimate heir.
- Adoption was *irrevocable*.
- I, Horion, acknowledge that I hold and consider [the child] as my true son with regard to maintaining for him the rights of succession to my estate. It shall not be lawful for me to cast him aside ...It shall not be lawful for us, Heracles and Isarion, to reclaim the child from you, Horion, because we have once and for all given him over to you for adoption.”—Roman adoption agreement, AD 335

The Biblical Teachings

“God sent forth His Son ...so that He might redeem those who were under the Law, that we might receive the adoption as sons. Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’ Therefore you are no longer a slave, but a son; and if a son, then an heir through God” (Gal. 4:4-7; cf. Rom. 8:15-17).

“He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will ...“(Eph. 1:5-6).

Benefits of Adoption

- Adoption is that act of God whereby the believer is received into relationship with Him.
- We are made God’s own; we are showered with His tender care.
- The believer, who had been alienated from God, is now given the status of a legitimate child.
- Adoption is a benefit and blessing of our justification and redemption in Christ.

In Summary

- We are no longer children of wrath but we are children of God (Eph. 2:3).
- We have the privilege to approach the throne of grace (Heb. 4:16).
- We enjoy the blessings of God’s protection and care (Matt. 6:25-34).
- We have the rights and blessings of sons (Rom. 8:15).
- We may experience “Fatherly discipline” (Heb. 12:5-11).

Sanctification

“We may define sanctification as that gracious operation of the Holy Spirit, involving our responsible participation, by which he delivers us from the pollution of sin, renews our entire nature according to the image of God, and enables us to live lives pleasing to Him” (Hoekema 192).

Scripture: Philippians 2:12-13; Ephesians 2:8-10!

The terms: “saints” = “set-apart ones,” from Greek *hagios*, which means “holy”; “sanctify” = set-apart; “to make holy”

The concept: “to be set-apart from the evil practices of this world” and “to be set-apart to God”

- Saints = “set apart ones,” from Greek *hagios*, holy
- “Sanctify” = to set apart, to make holy
- The concept is *twofold*: to be set apart from sin, and set apart to God.
- “So then, my beloved ...work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure” (Phil. 2:12-13).
- “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; **not as a result** of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them” (Eph. 2:8-10).

The Process of Sanctification

Positional: We are clean.

“To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling ... (1 Cor . 1:2).

Experiential: We must stay clean.

“Walk by the Spirit, and you will not carry out the desire of the flesh” (Gal. 5:16).

Final: We will be perfect.

“Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is” (1 John 3:2).

Explanation—Aspects

- Positional or Definitive (1 Cor. 1:2 [they are called “saints”]; Romans 8:1-2)
- Experiential or Progressive (1 Peter 1:15; Gal. 5:16-25)
- Ultimate (1 John 3:1-3)

Perseverance

“I give them [my sheep] eternal life, and they shall never perish, and no one shall snatch them out of my hand” (John 10:28).

“Being confident of this very thing, that He who began a good work in you will perfect it until the day of Jesus Christ” Phil. 1:6).

“Who will separate us from the love of Christ? ...For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:35, 38-39).

Perseverance in Relation to Salvation

- “They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace (justification and positional sanctification); but they shall certainly persevere therein to the end, and be eternally saved” (Westminster XVII, 1).
- Eternal Security of the Believer = “the work of God that guarantees that the gift of salvation, once received, is forever and cannot be lost” (Ryrie 379). This expression rightly puts the emphasis on God’s activity (Phil. 2:13).
- Perseverance of the Saints = “The doctrine of perseverance is the doctrine that believers *persevere*; it cannot be too strongly stressed that it is the *perseverance* of the saints ...It is not at all that they will be saved irrespective of their perseverance or their continuance [in the faith], but that they will assuredly persevere” (Murray 154-155). This expression rightly emphasizes that the believer is not passive but quite active in persevering in the faith (Phil. 2:12).
- So, “the doctrine we are now considering is the doctrine that believers *persevere*; it is only through the power of God that they are able to persevere, to be sure, but they do persevere. The security of believers is inseparable from their perseverance” (Hoekema 236). When God does a work of grace, He does it!
- Perseverance is “that continuous operation of the Holy Spirit in the believer, by which the work of divine grace that was begun in the heart, is continued and brought to completion” (Berkof 546).

Terminology

“Eternal Security of the Believer”

- “The work of God that guarantees that the gift of salvation, once received, is forever and cannot be lost” (Ryrie 379).
- This term rightly emphasizes security as God’s own work.
- “For it is God who is at work in you, both to will and to work for His good pleasure” Phil. 2:13).

“Perseverance of the Saints”

- It is the *saints* who do the persevering. We make effort!
- “It is only through the power of God that they are able to persevere, to be sure, but they do persevere. The security of believers is inseparable from their perseverance” (Hoekema 236).
- “Work out your salvation with fear and trembling” Phil. 2:12).

Consider 1 Peter 5: 10b: “The God of all grace, who called you to eternal glory, will Himself perfect, confirm, strengthen and establish you.”

- It is *all* grace!
- It is based on His calling!
- This calling was to *eternal glory*!
- It is He Himself who is accomplishing this.
 - He will *perfect and confirm*.
- He will *strengthen* (this obviously implies you will be “doing something”).
- He will *establish* you.

“Once saved, always saved” is not the best way to express this doctrine. It might imply that one can make a mere profession and never “follow through” on it and still be eternally saved.

The Arminian/Wesleyan View

Those who hold to this view believe that full and final apostasy is possible for one who is a genuine believer. The believer may, “make a shipwreck of faith ...that he may fall, not only foully, but finally, so as to perish forever” (Wesley).

The Arminian maintains this view in order to retain the notion of the “freedom of the will” which undergirds much of his system (Enns 499-500).

- “The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy, yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away.”
- “For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame” (Heb. 6:4-6).

Those who hold this view look to several passages that seem to suggest one can be saved and then lost: Hebrews 6:4-6; 2 Peter 2:1, 20-21; Matthew 13:20-21.

BUT!!

The preponderance of scriptural evidence is on the side of perseverance:

- The statements asserting that the believer “has eternal life” (John 3:36, 5:24; 6:47).
- The promises of Jesus (John 6:35-40, 10:27-30).
- The statements of the apostles (Rom. 8:1, 35-39; Eph. 1:5, 13, 14; 1 Peter 1:3-5).

Assurance

Our Security

We believe in security because we know:

His **purpose**. God purposed to glorify the same people He predestined, called, and justified (Rom. 8:30).

His power. God's power matches His intention to save sinners (Eph. 1:11-12, 18-19).

His character. The character of the Triune God.

1. The Father

- His purpose is to glorify believers.
- He has the power to bring this to completion.

2. The Son

- His death and resurrection bought salvation.
- He presently intercedes for us before God.

3. The Spirit

- His ministry is one of indwelling and sanctifying us.
- He seals us for the day of redemption.
- He is the down payment of our eternal inheritance.
- We can never sin our way out of salvation!

Security Related to the Son

We believe in security because we know:

- His death and resurrection (Rom. 8:31-34)
- His present intercession (1 John 1:9-10; based on His High Priestly Prayer in John 17)

Security Related to the Spirit

We believe in security because we know that He regenerates, indwells, sanctifies, and seals us! (Eph. 1:13-14)

Assurance of Salvation

The divinely given confidence—the personal, subjective, and experiential certainty—based on the knowledge of the Word of God with respect to God's grace and promises, that one is indeed, a child of God and is saved (Rom. 8:16; John 20:31).

- “Now faith is the assurance of things hoped for, the conviction of things not seen” (Heb. 11:1).
- “These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life” (1 John 5:13; cf. John 20:31).
- “The Spirit Himself testifies with our spirit that we are children of God” (Rom. 8:16).
- Assurance of salvation is a feeling that may come or go.
- Salvation is not based on the feeling, but on the fact of Christ's atoning work. Salvation is **not** dependent on assurance!

Why Some Lack Assurance

Some people lack assurance because of a lack of knowledge of/obedience to the Word! Jesus said, “the one who comes to Me I will certainly not cast out.”

Some people lack assurance because of trials and sorrows. However, these are to be expected as a sign of God’s testing and discipline of His children.

Some people lack assurance because of sin. Instead of doubting your salvation, confess the sin and rejoice in your security in Christ!

Glorification

Glorification is the final stage in the process of our salvation. The glorified saint is fully and completely sanctified and conformed to the image of Christ. “As a theological term it is a synonym of immortality” (1 Cor. 15:53).

Glorification Is ... (1 John 3:1-3)

Instantaneous

- Our glorification is instantaneous.

Complete

- “There will be a moral and spiritual perfecting of the believer” (Col. 1:22).
- There will be a “fullness of knowledge” (1 Cor. 13:12).
- And, “there is also a glorification of the body” (Phil. 3:20-21).

Final

- “Thus we shall *always* be with the Lord” 1 Thess. 4:17).

Term Recognition Activity

Reference:	Verse:
Conversion	Our willing response to the gospel call, in which we sincerely repent of sins and place our trust [believe] in Christ for salvation.
Glorification	The final stage in the process of our salvation when a saint is fully and completely sanctified and conformed to the image of Christ.
Adoption	An act of God whereby the believer is received into a relationship with God such that the believer has the position of an adult son.
Regeneration	The work of God the Holy Spirit in which He imparts new spiritual life into those who were spiritually dead.
Justification	The gracious and judicial act of God whereby He declares believing sinners righteous on the basis of the righteousness of Christ which is

	credited to them.
Soteriology	The study of the doctrine of salvation.
Sanctification	The gracious operation of the Holy Spirit, involving our responsible participation, by which He delivers us from the pollution of sin, renews our entire nature according to the image of God, and enables us to live lives pleasing to Him.
Repentance	A heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ.
Election	The eternal act of God whereby He, in His sovereign good pleasure, and on account of no foreseen merit in them, chooses a certain number of [persons] to be the recipients of special grace and eternal salvation.