

A Systematic Theology for the 21st Century

Part 08 Soteriology

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Chapter 1 Soteriology Introduction

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb 2:3-4¹

There is no greater theme extending from Genesis to Revelation, in the Holy Bible, than that of so great salvation, or soteriology. “*Soterio*” is the Greek word for “*Salvation*”, and “*ology*” is a most thorough consideration of, a most thorough analysis of, a most thorough communication about a topic. It has been stated and defended in the section on Christology that the person of the Lord Jesus Christ is the greatest theme of the Bible. This section will effectively merge the doctrine of Christ and the doctrine of salvation to stand by that previous assertion, and still justify our assertion here that soteriology is the key theme. When one considers the salvation of man as the overspreading theme of the whole Bible, one finds every chapter, every verse and every line somehow interrelated to that theme. Such a task need not be daunting; it needs to be thorough, and it becomes a joyous revelation of God's grandest purpose.

Salvation necessitates three ingredients, a lost estate, a helplessness of, and a helplessness in, restoring that estate, and a savior who can restore the estate. Holy Scripture employs such a salvation on or in three perspectives, the lost estate of corporate mankind, the lost estate of a nation, Israel, and the lost estate of the individual. Consequently, salvation must needs be explored in all three ingredients, in all three perspectives. Thirdly, one must consider that the salvation of an individual, is not always focused on man's lost eternal soul; King David, for example, asked for the salvation of his integrity, the salvation of his peace of mind, and the salvation of his kingdom, et.al. An estate lost and in need of salvation, thus, may be a condition, a status, or a rank. It may be one's fortune, one's prosperity, or one's possessions. The word *estate* is often used in relation to an interest or ownership in land or property. Our main focus for salvation will be on man's lost estate with God, but there are other lost estates that need a savior. It behooves the Bible student to keep in focus what estate is in context for each scripture. It is marvelous that there may be many lost estates under consideration, but there is only one Saviour.

Chapter 2 Soteriology from a Bible Doctrine

There are many considerations to make a Systematic Theology's volume on Soteriology, the doctrine of So-Great-Salvation, a crucial element of a holistic systematic theology. A Systematic Theology must first have as its foundation a true Bible Doctrine. From that foundation a discourse may systematically analyze the doctrine keeping it pure from its detractors, and evaluating its fit into the larger arena of theology. Detractors from

1 Holy Bible.

truth are myriad from outside but internal sabotage comes from three major considerations. The Roman Catholic religion has always directly opposed Bible truth; the Protestant Reformers are supposed to have come back to Bible truth, but, subtly, they carry all the Roman error as concealed weapons; and, lastly, internal sabotage of God's salvation message is by the ecumenical Bible correctors who make a pretense of using textual criticism and modern language to "fix" what they say God was unable to preserve. These three are enemies to Bible doctrine, Roman, directly; Reformed, more subliminally; and Ecumenical Bible correctors, very shrewdly. Exposing their pernicious ways is not generally the focus of a Bible Doctrines book, and in a world where Bible doctrine is under constant attack, this type of systematic theology needs be developed. The solid Biblical doctrine that forms the basis for this systematic theology comes from Dr. Cambron.

There is no truer, or more thorough, published, Baptist, and Biblical doctrine than that of Dr. Mark G. Cambron.² His teaching on Bible Doctrine at Tennessee Temple Bible School thoroughly lays the foundation for this present work of systematic theology. His book, *Bible Doctrines*³ will, with the permission of the Cambron Institute,⁴ be given in block quotes throughout this effort. Cambron's book is readily available through <http://www.thecambroninstitute.org>, and it forms the foundational basis for this Systematic Theology.⁵

Believing in the verbal inspiration of the Holy Scriptures and believing that every single word is directly chosen by God, is a necessary start for defining and defending the doctrines extracted from Holy Scripture; that is what is presented by Dr. Cambron. Below, in a block quote of his book, is his extensive analysis of Soteriology: [block quote of Dr. Cambron's *Bible Doctrines* page 147-169 (Zondervan 185-210)]

2 Dr. Mark G. Cambron, B.A., M.A., Th.B., Th.M., Th.D., D.D., L.L.D., Litt.D., was one of the foremost theologians of our times. Born in Fayetteville, Tennessee on July 31, 1911. He was born-again in 1919. It was during a Billy Sunday campaign in Chattanooga that he trusted in the Lord Jesus Christ as his personal Savior. He served for many years at Tennessee Temple College (1948-59) with Dr. Lee Roberson and served as Dean of the College. From <http://www.thecambroninstitute.org> accessed 10/16/2013.

3 Mark G. Cambron, *Bible Doctrines*, 1954, Grand Rapids, Michigan, Zondervan Publishing House, 60-69.

4 The Cambron Institute, 35890 Maplegrove Road, Willoughby, Oh 44094.

5 It is noted and reproved in the Bibliology section of this work that Dr. Cambron's Bible Doctrines book recommends using the R.V., instead of the Holy Bible, 41 times for 54 Bible verses.

Cambron's Ch VI Soteriology - The Doctrine of Salvation

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SOTERIOLOGY (The Doctrine of Salvation)

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OUTLINE FOR CHAPTER VI SOTERIOLOGY

<p>I. Repentance. A. Citation. B. Explanation. C. Manifestation. D. Condition. E. Definition.</p> <p>II. Faith. Citation. Explanation. Donation. Centralization Production.</p> <p>III. Regeneration. A. Citation. B. Explanation. C. Compulsion. D. Condition.</p>	<p>IV. Justification. Citation. Explanation. Condition. Illustration. Manifestation.</p> <p>V. Sanctification. A. Citation. B. Explanation. C. Condition. D. Definition.</p> <p>VI. Adoption. A. Citation. B. Explanation. C. Origination. D. Consummation. E. Manifestation.</p>	<p>VII. Redemption. Citation. Explanation.</p> <p>VIII. Prayer. Affirmation. Delineation. Explanation. Stimulation. Illustration. Regulation. Condition. Limitation. Mediation.</p>
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Chapter VI SOTERIOLOGY Soteriology is the doctrine of salvation.

I. Repentance

A. Citation.

“In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand” (Matt. 3:1, 2). “Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand” (Matt. 4: 17). Paul testified “both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:21). “As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev. 3:19). See also Mark 6:12; Luke 24:47; Acts 2:38; 11:18; 26:20; II Peter 3:9.

To those who say that repentance is not to be preached today, and that it is not essential for salvation, we point out that repentance was preached by John the Baptist, the Lord Jesus Christ, and the Apostle Paul. Repentance was proclaimed *before* Pentecost, *at* Pentecost, and *after* Pentecost. “Except ye repent, ye shall all likewise perish” (Luke 13:5).

B. Explanation.

1. *It Is Not Reformation.* Repentance is wholly an inward act of the mind. To many people it means to turn away from their sins, but if that were so, this would be

reformation. Repentance is not doing something, as an act, for no man is saved because he gives up something. A man can turn away from his sins and still not be a Christian.

2. *It Is Not Contrition.* By this we mean that repentance is not agony of the soul for sin. Many folk in jail are sorry. Are they sorry for their crime? No. They are sorry because they were caught. We believe, however, that in a genuine case of repentance, the sinner will be sorry for his sin. Just being sorry for sin is not repentance, but it can *lead* to repentance. “Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death” (II Cor. 7:10).

3. *It Is Not Penance.* Penance is an expression of sorrow (by some act) that is done to pay for sin; it is something like a punishment.

4. *It Is a Change of Mind.* The literal meaning of repentance is “after-thought” or “reconsideration.” By “change of mind” we do not mean a “change of opinion”; a [p151] “change of mind” is the substitution of a new mind for the old. It is new in character.

True repentance is a change of mind which will lead to a change of action, but let us be warned that it is possible to have a change of action without a change of mind. A good example of repentance is found in Mathew 21:28, 29:

“But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went.”

Before anyone can be saved there must be repentance. There must be a change of mind about many things: sin, self, God and Jesus Christ. “The servant of the Lord” must instruct “in meekness . . . those that oppose themselves; if God peradventure will give repentance to the acknowledging of the truth” (II Tim. 2:25).

Making it a little stronger, repentance means not only a change of mind; it is the taking of one’s stand against himself and the placing of himself on the side of God. Thus, repentance is self-judgment.

C. Manifestation.

1. *Change in the Intellect.*
2. *Change of Feeling.*
3. *Change of Will.*
4. *Change of Action.*

D. Condition.

1. *Through the Goodness of God.* “Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Rom. 2:4). See also II Peter 3:9.⁶

2. *Through the Gospel of God.* “Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for [because of] the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:37, 38, 41).

3. *Through the Scriptural Teaching.* “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose

⁶ 2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

themselves; if God peradventure will give them repentance to the acknowledging of the truth” (II Tim. 2:24, 25).

4. *Through the Chastisements of God.* “Repent; or else I will come unto thee quickly [p152] and will fight against them with the sword of my mouth” (Rev. 2:16). See also Revelation 2:5; 3:3; Hebrews 12:6-11.

E. Definition.

Repentance is the work of God which results in a change of mind in respect to man’s relationship to God. It is neither sorrow nor penance, though penitent sorrow may lead to a change of mind. *Repentance is always an element of saving faith.*

II. Faith

A. Citation.

“The gospel of Christ ... is the power of God unto salvation to every one that believeth. ... For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith” (Rom. 1:17). “We conclude that a man is justified by faith without the deeds of the law” (Rom. 3:28). See also Matthew 9:22; Acts 26:18; Romans 4:5; II Corinthians 5:7; Ephesians 2:8; Hebrews 11:6; James 5:15; I Peter 1:5.

B. Explanation.

A good definition of faith is: confidence in others; reliance upon testimony. True faith is composed of the following:

1. *Knowledge.* One must be informed before he can have faith. This is true in the things of man, as it is in Christ. It is impossible to have faith in Christ without the Word.

“Faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). Sometimes we may ask for *more* faith, but this is out of order. To increase one’s faith, one has only to read more of the Word of God. Before a person can have faith, he must know it exists.

2. *Belief.* The second element of faith is belief. Everyone knows what belief means, that is, to accept it as the truth. People can know that there is a Saviour by the name of Jesus, and believe that He can save. Yet, this is not *saving faith*. To have faith in a chair, one must know that it exists, and believe that it can hold him up. Still this is not complete faith in the chair, until the third element is involved, and that is:

3. *Trust.* Trust is essential to faith in anything. It is most essential in saving faith. It is one thing to know that Christ died, and believe it; it is quite another thing to trust Him, the dying and resurrected Saviour, for salvation. Let us take the chair again for example: One can know that a chair exists, and believe that it can hold him up, but faith in that chair is not exercised until he sits in it. Are you completely *trusting* Christ for *your* salvation?

4. *Recumbency.* This means to wholly rely upon Christ. When one lies upon the bed, he fully relaxes upon it and rests. When we put our trust in Him, we should rely upon Him and rest. [p153]

C. Donation.

1. *By God the Father.* “I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Rom. 12:3).

2. *By God the Son.* Jesus is “the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2).

3. *By God the Holy Spirit.* “To one is given by the Spirit the word of wisdom . . . to another faith by the same Spirit; to another the gifts of healing by the same Spirit” (I Cor. 12:8, 9).

D. Centralization.

The object of faith is Christ, and He alone.

E. Production.

The end of faith is salvation. “By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph. 2:8, 9).

III. Regeneration

A. Citation.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:3, 5). We are “born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever” (I Peter 1:23). “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (I John 3:9). See also I John 2:29; 5:4, 18.

B. Explanation.

1. *It Is Not Reformation.* Some people think that by turning over a new leaf one becomes a child of God. Some men quit drinking because of a bad heart, not because they know it is sin against God. One could cease from *all* sin; yet this is not regeneration.

2. *It Is Not Conversion.* Many times we speak of regeneration as conversion, but, in reality, “conversion” means to turn around. Saved people can be *converted* (turned around) even after they are saved, as was Peter. He was saved long before the Lord Jesus had declared: “Simon, Simon, behold, Satan hath desired to have you, that he may sift [p154] you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art *converted* [turned around], strengthen thy brethren” (Luke 22:31, 32).

3. *It Is Not Confirmation.* Some churches, as they administer a certain ritual of the church, claim that the participants (usually children of twelve or thirteen years of age) receive the Holy Spirit with the anointing of oil. This is a false doctrine. One does not receive the Holy Spirit by any act of man, but upon receiving Christ as Saviour.

4. *It Is Not Water Baptism.* There is no saving faith in all the water of the world.

Someone may ask, then, “Why are we commanded to be baptized?” It is the answer of a good conscience toward God (I Peter 3:21b). It is an ordinance depicting the death, burial and resurrection of Christ, and nothing more.

5. *It Is Not Church Membership.* We are told in Hebrews 10:25 not to forsake “the assembling of ourselves together as the manner of some is.” However, this does not bring about change in a sinner’s heart. Remember, the word “church” means “a called-out company,” or “assembly.” Joining a human assembly cannot bring about salvation. Some people believe that the *Church* saves. Now translate this statement correctly: “The assembly saves.” Is there an assembly on earth which can give salvation? Is there a

called-out company which can make a person a child of God? *No!* There is no assembly that we would trust with the saving of our soul.

6. *It Is Not the Taking of the Lord's Supper.* There is no saving efficacy, or cleansing of sin, in partaking of the elements of the Lord's Supper. The Lord's Supper is taken only in remembrance of Christ and His work upon Calvary. We shall do this in remembrance of Him until He comes.

7. *It Is the New Birth.* "If any man is in Christ, there is a new creation: the old things are passed away; behold, they are become new" (II Cor. 5:17, R.V.⁷). "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (I John 2:29).

C. *Compulsion.*

Ye *must* be born again. It is a necessity declared by the Lord Himself.

1. *As Seen in the Depravity of Man.* "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit" (John 3:6). The words, "Ye must be born again," are better translated, "Ye must be born from above." Man must have a birth from above if he is to live some day in the heavens above.

2. *As Seen in the Universality of Man.* There is not a man anywhere but who has to be born again. "All have sinned, and come short of the glory of God" (Rom. 3:23).

3. *As Seen in the Holiness of God.* If one is to be received and made a child of God by a righteous and holy God, a great change must take place to make him holy. "It is written, [p155] Ye shall be holy; for I am holy" (I Peter 1:16, R.V.⁸).

D. *Condition.*

1. *The Divine Work.* The process of becoming a child of God is not by natural generation. Man cannot regenerate himself. It is not a matter of the human will, but of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which 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). Practically speaking, we had nothing to do with our first birth, and we can have nothing to do with the second birth.

2. *The Human Element.* While it is God who regenerates the believing sinner, yet there is one part that man plays; he must *believe!* "By grace are ye saved"; yes, but "through faith." "No man cometh unto the Father but by me." Yes, Jesus is the way, but the sinner must *come!* The sinner must *receive* Christ by his own faith. This is the human part. God does the rest.

IV. Justification

A. *Citation.*

We are "justified by his grace through the redemption that is in Christ Jesus" (Rom.

7 An accurate Bible states this verse, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The ecumenical translators who Dr. Cambron unwittingly trusted here misrepresented both the "he" who is a new creature, and the "all things" that are become new. Shame on him, and them.

8 The actual Bible states this verse, "Because it is written, Be ye holy; for I am holy." The ecumenical translators completely misrepresented the verse, took it out of the imperative voice, and made it a mere present tense "shall." Shame on Dr. Cambron for trusting them, and shame on them for twisting God's Words.

3:24). “The righteousness of Christ shall be imputed to us, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification” (Rom. 4:24,25). “Being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). “Such [thieves, covetous, drunkards, and the like] were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (I Cor. 6:11).

See also Romans 3:26; 5:9; Galatians 2:16, 17; Titus 3:7.⁹

B. Explanation.

To justify is “to reckon, to declare, or to show righteous.” To justify does not mean to make righteous. God declares the believer to be righteous; He does not make him righteous. Justification is a legal term: a good standing.

In the human law courts, the law is over the judge. If the judge is an honest and just judge, he can show no mercy. He must declare the defendant guilty, or not guilty, according to the law. In God’s law court, the believer, a guilty man, is brought before the judgment bar of God and is declared not guilty. God is over His law.

In a human law court, a guilty person may be pardoned, the crime forgiven but not paid.

In God’s law court this is not so. All sins must be paid for, and the sinner punished. Three things are incorporated in God’s justification.

1. *Forgiveness.* “He, whom God raised again, saw no corruption. Be it known you, therefore, men and brethren, that through this man is preached unto you the forgiveness [p156] of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13:37-39).

A Christian is not a pardoned criminal; he is a righteous man. God declares him so. He is one who has paid for his sins by another, his substitute, the Lord Jesus Christ. God never pardons apart from Christ.

2. *Imputation.* “Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile” (Ps. 32:2). “Blessed is the man to whom the Lord will not impute sin” (Rom. 4:8). “Until the law sin was in the world: but sin is no imputed when there is no law” (Rom. 5:13).

Imputation means to “put something against.” Therefore, the righteousness of Christ is put to the sinner’s account. All of the believer’s sins were put to Christ’s account — He paid them in full. In turn, His righteousness was put to the believer’s account, and he stands there, declared to be righteous.

3. *Fellowship.* “One God and Father of all, who is above all, and through all, and in you all” (Eph. 4:6). This is the fellowship of God and the believer as Father and Son.

Remember, God is Father only of His children, not of unbelievers.

C. Condition.

⁹ Rom. 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.... 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.... Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.... Titus 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

1. *Negative.*

a. *Not By Works.* “Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:4, 5). See also Romans 11:6.¹⁰

b. *Not By the Deeds of the Law.* “That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith” (Gal. 3:11). See also Romans 3:20; Galatians 2:16.¹¹

2. *Positive.*

a. *By God.* God set forth Christ Jesus “to declare... his righteousness: that he might be just, and the justifier of him which believeth in Jesus” (Rom. 3:26). See also Romans 8:33.¹²

b. *By Grace.* “Being justified by his grace, we should be made heirs according to the hope of eternal life” (Titus 3:7). See also Romans 3:24.¹³

c. *By Blood.* “Being now justified by his blood, we shall be saved from wrath through him” (Rom. 5:9). See also Romans 3:24, 25.¹⁴

d. *By Faith.* “Being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

e. *By Resurrection.* Faith shall be imputed to us for righteousness “if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification” (Rom. 4:24, 25). [p157]

D. *Illustration.*

1. *Abraham* (Rom. 4:1-5).

2. *David* (Rom. 4:6-8).

3. *Noah* (Heb. 11:7).

E. *Manifestation.*

1. *In Works.* “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God” (Jas. 2:21-23). The evidence of salvation is gratitude, which is good works. Many times the good works are very, very weak, but God accepts the will that is behind them.

2. *In Experience.* “Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad

10 Rom 11:6 *And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*

11 Romans 3:20 *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.... Gal. 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

12 Rom. 8:33 *Who shall lay any thing to the charge of God's elect? It is God that justifieth.*

13 Rom. 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus.*

14 Rom 3:25 *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.*

in our hearts by the Holy Ghost which is given unto us” (Rom. 5:1-5).

V. Sanctification

This is one phase of salvation which is very much confused today. The Bible student will be surprised at what God has to say about sanctification. Much is said about experience, and we believe in experience; but let us be cautious and let the Word of God interpret our experience, rather than our experience interpret the Word of God.

A. Citation.

“This is the will of God, even your sanctification, that ye should abstain from fornication.

. . . For God hath not called us unto uncleanness, but unto holiness” (I Thess. 4:3, 7). “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you and peace” (I Cor. 1:2). “Both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren” (Heb. 2:11). “Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14). See also I Peter 1:2; John 17:17; Exodus 13:2; Jeremiah 2:3; Ephesians 1:1. The words “sanctification, holiness, and saints” all come from the same root. [p158]

B. Explanation.

1. *It Is Not a Betterment of the Flesh.* Never does it say in Scripture that the work of the Holy Spirit is to improve the old nature. The natural man cannot understand the Holy Spirit. How could the natural man be improved by the Spirit? This is hard to say, but nevertheless, it is true, that the flesh of the believer is no better than the flesh of the sinner. The Scriptures say, “Mortify the deeds of the flesh.”

2. *It Is Not the Eradication of the Sinful Nature.* There are those who contend that a believer may have a purifying experience that will burn out all carnality, thus rendering him sinless, incapable of committing sin. We do not deny such an experience, but we caution the believer to prove his experience by the Word, rather than trying to prove the Word by his experience. Even though the Old Testament is written in the Hebrew, and the New Testament is written in the Greek, the words “sanctification,” “holy,” and “saint” all have the same root meaning.

To those who hold that sanctification is an experience by which the sinful nature is eradicated, let us turn to the Word and see how sanctification is used: “Thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy” (Ex. 40:10). Where is the eradication here? Did the altar have a sinful nature? Here is another example: “Moses said unto the LORD, The people cannot come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it” (Ex. 19:23). Did Mount Sinai have a sinful nature? “Let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them” (Ex. 19:22). How could priests eradicate their own sinful natures? “Say ye of him, whom the Father hath sanctified, and sent unto the world, Thou blasphemest; because I said, I am the Son of God” (John 10:36). Here Christ Himself is spoken of as being sanctified. There is no sinful nature here! “For their sakes I sanctify myself, that they also might be sanctified through the truth” (John 17:19). Does this mean eradication of the

sinful nature? Of course not. “The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy” (I Cor. 7:14). Is it possible that believing wives can eradicate the sinful nature from their unbelieving husbands? If sanctification means eradication from the sinful nature, explain the following: “Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (I Peter 3:15). Carnal Christians are sanctified; this does not speak of the eradication of the sinful nature (I Cor. 1:1, 2 with 3:1, 3).

3. *It Is Not Sanctimoniousness.* Sanctification is not an affected, or hypocritical devoutness; neither is it false saintliness. Sanctification is not marked by the wearing of a beard, or black stockings, and the like. You can tell whether saintliness is real or false.

4. *It Is Not a Second Blessing.* In II Corinthians 1:15 Paul speaks of wanting to give the Church a second benefit, not a second blessing. This epistle was written to people who were already sanctified (I Cor. 1:2 and 6:11). [p159]

5. *It Is “To Be Set Apart.”* The root idea always means “to be set apart,” or “separation.” To sanctify always means to set apart for a purpose, whether in respect to saint or sinner. Unsaved men can separate, or sanctify themselves unto sin. “They that sanctify themselves, and purify themselves in the gardens behind the tree in the midst, eating swine’s flesh and the abomination, and the mouse, shall be consumed together, saith the LORD” (Is. 66:17). Jesus sanctified Himself; to say He made Himself sinless is blasphemous. The Sabbath was sanctified, and we know that the Sabbath had no sinful nature.

Again we emphasize that the words “holiness,” “sanctification,” and “saint” all come from the same word meaning “set apart,” “separation.” The word “sanctify” in Exodus 13:2, and the word “holiness” in Psalm 29:2, and the word “saints” of Psalm 34:9 are the same word. The word “sanctify” of John 17:17, and the word “saint” of Philippians 1:1, and the word “holiness” of Hebrews 12:10 are all from the same word.

Sanctification, being set apart, is spoken of in three ways:

a. *Positional.* “Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (I Cor. 6:11).

We are sanctified the very moment we believe. The above Scripture declares that we are sanctified before we are justified, thus ruling out the second and third works of grace. “We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (II Thess. 2:13). Sanctification is first in order, absolutely. See also I Peter 1:2. God never allows us to work up to a position; He first places us in a position set apart to Him, and tells us to be true to that position. A saint truly is God’s man.

b. *Practical.* “Having therefore these promises, dearly beloved, let us cleanse ourself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (II Cor. 7:1). “Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen” (II Peter 3:18).

This is our present state of sanctification. A saint never grows up to sanctification, but grows *in* sanctification. Every believer is a saint; however, some believers do not act like saints. The living Christian still has the flesh in him and obeys it at times. Then God,

by Jesus Christ, through the Holy Spirit, metes out chastisement. See John 17:17; I Thessalonians 4:3; Hebrews 12:10; II Corinthians 3:18.

c. *Final*. Perfect sanctification will occur in the future at Christ's second coming.

“The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints” (I Thess. 3:12, 13).

C. *Condition*.

1. *The Divine Side*.

a. *Through God the Father*. “Sanctify unto me all the firstborn, whatsoever openeth [p160] the womb among the children of Israel, both of man and of beast: it is mine” (Ex. 13:2).

b. *Through Jesus Christ the Son*. “Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Heb. 13:12).

c. *Through the Holy Spirit*. “We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (II Thess. 2:13).

2. *The Human Side*.

a. *Faith in the Redemptive Work of Christ*. “Of him [God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (I Cor. 1:30).

b. *Study of and Obedience to the Word of God*. “Now ye are clean through the word which I have spoken unto you” (John 15:3).

c. *Through Yieldedness*. “I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness” (Rom. 6:19).

d. *Through Chastening*. “Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth...Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Heb. 12:6, 11).

D. *Definition*.

1. Sanctification is the work of Christ for the believer, which sets him apart for God.

2. Sanctification is that work of God in the believer, through the Spirit and the Word, which changes him into the image of Christ progressively.

3. Sanctification is the work of God which perfects the believer in the likeness of Christ by His appearing in glory.

VI. Adoption

A. *Citation*.

“Not only they [the whole creation], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Rom. 8:23). There are four other places in the New Testament where the word “adoption” is mentioned: Romans 8:15; 9:4; Galatians 4:4, 5; Ephesians

1:5.

B. Explanation.

The English word “adoption” has an entirely different meaning than the Greek word or the Oriental custom. The English word means to take a person from another family and [p161] make him legally one’s own son or daughter. The Greek word, however, means “placing as a son.”

In New Testament times, when the boy or girl was a minor, he or she differed little from a slave (Gal. 4:1). Upon the day appointed by the father, at the age from twelve to fourteen, a celebration was held declaring the child of age. Thus the boy or girl was made a son or daughter. A boy or girl was born into the family as a child; upon reaching majority, the boy or girl was declared a son or daughter. The same is true in the case of the believer. He is not adopted into the family of God; he is born into the family of God. By birth, he is a child of God; by adoption he *shall be* a son of God.

C. Origination.

“He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will” (Eph. 1:4, 5).

D. Consummation.

We are now only the *children* of God. “Ye are all sons of God, through faith, in Christ Jesus” (Gal. 3:26, R.V.¹⁵). We will become *sons* of God at the day appointed by the Father. At that time He will openly present us as the sons of God. We do not look like sons of God now, but some day the world will be able to recognize us as the sons of God.

This will take place at the second coming of Christ. “Not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body” (Rom. 8:23).

E. Manifestation.

1. *Delivered From a Slavish Fear of God.* “Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” (Rom. 8:15).

2. *Made Possessors of Sonship.*

3. *Made Subject to Both Privileges and Responsibility of Adult Sonship.*

VII. Redemption

The Bible is full of redemption. It is God’s character to save. He can destroy, but He loves to save. The theme of the Bible is Jesus Christ. The message of the Word is *redemption*.

A. Citation.

“If thy brother be waxen poor, and hath sold away some of his possession, and if any of [p162] his kin come to redeem it, then shall he redeem that which his brother

15 The actual Bible renders this verse, “For ye are all the children of God by faith in Christ Jesus.” One would better trust fifty-seven exceptional linguists who took seven years to exactly translate the whole Holy Bible, for determining where “children” should be used for the Greek *uios* and “by” should be used for the Greek *dia*. Do not trust ecumenical translators of 1881, and shame on Dr. Cambron for relying on them here.

sold...And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him" (Lev. 25:25, 47, 48). "Zion shall be redeemed with judgment, and her converts with righteousness" (Is. 1:27). "In whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace" (Eph. 1:7). See also Nehemiah 5:8; Colossians 1:4; Galatians 3:13; I Corinthians 1:30; Romans 8:23.¹⁶

B. Explanation.

There are four Hebrew words in the Old Testament that pertain to redemption, and all mean "to set free." The word "goel" is used two ways: first, the One who redeems; second, the act of redeeming. The "goel" was always a near kinsman. While the word "redemption" means "to set free," it incorporates the meaning "to buy back, to purchase."

The redemption of the child of God is by his Near Kinsman, the Lord Jesus Christ, who alone has the redemptive price — His own precious blood!

1. Redemption Declared.

a. Is Wholly of God (John 3:16).

b. Is Through a Person — Christ (I Peter 1:18, 19).

c. Is By Blood (Heb. 9:12).

d. Is By Power (I Cor. 1:30).

2. Redemption Perfected. The use of the word "redemption" is presented in the following three ways:

a. To Buy or Purchase in a Slave Market. The Lord Jesus Christ came down into this slave market of sin and bought us, who were upon the slave block.

b. To Purchase Out of the Market. After one purchased a slave, the master took him out of the market. We are looking for our Master to come and take us out of this slave market.

c. To Loose or Set Free. The Lord Jesus is not a slave trader; neither is He a slave holder. One day the Lord Jesus shall set us free from the bondage of corruption and sin, and we shall know the perfect liberty of being the *sons* of God.

In Israel a man could not be a slave forever against his will. After becoming a slave, he could be set free by redemption through a near kinsman, or by waiting for the Sabbatical year or the year of Jubilee, when all slaves were set free. Should he love his master, however, and not care to be set free under any circumstances, he could go to his master, who in turn would bore a hole in his ear and make him a bondsman for life (Ex. 21:6).

Paul said that he was a bondsman of Jesus Christ - a bondsman for life. He was *bought* by blood, *bound* by love. The Christian should have his ear bored, figuratively

¹⁶ Nehemiah 5:8 *And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer...* Colossians 1:4 *Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,...* Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:...* I Corinthians 1:30 *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:...* Romans 8:23 *And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

speaking, yea, his hands, his all. He should recognize that he is crucified with Christ.
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VIII. Prayer

Prayer is the essential element of Christian character which is lacking in most believers today. One reason for this is that prayer is misunderstood. Prayer is mostly thought of as asking and receiving. It is that; however, it is much more. We fail to see the value of prayer as communion with our God (Is. 43:21, 22; 64:6,7 R.V.¹⁷; Zeph. 1:4-6; Dan. 9:13,14 with Hos.7:13, 14; 8:13, 14).¹⁸

A. Affirmation.

1. *It Is Sin to Neglect Prayer.* “As for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way” (I Sam. 12:23).

2. *It Is Appointed by God.* “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” (Matt. 7:7-11).

3. *It Is Commanded by God.* “Pray without ceasing” (I Thess. 5:17). “Continue steadfastly in prayer, watching therein with thanksgiving” (Col. 4:2, R.V.¹⁹).

4. *It Is Necessary to Ask.* “Ye have not, because ye ask not” (Jas. 4:2c).

B. Delineation.

17 There is no reason in the world to prefer the ecumenical translators 1881 Revised Version over the actual Bible for these verses from Isaiah. Shame on Dr. Cambron for relying on them, and shame on them for changing God's Words.

18 *Isaiah 43:21 This people have I formed for myself; they shall shew forth my praise. 22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.... 64:6 ¶ But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. 7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.... Zeph 1:6 And them that are turned back from the LORD; and those that have not sought the LORD, nor enquired for him.... Daniel 9:13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. 14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.... Hosea 7:13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. 14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.... 8:13 They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt. 14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.*

19 The actual Bible states this verse as, “Continue in prayer, and watch in the same with thanksgiving.” There is a significant curse attached to the ecumenical translators that added a word to this verse. It is unfortunate that Dr. Cambron trusted them.

1. *Abraham Prays for Sodom* (Gen. 18).
2. *Jacob Prays the First Personal Prayer* (Gen. 32:9-12). See other personal prayers (Deut. 26:1-16; Ex. 5:22).
3. *Joshua and Judges Cry Unto the Lord* (Josh. 7:6-9; Judg. 10:14).
4. *Samuel Prays As an Intercessor* (I Sam 7:5, 12).
5. *David Prays With Thanksgiving* (II Sam. 7).
6. *Believers Pour Out Their Hearts to God* (Ps. 42:4; 62:8).

C. Explanation.

1. *Presbyterian Catechism*. “Prayer is the offering up of our desires to God, for things agreeable to His will in the name of Christ with confession of our sins and thankful [p164] acknowledgment of his mercy.”

2. *Scriptural Definition.*

a. *As a Child Going to the Father*. “Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father” (Rom. 8:15).

b. *As a Child Crying to the Father*. “Lord, what wilt thou have me to do?” (Acts 9:6).

c. *As a Child Desiring to Be With the Father*. “Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested” (I Chron. 4:10).

d. *As a Child Petitioning the Father*. “When heaven is shut up, and there is no rain, because they have sinned against thee; if they should pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven” (I Kings 8:35, 36).

e. *As a Child Asking Intercession of the Father*. “When he had taken the book, the beast and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints” (Rev. 5:8). See also Revelation 8:3-4.²⁰

f. *As a Child Waiting in Silence Before God*. “LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear” (Ps. 10:17).

3. *Human Experience*. By this we mean that the saints of God have found these truths through prayer.

a. *It Is a Fervent Mind Settled On God*.

b. *It Is Laborious in Its Task* (Col. 4:12).

c. *It Is a Business*.

D. Stimulation.

1. *Abundant Testimony of Christians Proves That God Answers Prayer*.

2. *Universality of Phrases in Scripture: Whosoever, Whatsoever, Whensoever*.

3. *The Wealth of the Promises by God to Praying Believers*.

4. *The Confidence of Access Through Jesus Christ*. “Having therefore, brethren,

²⁰ Rev 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our bodies washed with pure water” (Heb. 10:19-22, R.V.²¹).

5. *The Assurance of Help by the Holy Spirit.* “The Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered” (Rom. 8:26).

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6. *The Revelation of God by Christ.* “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18).

7. *The Limitless Supply of Grace in Christ.* “My God shall supply all your need according to his riches in glory by Christ Jesus” (Phil. 4:19).

8. *The Unlimited Possibility of Faith.* “Jesus said unto him, If thou canst believe, all things are possible to him that believeth” (Mark 9:23).

9. *The Abundant Ability of God.* “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory” (Eph. 3:20).

E. Illustration.

1. *Abraham Interceding for Sodom* (Gen. 18:22, 23; 19:29).

2. *Prayer of Abraham’s Servant* (Gen. 24:12).

3. *Personal Prayer of Jacob* (Gen. 32:9-12).

4. *Moses’ Intercession for Israel* (Ex. 32:11-14, 30-34; Num. 14:11-21).

5. *Samuel Interceding for King and People* (I Sam. 12:6-25).

6. *Elijah Praying for Fire and Water* (I Kings 18:25-41; James 5:17, 18).

7. *Nehemiah’s Prayer for Jerusalem* (Neh. 2:4).

8. *Joshua’s Prayer for Discernment* (Josh. 7:7-9).

9. *Samson’s Prayer for Renewed Strength* (Judg. 16:28).

10. *Hannah’s Prayer for a Child* (I Sam. 1:10, 11).

11. *David’s Prayer of Penitence* (Ps. 51).

12. *Solomon’s Prayer for Wisdom* (I Kings 3:5-9).

13. *Solomon’s Prayer of Dedication* (I Kings 8:25-53).

14. *Jonah’s Prayer for Deliverance* (Jonah 2).

15. *Habakkuk’s Prayer of Praise* (Hab. 3).

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16. *Paul’s Intercession for the Saints* (Eph. 1:15-23; 3:14-21; Col. 1:9-14).

17. *The Malefactor’s Prayer for Forgiveness* (Luke 23: 42, 43).

18. *Stephen’s Prayer of Submission* (Acts 7:59, 60).

21 The actual Bible states these verses as, “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” The ecumenical translators failed to distinguish between “the holy place” and the Holy Bible’s “the holiest,” used a lesser verb “dedicated” for the stronger “consecrated,” miss-designated the “new and living way” as a only a path through a veil, miss-designated an OT “high priest” as only a great priest, and ... I need not continue with this perversion. It is unfortunate that Dr. Cambron trusted them.

19. *The Lord Jesus' Prayer for Strength* (Matt. 26:27-46).

20. *The Bible's Last Prayer* (Rev. 22:20).

F. Regulation.

1. *As to the Posture of the Body.* There is much supposition concerning the posture of the body while in prayer. Some contend that prayer is not prayer unless one is on his knees, believing it to be blasphemous to pray while walking, and the like. According to the following Scriptures there is *no* set rule as to the position of the body in prayer:

a. *Christ on His Face.* "He went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

b. *Solomon on His Knees.* "It was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven" (I Kings 8:54).

c. *Peter on the Water.* "Lord, save me" (Matt. 14:30c).

d. *Thief on the Cross.* "Lord, remember me when thou comest into thy kingdom" (Luke 23:42).

e. *Elijah With Face Between His Knees.* "So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees" (I Kings 18:42).

f. *David on His Bed.* "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears" (Ps. 6:6).

2. *As to Time.* Many poems have been written suggesting the time to pray. We do know that the Christian should select a time when it is the most convenient for him to be alone with the Lord. Here again there is no regulation stipulated. Notice the following examples:

a. *Daniel: Three Times a Day.* "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God as he did aforetime" (Dan. 6:10).

b. *Christ: Early in the Morning.* "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

c. *Peter and John: Hour of Prayer* (3 P.M.). "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour" (Acts 3:1).

3. *As to Place.* Where is the place God meets man today? The Lord Jesus said, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at [p167] Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John 4:21, 23). Here, too, we see that no definite place is commanded:

a. *Christ in the Garden:* "Then cometh Jesus with them unto a place called Gethsemane, and said unto the disciples, Sit ye here, while I go and pray yonder" (Matt. 26:36).

b. *Christ on the Grass.* "He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude" (Matt. 14:19).

c. *Christ on a Mountain*. “It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God” (Luke 6:12).

d. *Paul in a Storm on Board Ship* (Acts 27). Where is the place the Christian should pray? Christ said, “Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father which seeth in secret shall reward thee openly” (Matt. 6:6). Where is the closet, and how may one close the door? The closet is any place where the believer may closet himself from the outside world. It may be on a bus, walking on the street, or it may be in a closed room. It is a place where he and God are alone together.

G. *Conditions*.

What will it take to get our prayers answered? The Christian is one who asks to receive.

The following truths guarantee answers to prayer.

1. *Confidence*. “Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

2. *Earnestness*. “I say unto you, Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you” (Luke 11:9). *Ask*: Matthew 7:7; *seek*: James 5:17; *knock*: Acts 12:5.

3. *Definiteness*. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him” (Matt. 7:11).

4. *Persistence*. “Continue in prayer, and watch in the same with thanksgiving” (Col. 4:2). See also Luke 18:1-8.

5. *Faith*. “I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 11:24).

6. *Submission*. “This is the confidence that we have in him, that, if we ask anything according to his will he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him” (I John 5:14, 15). When we ask according to His will, then *two* have agreed, thus assuring that prayer will be [p168] answered. “Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven” (Matt. 18:19).

H. *Limitation*.

1. *Through Spiritual Profanation*. This is well illustrated in the life of Esau. Paul bids us to look diligently “lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance though he sought it carefully with tears” (Heb. 12:16, 17). Esau gave away the blessings that went with the birthright. That which he sold was gone forever. In the Christian life lost days and lost opportunities are gone. Yesterday is gone forever.

2. *Through Judicial Penalties*. “Speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols” (Ezek. 14:4).

See also Deuteronomy 3:25-27; Jeremiah 15:1.

3. *Through Lack of Action.* “The LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they *go forward*” (Ex. 14:15). To be sure there is a time to “stand still and see the salvation of the LORD,” but there is also the time to go forward.

4. *Through Insincerity.* “When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogue and in the corner of the streets, that they may be seen of men. Verily I say unto you, They have their reward” (Matt. 6:5).

5. *Through Carnal Motives.* “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lust” (Jas. 4:3).

6. *Through Unbelief.* “Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord” (Jas. 1:6, 7).

7. *Through Cherished Sin.* “If I regard iniquity in my heart, the Lord will not hear me” (Ps. 66:18).

8. *Through Failure to Ask.* “Ye have not, because ye ask not” (Jas. 4:2c). Some find a conflict with the above verse and Matthew 6:8: “Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.” They reason that if the Father knows what we have need of, why then should they pray? This has hurt the prayer life of many Christians. It should not. It is true that our Father knows everything we have need of; if He didn’t He would not be God. His knowledge, however, is not a guarantee that we shall have the needed things: “Ye have not, because ye ask not.” Yes, the Father knows what we need, but we have to pray for it. We are warned, nevertheless, that we cannot fool God and ask for things we do not need.

[p169]

I. Mediation.

“There is one God, and one mediator between God and men, the man Christ Jesus” (1Tim. 2:5). “In whom we have boldness and access with confidence by the faith of him” (Eph. 3:12). See also John 16:24-26, “Through him we both have access by one Spirit unto the Father” (Eph. 2:18). This is the Scriptural formula for the presentation of prayers: To the Father, through the Son, by the Spirit.

Prayers should contain the following:

1. Adoration.
2. Thanksgiving.
3. Confession.
4. Supplication.
5. Intercession. [p170]²²

22 Mark G. Cambron, *Bible Doctrines*, 1954, Grand Rapids, Michigan, Zondervan Publishing House, 185-210

Chapter 3 Understandings About So Great Salvation

There are some things that supernaturally flow out of a fuller understanding of God's "so great salvation. Doctrinal error in various protestant denominations, glorious things about imputed righteousness, and the dangers of thinking God elected souls for salvation and damnation are explored in this chapter. In December of 2000, while enrolled at Calvary Baptist Theological Seminary, Dr. Vanhetloo prompted me to use a salvation model to distinguish Roman error, Calvin error and Armenian error. Those distinctions are found in the following report.

Understanding The Biblical New Birth Clarifies Doctrines about Sacraments, Election, and Perseverance of Saints.

Abstract²³

This paper is a brief examination of a Biblical model of the doctrine of salvation and its conflicts with the doctrines of sacraments, the doctrines of Calvinism, and the doctrines of Armenianism.

If one were to systematically outline the events that take place when one is born again, the Scripture addresses five aspects of salvation. When we categorize these five aspects it is found that they all occur simultaneously and completely, i.e. no aspect is left only partially completed and there is no sequence in these events, only simultaneous occurrence. These five aspects are 1) conversion, 2) regeneration (quickenings), 3) justification, 4) baptism into Christ, and 5) indwelling of the Holy Spirit. When we keep all five of these contained in this instant of time called salvation we find that it magnifies and brings into focus some denomination departures from good salvation doctrine. Paul wrote the letter of Galatians because believers were so soon departed from the gospel to another gospel. We are in danger of allowing another gospel "in" if we do not focus on the immediacy of these five aspects of so great salvation.

When we comprehend the scriptures about these 5 aspects of the new birth we can root out more clearly the error of a sacramental belief system that expects to attain this salvation by some church connected sacrament. When we secure regeneration to the other four and disallow its separation we thwart a Calvinist's preconceived notion that it occurs at birth. No matter how strong the need of the Calvinist's philosophical model to move it, regeneration (quickenings) is a part of the salvation package, and must stay in the package.

When we try to extinguish this new life generated by God in a new believer, or to expel the Holy Spirit from his new found temple, or to separate a soul from the union with Christ by a strong Armenian "will of man" argument, we are defeated. Coupling of these five aspects of salvation into a single gold ring that may be put on, but never

23 Edward G. Rice, "Understanding The Biblical New Birth Clarifies Doctrines about Sacraments, Election, and Perseverance of Saints", Dec 30 2000, Submitted in partial fulfillment of requirements for the course "Soteriology" #404 Video Studies Program (based on spring semester 94), Professor Warren Vanhetloo Calvary Baptist Theological Seminary.

removed is to capture a Biblical model of salvation with such a stronghold as to disallow philosophical tweaking. These five aspects of salvation help us focus and reveal the weaknesses and flaws of other philosophical models of "so great salvation".

I Introduction

Within Christendom there are many divides of doctrine normally falling along denominational lines. There have been efforts to break down the lines and in the words of some, to "not let doctrine divide us and let the spirit unite us." Many have said that we are all Christians we just do things differently; all the same but with different ideas or doctrines, about how to do what we do. In this article, it will be demonstrated that there is a hinge pin where these doctrinal lines divide in their many directions. That hinge-pin is the view and understanding of the new birth or salvation experience as presented in the Bible. It is important to focus on this dividing point (and it is that) because it sets a crucial difference between denominations, between Churches, and between movements that entangle our Churches in the 21st century. Standing between Christendom and non-Christendom²⁴ there exists another dividing line based upon the person of the Lord Jesus Christ. An incorrect doctrine of who Christ is, his deity, his human-ness, his virgin birth, his equality with God, neatly separates away those which are non-Christian. Plainly many of these concede that they are not Christian and call themselves, latter day saints (Mormons, Joseph Smithites), JWs (Russelites) or other religions. Some, however infiltrate the ranks of Christendom and purposely call themselves Christians (i.e. Ellen White's SDA, Modernists following Rationalism, et.al.). They try to follow the teachings of Christ while rejecting the person of Jesus Christ. The departure from this doctrine of "who Jesus was" makes them infidels to Christendom just the same. Those who do not accept completely the deity of the man Christ Jesus are plainly infidels to the faith. This is not the hinge-pin we will focus on in this paper.

When we are fastened on the hinge-pin of who Jesus Christ was; and we call ourselves Christian; and accept the orthodox Christian doctrines as true; a second hinge-pin exists that separates the many doctrinal avenues that are still open. This second hinge-pin is clearly to be found in the doctrine of the new birth, the understanding of what happens when one is born again. Catholic, Episcopal, Lutheran, Presbyterian, Methodist, Baptist, Brethren, even Charismatic and non-denominationals all divide neatly when we consider the 'who', the 'how', and the 'how long' of salvation. These differences find an epicenter in what happens when one is "born again." Thus this makes a hinge-pin for clearly distinguishing between 'Christian faiths', between denominations, and within 'Christian movements'. Biblically evaluating what takes place when a person is saved, and contrasting that with the teaching of a denomination can bring into focus many of the other differences which are often debated in ignorance. Establishing and understanding this root difference clarifies both intra-denominational and inter-denominational squabbling and misunderstandings about the exact syntax of other doctrinal issues. Particularly here, it will help Biblically distinguish and clarify errant doctrines of sacraments (the 'how' salvation is obtained question), election (the 'who' can be saved

24 Non-Christendom here generally referring to cults, hedonism or non-Christian religions.

question) and perseverance of saints (the 'how long' one stays saved question). Clarifying these questions through a look at what happens when one is born-again, will bring into focus a majority of denominational differences within Christendom.

Purpose

A Biblical understanding of the new birth can bring into focus doctrinal errors about 1) how one gets saved, 2) who can be saved, and 3) how one stays saved. In this article we will model the salvation experience and then examine the effect of this model on the doctrines of sacraments, the doctrines of election, and the doctrines of perseverance of saints.

Approach

The approach in examining this thesis shall be to use Scriptures to construct a model of salvation which includes regeneration, conversion, justification, union with Christ, and indwelling of the Holy Spirit, to briefly examine some Christian doctrines about sacraments as they relate to this Biblical model, to briefly examine some Christian doctrines about election as they fit with the model, then to briefly examine some Christian doctrines about perseverance of saints as they pertain to a Biblical model of the salvation experience. This examination will not be an exhaustive treaty of these errant doctrines, but will present aspects of each which conflict with a well developed Scriptural model of so great salvation.

II A Biblical Model of the New Birth

There are two ways of developing a systematic model that captures what Jesus called "being born again", or "being saved", or "receiving eternal life." The first and most often used is to consider 1) the preponderance of Scripture, 2) the orthodox teaching of the past and 3) the logic and philosophy of human reasoning, and then develop a model, choose the supporting verses and dogmatically stick with the model. It will be shown that this method has been widely used and the results take on the names of their prominent developers such as Calvinism, or Arminianism. Such models will often be defended to the death, even when their developments begin to contradict a majority of Scripture.

A second approach, more carefully aligning with Scripture, is to consider the preponderance of Scripture alone, develop a systematic model then contrast the model with the orthodox teaching of the past (as a sanity check and completeness check), and to then consider the logic and philosophy of human reasoning to comprehend the model. We use our deductive reasoning to comprehend Scripture, but we also have a tendency to use our reasoning to twist Scripture and make it fit into our realm of reason. Thus, where this systematic model does not fit our finite comprehension, we do not tweak the Biblically based model, but we compensate our finite understanding with the knowledge that God's thoughts are not man's thoughts. Isaiah 55:7-9 states, *“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. 8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”* Let us therefore build our model faithful to the Scriptures

and let the misunderstandings not be a misrepresentation of so great salvation.

There are five aspects that seem to capture completely what happens to an individual when they are "born again". These are 1) Conversion, 2) Regeneration, 3) Justification, 4) Baptism into Christ, and 5) Indwelling of the Holy Spirit. They are shown figuratively as a gold ring in Figure 1. Notice here that, like a ring there is no starting place nor stopping place, it is continuous unit. The new birth is quite like the placing of the ring upon a finger, there is no time delayed sequence of events, no process over time, but five immediate transactions that occur when one is born-again.

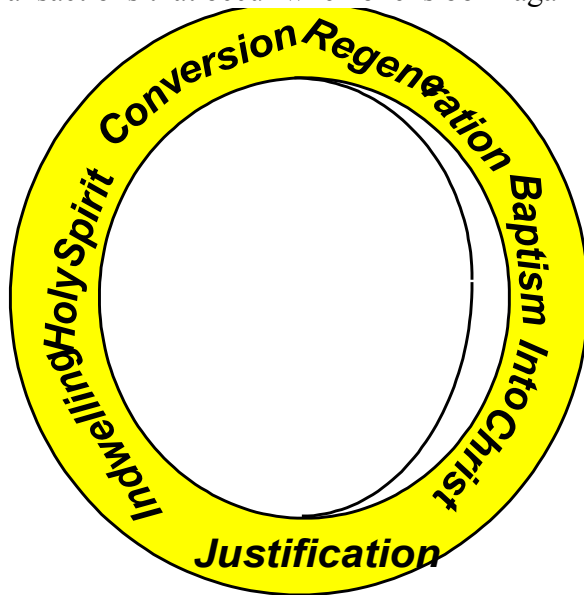


Figure 1.

This immediacy of the new-birth, that all five portions occur at one instant in time, is vital to the comprehension of Biblical salvation, and is key to distinguishing between denominations and doctrines. Understanding the new-birth as just that, an event in time, for an individual, where all five of these ingredients come together and take place simultaneously, clarifies and distinguishes the Biblical teaching from most doctrinal error and denominational differences. The hinge-pin that distinguishes most clearly between denominations is how far they will separate any of these five events from one another and take them out of a distinct, individual, personal salvation experience. An example developed later but given here for illustration, is the timing of the occurrence of regeneration within the Reformed & Presbyterian doctrine.

The Reformed and Presbyterian's in general hold to individual soul election and contend that a soul in sin is totally depraved, so depraved they are incapable of turning one fiber of their being towards the redeeming act of salvation. Thus, before that person could start down a path that would lead to conversion, he must be regenerated, i.e. given life, called in the Bible, "being quickened." Regeneration, then is separated from the ring above, and made an event that precedes the new birth. Exactly when this regeneration occurs is debated with several Presbyterian theories. Some suppose it to be before the foundation of the world, some suppose the elect are regenerated at conception or birth, some suppose it occurs just before the new-birth. Their model makes regeneration, or the quickening of a soul, to be a separate entity from conversion and justification.

We here need to carefully develop the timing of these five events and demonstrate that in Scripture they all must occur simultaneously. Then we will just stick tenaciously to the Scriptures as a Biblicist, or Fideist as some have labeled this approach. With this as our basic model of the new birth, we should define each of these five ingredients of the new birth. Then in the next section we will take each and show how they systematically fall out of the Scriptures and how they are tied together in time as a single event.

Conversion is the turning from sin to Christ. This is the human part in the salvation transaction. It equally involves turning from sin and turning to Christ, you cannot have one side without the other and have this transaction complete. It involves a completeness in turning from sin and a completeness in turning to Christ in faith. God is not interested in making any new or special deals here; so one must wholly repent and turn from sin (singular) and wholly grasp Christ in faith, letting go of all else for the security of his soul.

Regeneration is "that act of God by which new, spiritual life is implanted in man whereby the governing disposition of the soul is made holy by the Holy Spirit through truth as the means."²⁵ Dr. W. Vanhetloo gave here the best one sentence definition of regeneration that this author has seen, the only lacking consideration is that the Bible calls this provision "quickening."

Justification is best defined by Scripture in 2Cor 5:21 *For he hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Being saved from the condemnation of sin involves coming under the umbrella of what Christ did for us. Justification, then, is a heavenly judicial declaration of 1) remission of sin and of 2) restoration to God.

Baptism into Christ often called the union with Christ, this is simply being united with Christ. Again probably best defined by Scripture in Christ's prayer in John 17:21-23 *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.* There is no water involved in this baptism.

Indwelling of the Holy Spirit is the actual, literal moving into ones body of the Holy Spirit of God whereby he now permanently indwells us. Again Scripture pictures this superbly in 1Cor 6:19 *What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.* Also Romans 8: 9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.* When one is saved, the Holy Spirit of God takes up residence inside them, he indwells them.

The purpose of this paper is not to define and develop these five transactions that occur at salvation, but to demonstrate that Biblically they all occur at an instant in time, the instant one is 'born-again'. We shall develop more fully these five transactions in the next section. Again with our emphasis on the marvelous revelation that all five of them

25 Dr. W. Vanhetloo's Syllabus of *Soteriology* #404 Spr 94, Page 42, Calvary Baptist Theological Seminary

are instantaneous and united transactions. Making this tie, that all five are tied in time to conversion, is what will allow us to clearly differentiate various denominational differences. We can use this understanding of conversion as the hinge-pin to evaluate and bring into focus all other 'Christian' doctrines and differences.

III The Instantaneous Transaction of Conversion

We said previously that: **Conversion** is the turning from sin to Christ. This is the human part in the salvation transaction. It equally involves turning from sin and turning to Christ, you cannot have one side without the other and have this transaction complete. It involves a completeness in turning from sin and a completeness in turning to Christ in faith. God is not interested in making any new or special deals here; so one must wholly repent and turn from sin (singular) and wholly grasp Christ in faith, letting go of all else for the security of his soul. The Apostle Paul clarifies this conversion in Acts 20:21 “*Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*”

Examining conversion as one of the five instantaneous entities that make up salvation is somewhat of a challenge because it is, in our mind, the act that sets off the whole salvation event, and is viewed more as a process than an event. Thus, as we examine it, we shall attempt to separate it from all the events, process's and circumstances that leads a soul to the place where he would turn from sin and turn to Christ. And separate it from the after-math of the changes that begin to happen, and the changes which demonstrate that there was genuine conversion.

This turning from sin to Christ is the hall mark of salvation. Conversion, in various forms occurs in 37 verses²⁶ of the Bible. It is clearly described in Scripture as an event that happens in an instant of time. A works salvation is very attractive to man. A works salvation is what surrounds and encapsulates 'religion'. This ever present teaching of works salvation is what makes it difficult, but necessary, to look at this conversion as an event that happens in an instant of time. In examining the Scriptures that pinpoint this as an event, we shall examine the aspects of conversion as 1) A new birth, 2) turning (from sin and to Christ) and 3) belief on/in Christ.

In John 3 there is a record of a religious man asking about his prospects of getting to heaven. In the course of Jesus' addressing the shortfalls of religion he states "*Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again* (John 3:5-7).

Thus we speak of being 'born again' as an event, and can ask an individual if they are a born again believer. In this explanation, given by Jesus Christ himself, he brings out that being born of the spirit, being converted, being saved from ones sin debt is a voluntary operation or act of belief by an individual. However, it is likened to a birth. Does one voluntarily choose birth, no. What initiates birth? Certainly conception and

²⁶ Josh 8:35 1Sam 25:15 Psal 19:7 Psal 37:14 Psal 50:23 Psal 51:13 Isai 1:27 Isai 6:10 Isai 60:5 Matt 13:15 Matt 18:3 Mark 4:12 Luke 22:32 John 12:40 Acts 3:19 Acts 15:3 Acts 28:27 2Cor 1:12 Gala 1:13 Ephe 2:3 Ephe 4:22 Phil 1:27 Phil 3:20 1Tim 4:12 Hebr 13:5 Hebr 13:7 Jame 3:13 Jame 5:19 20 1Pet 1:15 1Pet 1:18 1Pet 2:12 1Pet 3:1 2 1Pet 3:16 2Pet 2:7 2Pet 3:11

coming to full term has a role, but even as I write this we wait for twin grand kids to be born. Labor started six weeks early then stopped, and we now wait. We have tried lots of things to help but we often hear that "they will come when they are ready." What initiates the birthing event? God does. In our spiritual life what initiates the spiritual new birth? God does. Can we force it or fake it? Many have, but God is in charge of genuine spiritual birth. We have overlooked several aspects of this powerful illustration let me list a few for your consideration:

1. Birth takes place at a time, thus we end up with a birthday.
2. Birth is a miracle, not just conception and development but birth itself.
3. Birth is initiated.
4. Birth may be labored.
5. Birth is completed.
6. The infant is not in control.
7. It marks the entry of a new independent life into the world.

Jesus used this as an illustration of what Nicodemus needed. Not the only illustration he gave him, but a powerful one just the same. We should be careful not to over weight any of these aspects of birth to the conversion of the soul, but so to we should not discard those that fit so well.

Anyone that is born in the flesh²⁷ can be born in the spirit. It is thus been said by some "If you are born once, you must die twice, but if you are born twice you may²⁸ die only once." Clearly this new birth is not a process over years, but an event in ones life. Clearly an infant has little control during this birthing process but lets look at an individuals involvement in the spiritual birth.

Jesus further clarified this new birth with the illustration from Numbers 26 that looking to a brazen serpent saved the life of a judged snake bite victim. As much as an Israelite had only to look at the brazen serpent to be saved from his snake-bite, so one has

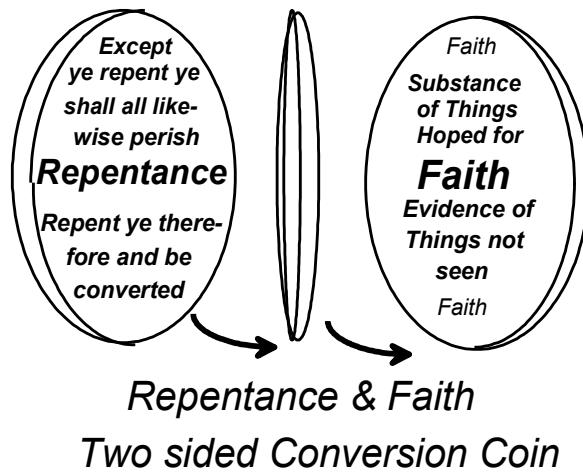
27 Note here that there has been much disparity about exactly what is meant by Christ when he said "except a man be born of water and of the Spirit" The very simplest, literal, and logical reading is that this is speaking of ones physical birth. To see the kingdom of God, one must of necessity be born first physically. This reading fits into both the argument of Nicodemus who asked if he necessarily had to enter into his mothers womb again, and into the parallel clarification that follows about being born of flesh. Some like to make this 'born of water' phrase mean touched, anointed, cleansed or born-of the Word of God, (because some times the Word is pictured figuratively as water). They argue that if it was physical birth Jesus was speaking of, he would be requiring Nicodemus to be born physically again. No they say, he is requiring that he be touched with the gospel, to hear the Word of truth as part of the new birth. Although, in a system of theology it is the preaching of the Gospel that precedes the new birth, it is a rough and forced fit to make this 'born of water' fit that requirement. Clearly, in context, it is talking about physical birth. Others will muck this portion up further by requiring that 'born of water' has something to do with water baptism. Again, they are guilty of making the Scriptures imply something that they believe rather than taking a good hermeneutical approach to a literal interpretation of this passage. There are ample references to the power and need of the word of God, without stretching this one to go there. There are ample references to the correct teaching of baptism without making this one capture something it is not intended for. To be 'born of water' is simply equivalent to being physically born of the womb.

28 The term 'may' is used here because Jesus himself said "*I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.*" John 11:25-26

only to turn and look to Christ to be saved from his sin sentence (John 3:14-16). What was mans part? To believe and to look. Belief alone was inadequate. There must be an application of the belief, but that application had no physical requirement, no gauze or ointment, no water washing or need of someone else to dunk them in magical water. In the word's of the songwriter one had but to "*look and live, my brother live, look to Jesus now and live, it's recorded in in His word, hallelujah, it is only that you look and live.*" Marvelous simplicity. Marvelous availability. Marvelous attainability to all who would believe.

Believe on the Lord Jesus Christ and thou shalt be saved. The word 'believe' has lost it's effectiveness today. We say, "I believe it will be a nice day." We say, "I believe the world is round." Believe has been distanced from trust. To capture the intent of Biblical belief on Christ, we must tie the word back to trust, to letting go of other securities and placing the full trust of our soul in Christ. "*Whosoever believeth in Him should not perish but have everlasting life.*" Both the turning to the brazen serpent and the turning loose of all else for a belief in Christ, alone, show two inseparable parts of conversion. Repentance, is turning from, and Faith is believing in.

The best illustration of conversion then is in a two sided coin containing faith and repentance. Accepting the whole coin is as easy as reaching out and receiving. Dividing the two is as difficult as cutting a coin without defacing either side. When one is done with the latter, one does not have a complete coin.



Comprehending conversion as an act of an individual that takes place in their volition at an instant in time leads to several clarifications that should be stated.

1. One can know they have done this as sure as one can know that they got married.
2. There is more than a 'head knowledge' involved in believing faith.
3. There is no work to be done to deserve conversion, it is an act of faith alone.
4. There is nothing that can be done externally by the individual, his family or a Church to accomplish a soul's conversion.
5. There are no sacraments (mystical physical acts with spiritual consequences) involved in conversion.
6. The Church cannot issue salvation via sacraments.

7. An infant cannot be converted.

Let's emphasize a couple of verses again and recognize that conversion is this new birth and new birth is conversion.

John 3:3 *Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again**, he cannot see the kingdom of God.*

John 3:6 *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

John 3:14-18 *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever **believeth in him** should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever **believeth in him** should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

Matt 18:2 *And Jesus called a little child unto him, and set him in the midst of them, 3 And said, Verily I say unto you, **Except ye be converted**, and become as little children, ye shall not enter into the kingdom of heaven.*

Acts 20:20-21 *And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

American society is filled with individuals who were never converted yet think themselves Christian. There is no time or place in their life where they verbally called on Christ for their salvation and realized it a completed transaction. They often have spent their lives acting Christian without the new life and assurance that conversion brings. If you are one of these please realize now that "*Except ye be converted, . . . ye shall not enter into the kingdom of heaven.*"

Keeping these things in mind, one goes on in the exploration of events that accompany salvation. Recall that all five of these events, Conversion, Regeneration, Justification, Baptism into Christ, and Indwelling of the Holy Spirit, occur simultaneously and in an instant of time in an individuals life.

IV The Instantaneous Transaction of Regeneration

We said previously that: **Regeneration** is "that act of God by which new, spiritual life is implanted in man whereby the governing disposition of the soul is made holy by the Holy Spirit through truth as the means."²⁹

Once again we are not covering all aspects of this tremendous miracle in this chapter, only establishing the Scriptural basis that it occurs at an instant in time in an individuals life, that it occurs simultaneously with the new birth, and that this new birth

29 Dr. W. Vanhetloo's Syllabus of *Soteriology* #404 Spr 94, Page 42, Calvary Baptist Theological Seminary

also includes the other four ingredients of Conversion, Justification, Baptism into Christ, and Indwelling of the Holy Spirit.

The word regeneration appears only twice in the Bible, in Matt 19:28 and Tit 3:5.

*Matt 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the **regeneration** when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

*Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of **regeneration**, and renewing of the Holy Ghost;*

So here the part of regeneration we are interested in might be better conceived with the word quickened. The word quickened, meaning made alive, is used 25 times in the Bible, 10 in the NT and 15 times in Psalms. The fact that the new birth described in John 3 is tied with new spiritual life, quickening or regeneration is indisputable. The descriptions of the new life being just that, a “new” life, where one once was dead and now is made alive are throughout the epistles. We want to examine some of these references in order to establish that regeneration can not precede conversion nor can it be something that tags along or develops later in our Christian life.

Let's notice from scripture that Jesus Christ is the one who quickeneth, and he does so to whom he pleases. *John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.* We do not quicken ourselves and it is not thus a process but an event in our lives. Christ uses the spirit in this act of quickening. *John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.* There is an interesting development that can be made just by looking at the use of God's word in this quickening action. The psalm about His word, Psalm 119, shows in 12 verses the different relationships of God's word to quickening.³⁰

1. Rom 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

2. I Cor 15:36 Thou fool, that which thou sowest is not quickened, except it die:

3. I Cor 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

4. Eph 2:1 And you hath he quickened, who were dead in trespasses and sins;

5. Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6. Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

7. I Tim 6:13 I give thee charge in the sight of God, who quickeneth all things, and [before] Christ Jesus, who before Pontius Pilate witnessed a good confession;

8. 1Pet 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

9. Luke 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

10. Luke 15:32 It was meet that we should make merry, and be glad: for this thy

³⁰ Reference Psal 119:25,40,50,88,93,107,149,154,156, 159

brother was dead, and is alive again; and was lost, and is found.

11. Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The most vivid delineation of quickening is found in Ephesians 2.

And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:... But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Ephesians 2:1-2, 4-5

At the new birth, when saved, we are quickened. This is integral with salvation and is indeed the very reception of the eternal life which is a product of salvation. A saved one, in present tense, does indeed “have everlasting life.” When considering this quickening alone, there are only two ways one could lose salvation, 1) if this quickening were not accomplished at salvation, but held out in the future as a reward for keeping the faith or enduring to the end. Such a possibility directly contradicts John 3:16 and Ephesians 2. 2) If this quickening were withdrawn from an individual, i.e. God reached into the soul and killed the eternal life which he had previously made alive. One cannot lose quickening, we have God's Word on it.

V The Instantaneous Transaction of Justification

Justification is probably the most studied of the five aspects of salvation. It is certainly the best illustrated throughout scripture. We had previously defined justification as follows:

Justification is best defined by Scripture in II Cor 5:21 *For he hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Being saved from the condemnation of sin is coming under the umbrella of what Christ did for us. Justification then is a heavenly judicial declaration of 1) remission of sin and of 2) restoration to God.

Justification is illustrated for us in Scriptures in four predominant ways. These are found in Jesus' keen description of salvation in John 3:16. "*For God so loved the world*", this presents the **moral analogy** of justification; "*That he gave*", this presents the **commercial analogy** of justification, the purchasing of souls; "*His only begotten Son*", this presents the **legal analogy**, of a substitute, a surety; "*that whosoever believeth on Him, should not perish*", lastly the **sacrificial analogy** of God's justification of man is presented; "*but hath everlasting life*", praise the Lord this emphasizes the present possession of this so great salvation.

We shall not here endeavor to visit each of these analogies of justification, but to illustrate the timing of this justification to show how it aligns with the other four in our model. When Jesus cried "it is finished" certainly the justification of mankind was a finished act. The love of God had been fully demonstrated (moral analogy); the price had

been paid (commercial analogy); the substitution had been complete (legal analogy); and the last sacrifice had been made (sacrificial analogy). However, though the justification of mankind was complete, the transactions that applied that justification to individuals had just begun. Let's examine that application.

God's love provided salvation as a free gift to man. Man must receive the gift or it is not his possession. God's redemption of mankind is akin to the man purchasing the whole field to possess the hid treasure in it's midst (Matt 13 or akin to the pearl of great price, same chapter), although the whole price of the field has been paid, only the treasure is taken to the bosom of God. God's provision of his own son as a surety to man and payment of the sin debt is complete, but although a surety may be accepted by a judge, it is not accepted legally until the guilty man agrees that it be applied to his debt to the law. And although the Passover Lamb was slain on Calvary, as the Lamb that taketh away the sin of the world, the Passover is not acceptable until the blood has been applied to the individual door posts.

I was not born justified. I was justified when I received Christ as my savior in that basement Junior Church class in Gang Mills, New York on that Thursday evening in September of 1960. There, I called upon God, according to Romans 10:9-13 and was converted to Christ. Prior to that moment I was dead in trespasses and sins, but God shewed me that. Prior to that I was blind to the things of God, but God enabled me to see the light that lighteth every man. Prior to that I was responsible for my own sin debt, and I was burdened about that. After that act of faith, in repenting of my 8 year old sin debt and putting my faith in the Lord Jesus Christ I was justified. When did that happen? At the moment I was converted, at the same time God made me alive inside, at the same time the Holy Spirit immersed me (baptized me) into Christ, and Jesus Christ sent the Holy Spirit to indwell and seal my soul for eternity, all in that instant.

The act of justification is a completed act, but the application of it to an individual's soul is connected with his conversion, his immersion in Christ, his quickening, and his becoming the temple of the Holy Spirit.

Justification is such an integral part of salvation that little needs to be said to substantiate that it is an instantaneous part of the new birth or salvation experience. It is the hallmark of salvation.

VI The Instantaneous Baptism Into Christ

At conversion we are wholly immersed into Christ. In the Bible, most instances of baptism, i.e. being wholly immersed into, do not involve water. A few verses might drive that point home:

Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Mark 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

Luke 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and

with fire:

John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

Ephesians 4:5 One Lord, one faith, one baptism,

Colossians 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Hebrews 6:2 Of the doctrine of baptisms, ...

1 Peter 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

We are baptized into Christ. Roman, Protestant and Reformed thinkers tangle water into all baptisms and totally miss this doctrine of baptisms called out in Hebrews 6 and consequently miss that one is baptized into Christ when converted. To be baptized does not always take water. It simply means to be wholly immersed into. In secular Greek usage of the day ships were 'baptized' into the sea, . . . they were sunk! We are thus baptized into Christ; we are wholly immersed into him. Examine again the key scripture which we already presented for baptism into Christ:

Baptism into Christ often called the union with Christ, this is simply being united with Christ. Again probably best defined by Scripture in Christ's prayer in *John 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

Notice carefully that we are making parallel or synonymous the 'union with Christ' and the 'baptism into Christ'. Again this requires the careful examination of the word baptized without the bias normally connected to this word use. For clarification let's list

some of the corrections which need to be considered:

1. Baptism need not be connected to water, but to immersion.
2. Baptism is not connected to purification, checking the modern Merriam Webster Dictionary, one would make a tight connection between baptism and purification. This connection is contrived in error, liking at the strictest sense of the word there is not washing or purification attached to baptism, only immersion.
3. Baptism is not a rite of passage for a child or individual, into adulthood or into the kingdom of God. Again it has come to mean such, but not so originally or properly.
4. Water baptism has always been a symbolic picture of our immersion into Christ, to be portrayed after the actual immersion into Christ has occurred.
5. Baptism, meaning immersion has always been foreign to the picture attained by sprinkling or pouring. These were done for convenience while the misrepresentation of a purification to baptism connection. Such a means does not give fair justice to the Greek word "baptiso" . . . immersion.
6. Baptist doctrine is more about the baptism of only believers who are genuinely immersed into Christ, than it is about the physical method of Baptism.
7. Christ baptizes in the Holy Spirit, the Holy Spirit baptizes us into Christ. John 1:33. . . . *"the same (Jesus) is he which baptizeth with the Holy Ghost."* I Cor 12:13 *"For by one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit."*

In Ephesians chapter one Paul writes to those who are "faithful in Christ Jesus" (v 1). One could learn a lot by looking at the many uses of the little word "in" throughout chapter one. Look particularly at verse 10: *"That **in** the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth'; even **in** him."* When one is converted he is placed into Christ; at that moment. Examine the central Scripture for this for this aspect of salvation in I Cor 12:13. *"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit."* This concept of being placed into one body, the body of Christ, is found throughout Paul's writings. Notice its clarity in Romans 12:4. *"For we have many members in one body, and all members have not the same office; So we, being many; are one body in Christ, and every one members one of another."* Thus, it is clear from scripture that when saved, we have a new position **in** Christ.

When do we receive this position in Christ? When we are born? No. When we are added to a local church? No. When we are baptized with water? No. We receive this baptism into the body of Christ, this union with Christ, at the moment of conversion. *"If any man be **in Christ**, he is a new creature (regeneration), old things are passed away, behold all things are become new. (II Cor 5:17)* We have seen then that "baptism into Christ", is an act done by the Holy Spirit, whereby a believer is placed in union with the Lord Jesus Christ. "In Christ", "In union with Christ" and "Baptized into Christ", then, all properly describe this event which occurs at the conversion of a soul to Christ. Augustus H. Strong³¹ lists five Biblical analogies for this union with Christ shown as

31 Augustus H. Strong, "Systematic Theology", 1907 p 795.

follows:

1. From the union of a building and its foundation.
2. From the union between husband and wife.
3. From the union between the vine and its branches.
4. From the union between the members and the head of the body.
5. From the union of the race with the source of life in Adam.

He goes on to list these direct statements:

1. The believer is said to be in Christ.
2. Christ is said to be in the believer.
3. The Father and the Son dwell in the believer.
4. The believer has life by partaking in Christ.
5. All believers are one in Christ.
6. The believer is made partaker of the divine nature.
7. The believer is made one spirit with the Lord.

This union with Christ must occur during a believer's life time. When? It occurs at conversion, regeneration, and justification, not sequentially but instantaneously at ones new birth.

It needs to be clarified that this baptism requires no water. When asked if he believed in baptismal regeneration Lester Rolof shocked his audience in stating “Yes I do.” After some consternation he clarified, “It is just that you all have to go the the Stream for yours, Bible believers go to the Spirit.” This is Spirit baptism we are talking about, and it gets you a position in Christ. I have crawled out of my position as a believer, but the position remains, waiting for me to get things right and crawl back in.

VII The Instantaneous Indwelling of The Holy Spirit

It has been well stated that “In the Old Testament God built a temple for his people, in the New Testament God builds a people for his temple.”³² The difference between indwelling and filling has been hotly debated but in this section we want to ensure clarity about the instantaneous indwelling of the Holy Spirit when one is converted to Christ. That this is a literal indwelling is brought out in our previous description:

Indwelling of the Holy Spirit is the actual literal moving into our bodies by the Holy Spirit of God where by he now permanently indwells us. Again scripture pictures this superbly in 1Cor 6:19 *What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.* Also Romans 8: 9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.* When one is saved, the Holy Spirit of God takes up residence inside them, he indwells them.

32 The late Evangelist Lauren Dawson popularized this truth, and to my knowledge originally coined it.

To examine this indwelling and demonstrate its occurrence and permanence at conversion, let's again examine Paul's tremendous introduction to a new group of believers at Ephesus. In that introduction Paul lists 3 things done by the Father³³, "to the praise of the glory of His grace"; he lists 7 things accomplished by Christ³⁴ "that we should be to the praise of his glory;" and he then lists 4 things accomplished by the Holy Spirit, "unto the praise of his glory." Examining just the 4 done by the Holy Spirit notice that he 1) caused us to hear the word of truth; he 2) caused us to believe; he 3) sealed us and he 4) is the earnest of our inheritance. Noting there the Holy Spirit caused our salvation and he is the seal and earnest of our salvation it is obvious that he indwells us at salvation and stays till we get our inheritance.

Given that the presence of the Holy Spirit within us is an earnest of our inheritance , it must remain until we get that inheritance. That is how an earnest works. Also this earnest is not given until one has assurance of that inheritance of eternal life. When does this indwelling earnest occur? It occurs at conversion, regeneration and justification, not sequentially but instantaneously at ones new birth.

This indwelling of the Holy Spirit is dwelt upon in Romans chapter 8. It is absolutely part of a new birth salvation in this chapter, and the chapter emphasizes over and over the "if so be" aspect of ones salvation. The genuineness of one's salvation is the determining factor of the indwelling and sealing role (Eph 4:30) of the Holy Spirit of God. When one is truly saved, they are truly indwelt, and that indwelling occurs at conversion, and remains till death do us part,... and death cannot do us part in this instance.

VIII The conflict with the philosophy of Sacraments

Conversion contrasted with Sacraments

We have thus far examined the five various portions of salvation and shall now examine the conflict between the instantaneous occurrence of these with the doctrine of sacraments. Broadly we can consider a sacrament as some physical act which produces some spiritual result. Specifically here we are concerned about any sacrament where the spiritual result is thought to be salvation of the soul. We see that any sacrament producing salvation is at odds with our Biblical definition of conversion.

Given that conversion is a non-physical, supernatural act which initiates new birth, it stands in stark contrast with the idea that one can work, or partake in sacraments, to attain heaven. Either one attains a sure eternal gift of salvation via conversion, or salvation is a process of participation in some sacramental system. Both cannot be true. There can not be a little bit of totally undeserved favor, called grace, and a little bit of good works. There can not be a little bit of grace, and a little bit of mystical participation in a Church Sacrament; not a little bit of grace and a little bit of Church work, not a little bit of grace and a little bit of water baptism, or water washing or water sprinkling. The Biblical

33 The Father 1) blessed us with all spiritual blessings, 2) Chosen and Predestined us, and 3) made us accepted.

34 The Son gave us 1) redemption, 2) forgiveness, 3) wisdom, 4) prudence, 5) revealed mystery, 6) gathering place (in him), and 7) purpose.

interpretation of conversion defeats the doctrine of Sacraments for salvation.

When we examine the Catholic sacramental system we find that its tentacles reach out into many works salvation models found throughout Christendom today. The basis for the Catholic sacraments by which one earns ones way to heaven are best understood through their own butter churn illustration. Gods grace, in this Catholic illustration, is poured out like milk through the spigot of the Catholic Church. Man takes this 'grace milk' and churns it into butter through 'good works'. The churned butter represents man made righteousness which is stacked up to earn ones way to heaven. How much man made butter is needed to secure heaven? Well, that depends. It depends on so many things that one can never know if they churned up enough butter or not. Some, in Catholic supposition, have churned so much butter that they surely made it into heaven and have some left over; these are "Sainted" and men are told to pray to these Catholic Saints,... you can use some of their butter. This catholic model of the salvation process stands in contrast to Jesus' words "Verily I say unto you, Except ye be converted,³⁵ . . . ye shall not enter into the kingdom of heaven." (Matt 18:3)

Seeing then that the catholic doctrine of sacraments makes conversion a lifetime process of serving the Catholic Church, instead of an instantaneous act of will, we should see it as error and watch for strains of this heretical doctrine throughout Christendom.

Protestant theologians, Luther, Calvin, Wesley etc. removed themselves from the churning up of man made righteousness, but still retain some level of sacraments, some physical act to be done or participated in. For conversion, these Protestant reformers properly rejected the Catholic Churches control of God's grace and the churning up of man made righteousness. "Only Scripture! Only Faith! Only Grace! was their battle cry. However, they did leave a remnant of sacraments in their system of theology. Recalling that a sacrament is a physical act, i.e. taking a wafer, or sprinkling with water, etc. that produces a spiritual result, i.e. the salvation of the soul, the purification of the soul, the washing away of sin, etc. In word these reformers removed Catholic control over salvation, they removed all but faith and grace from the new birth, however, they retained the butter churn to aid in sanctification to bring about the spiritual changes necessary in man. This visage of sacraments is forever getting entangled into the salvation message resulting in a works salvation rampant in Protestant/Reformed denominations.

Because of the Catholic doctrine of sacraments and the Protestant retention of some sacraments, most of 'Christian America' carry an idea that if they have been good enough and worked up their own righteousness, they might be allowed into heaven. This working toward an "I earned heaven" fits both our material inclinations and the Catholic doctrine of sacraments; but it does not fit the Biblical necessity of conversion, an act not of works but turning loose of our own righteousness, and grasping onto Christ's Righteousness in faith. Turning loose of ones own righteousness is difficult enough, but when one is steeped in the teaching that there are some physical things that produce spiritual results, a mental wall is constructed which keeps many from conversion.

Our Biblical model that connects salvation of the soul with the new birth and makes this event instantaneous with a conversion, regeneration and justification occurring in a moment of time, causes the concept of progressively working up more and more good to

35 The phrase "and become as little children is omitted here to emphasize the verb "be converted". One converted becomes as a little child, but one who becomes as a little child is not necessarily converted.

deserve heaven to be seen as the blasphemy that it is. The whole connection of this supernatural event to any physical, material, performance, such as works for a Church or water baptism is foreign to the Scriptures. It should be carefully kept foreign to our doctrines as well; certainly kept foreign to our doctrine of salvation but we should also keep the sacramental tentacles out of our doctrine of sanctification.

IX The conflict with the philosophy of Calvinism

Since we have demonstrated that conversion, regeneration, justification, baptism into Christ, and indwelling of the Holy Spirit, all occur at the same moment in our lives, let's see where such a model would clash with the doctrine of election, particularly with Calvinism. Let's first briefly define Calvinism. Perhaps done best here by the following article by W.G.T. Shedd. CALVINISM –a definition and explanation:

The essential parts of this system are the well-known five points of Calvinism, namely, total depravity in distinction from partial; unconditional election in distinction from conditional; irresistible regenerating grace in distinction from resistible; limited redemption (not atonement) in distinction from universal; the certain perseverance of the regenerate in distinction from their possible apostasy. No one of these points can be rejected without impairing the integrity of Calvinism . . .³⁶

In this paper I will not deal with all aspects of this doctrine. Only with the misnomer where regeneration is removed from salvation and placed elsewhere. This is not a misnomer for all Calvinists, but it is an attractive error to the doctrine of individual soul election. It is a common error for those who are hasty to lean on the philosophical renderings of total depravity, and how one who is dead could respond to the Spirit's drawing. Focusing, then, just on the time when man's spirit is made responsive to the Holy Spirit look at the Westminster confession below.

The Westminster Confession of Faith, 1647, Chapter VIII and Section VIII says: To all those for whom Christ has purchased redemption He does certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by His Spirit to believe and obey; and governing their hearts by His Word and Spirit; overcoming all their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to His wonderful and unsearchable dispensation.³⁷

Their dilemma arises from the logic that man must be regenerated before their eyes are opened to God's "revealing unto them . . . the mysteries of salvation; effectually persuading them". One can not reveal to, nor persuade one who is dead. Look also at the thirty nine articles of the Church of England.

³⁶ William G. T. Shedd. Calvinism: Pure and Mixed. p. 147

³⁷ Schaff. op. cit. p. 622

The Thirty-nine Articles of the Church of England in Article XVII states: Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He has constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He has chosen in Christ to everlasting salvation, as vessels made to honor. Wherefore, those who are endued with so excellent a benefit of God, be called according to God's purpose by His Spirit working in due season: they through Grace obey the calling: they are justified freely: they are made sons of God by adoption: they are made like the image of His only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting happiness.³⁸

Logically here, the calling and the obedience to the calling can not be done by one that is dead and/or blinded. Thus, within reformed theology, Presbyterianism and Calvinism, there is a dangerous logical tendency to take regeneration and place it at conception or birth, thus removing it as a part of the salvation experience.

The very difficult question concerning salvation, the question of 'how does God do that?' has no simple answer, but moving the act of regeneration from salvation time up to an elect ones conception or birth is a grace error against the Biblical model of salvation. In fact, it so muddies the water that eventually the whole new birth is no longer a golden ring containing all 5 ingredients and available to 'whosoever will'. It becomes a muddled and confused patch work process. It is not so. Although off tract Calvinist theologians pull regeneration from the gold ring of salvation and place it at conception of a soul, You and I must not.

Baptist doctrine has for centuries skirted around this error, and only in the last 50 years have the General Association of Regular Baptist Churches become steeped in the tulips of Calvinism. Their Article X below talks of ones calling and salvation:

The General Association of Regular Baptist Churches Article X states that: We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about by our sovereign God in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance, faith and newness of life.³⁹

Notice the careful treatment of regeneration and how it is brought about in a manner beyond our comprehension. Regeneration remains a part of salvation in this article, but the wording still eludes to the conflict brought on by the Calvinistic tendency to place regeneration at the birth of their elect individuals and not at the time of salvation. Let's

38 Ibid. p. 497

39 General Association of Regular Baptist Churches. Literature Item 1. p. 6

once more examine the logic path that causes a defender of individual soul election to place regeneration at the birth of one of these elect ones.

A first tentacle of Calvinism is that man is totally depraved. Their definition of this total depravity is that they are absolutely dead to all spiritual life. Imagine trying to coax a corpse into making a decision. It can not be done. Thus before this spiritual corpse can make a decision for Christ there must be some kind of spiritual awareness, some spiritual life, placed into him. Since, in their philosophy, God chose certain humans for salvation, he only puts this spiritual life into his elect. The placement of this spiritual life, or spiritual awareness in a human is synonymous with the Bible teaching of regeneration, however now it has been made a precursor to salvation so that the Spirit of God can draw this one to himself.

Well then, when does this spiritual awareness, this regeneration occur? At birth! God has his elect souls all chosen, they suppose, so he regenerates them at birth. Suppose they die before birth. OK, at conception. God has his elect souls all chosen so when the genes form from the egg and sperm to lock in ones physical traits, God also locks in their spiritual trait by breathing spiritual life into some and neglecting spiritual life in others... they suppose. God is sovereign and can do just that. Although I believe the latter statement, God's word prevents such a scenario.

God regenerates one at the time of conversion, at the time of justification, at the time of baptism into Christ, at the time of indwelling of the Holy Spirit. The regular Baptist state that it is in a manner above our comprehension. It is best left there, for the Bible says that God tries the reins of every man, that we are all without excuse, that we all have a knowledge of God that the Holy Spirit draws on every man, that the light lighteth every man, that God is not willing that any should perish, that whosoever will may come, and that if any man come, he will in no wise cast him out. It also says that we are dead in trespasses and sins, that we are blind to the things of God, that no man comes to Christ unless the Father draw him. When the Biblical model of Salvation is incomprehensible to our logic, don't abandon an infallible Bible for mere finite logic. Regeneration occurs at conversion.

X The conflict with the philosophy of Armenianism

Armenius (1560-1609) was an outspoken opponent to individual predestination. He, and his followers became expositors of Armenian doctrine which put an emphasis on the freedom of the will of man to decide his fate. As much as Calvinism upholds a fatalistic view, Armenians upholds an absolute free will view. It is interesting that the Word of God upholds neither. The conflict of our model with Armenian doctrine is not so much with the attaining of salvation, as it is with the retaining of salvation. In examining the issue of retaining ones salvation we still put our emphasis on the immediacy of the five aspects of salvation 1) conversion, 2) regeneration, 3) justification , 4) baptism into Christ, and 5) indwelling of the Holy Spirit. We emphasize this because it makes them each, not only un-sequential and immediate in their origin but un-segmented and finished in their completion. In other words on the day I got saved I was as converted as I would ever be, I was as regenerated as I would ever be, I was as justified as I would ever be, I was as united with Christ as I would ever be, and I was as indwelt by the Holy Spirit as I would

ever be.⁴⁰

Armenian doctrines, because of its emphasis on the free will of man, leaves ample room for an individual to become unsaved. For an Armenian, when a man, of his free will, chooses to turn his back on God, he forfeits his salvation. Instead of being characterized as a son, he is somehow disowned by God and becomes, again, lost and in his sins. They use some scriptures to support this idea. Scriptures about "enduring to the end" or having "fallen away" are often sought out and bolstered into their philosophy, but what of the five completed acts in our scriptural model. What of the fact that when converted one, present tense, "hath" eternal life? What of the fact that we once were dead but are now alive; were blind but now we see? Does that new regenerated eternal life now die? What of the fact that we were justified with our sin debt forever paid? Do we take it back onto our own shoulders? What of the fact that we were baptized into Christ? Are we now ripped back out of him because we did not, with our free will, endure till the end? What of the "earnest money" that was given? Is it revoked and the Spirit, once present is ordered out of the premises? No. By no means. Indeed all five of these aspects of salvation, their initiation and completion on the day of our salvation give strong testimony to the permanence of this "so great salvation". For if we do not attain this salvation by our act, we do not retain it by our act, nor can we slay the regenerated man, pull out of the body of Christ and evict the Holy Spirit from our body and go back under the condemnation of sin by our act or our volition.

Do not then allow an Armenian doctrine, a whiplash away from the error of individual predestination, confuse you about the permanency of the new life, the justification, the union with Christ or the indwelling of the Holy Spirit. These cannot be denied just because we want to emphasize the free will of man. I am all for a renewed emphasis on the free will of man, and his responsibility for his own actions, however the preponderance of scripture as well as this scriptural model of salvation, demonstrates the permanency of the arrangement made by so great salvation. That which is born in me shall never die, believest thou this?

XI John Calvin's Thinking About the Order of Justification and Regeneration

The struggle of Protestants to clarify the order and temporal timing of regeneration and then justification, . . . or of justification and then regeneration, is brought out well in a 1973 article in Present Truth Magazine.⁴¹ Note that Present Truth Magazine is "An

40 We have not brought out in this paper the 'filling of the H.S.'" This differs from the indwelling of the H.S. that occurs at salvation. A filling of the H.S. has these characteristics: 1) an emptying of self, 2) A surrender to this H.S. and 3) The will and purpose of God. Thus a filling of the H.S. may re-occur several times, may last an undetermined period of time and is independent of our salvation, given only that so great salvation has already occurred.

41 PRESENT TRUTH Magazine, Volume Twenty-Seven — Article 3 "The Order of Justification and Regeneration", <http://www.presenttruthmag.com/archive/XXVII/27-3.htm> , accessed 12/30/2000, and again 10/22/2018. [Present Truth Magazine is "An independent journal of theology for evangelical Seventh-day Adventist Christians by evangelical Seventh-day Adventist Christians" and is not endorsed by this author, nor are any other of the exotic and apostate teachings of Ellen G. White, the SDA founder.]

independent journal of theology for evangelical Seventh-day Adventist Christians by evangelical Seventh-day Adventist Christians” and is not endorsed by this author, nor are any other of the exotic and apostate teachings of Ellen G. White, the SDA founder. Dr. Gordon Clark's arguments, and the magazine editor's insertions, however, lend particular light on the dilemma and Protestant infighting that has resulted in separating and or ordering the five aspects of so great salvation, ones 1) conversion, 2) regeneration (quickenings), 3) justification, 4) baptism into Christ, and 5) indwelling of the Holy Spirit. Temporal separation or sequential ordering of these aspects of ones salvation is necessary for Protestant creeds and models to work. Temporal separation and sequential ordering of these five aspects of so great salvation is not implied in Holy Scripture, which is rightfully to be a Bible students sole and final authority. The SDA article is repeated in its entirety below:

Editorial Note: We here reprint a statement sent to us in 1973 by the respected evangelical and Reformed scholar, Gordon H. Clark. It was published in the "Letters" section of our previous issue of Present Truth Magazine together with a brief editorial comment which we made at that time. This editorial comment is also reprinted here at the conclusion of Dr. Clark's statement.

Remarks on Justification and Regeneration Gordon H. Clark

The special issue of Present Truth Magazine devoted to discussions of "Justification by Faith" is the first copy of the magazine that I have seen. Its emphasis on the "material principle" of the Reformation and its opposition to Romish theology speaks clearly to these times when the Protestant churches have largely rejected the Bible.

Among the magazine's excellent pages, however, there was one article — so it seems to me — that did not properly represent the historic Protestant view. On page 18 Rome is characterized by the phrase, "Regeneration — a necessary condition for justification," and the Reformation is characterized by the phrase, "Regeneration — the immediate consequence and fruit of justification." With respect to this latter phrase there are two points to be considered: (1) the article's argument from the Bible is incomplete and in places fallacious, and (2) the historical evidence necessary to conclude that the theology of the Reformation is in view is missing.

On the first point I shall try to be brief. Page 18, column 2, after quoting Romans 4:5 that God justifies the ungodly, says, "This scripture certainly contradicts the notion that God justifies only regenerate saints." The paragraph fails to show any contradiction. The following paragraph correctly states that God justifies the uncircumcised; but Romans 4:9-11 (quoted) does not mention regeneration, as would be necessary for a conclusion about regeneration; and the appended explanation, which says that "the new life is the sign and witness of the blessing of justification," does not reproduce the thought of the passage from Romans, for the scripture says that circumcision (not the new life or regeneration) is the sign. Page 19, point 4, adds to Romans 5 something about a "new heart," which is not found in the text. Finally, so far as Scripture and argument go, page 19, column 2, says, "To those who respond to His drawing, the Spirit gives faith and repentance." Is this not Romanism? An

unregenerate sinner, totally depraved, dead in sin, who does not seek God, whose mouth is full of cursing and bitterness, who has no fear of God before his eyes, cannot respond. He will become able to respond only after the Spirit resurrects him to newness of life.

The second point is the absence of evidence that Reformation theology makes faith prior to regeneration. The only attempt to provide evidence is a quotation from John Wesley on page 21. But John Wesley was a disciple of Arminius, whose rejection of the Reformation doctrines was declared heretical by the Synod of Dort in 1620. Therefore Wesley's theology is not a competent testimony to what the Reformers taught.

One of the best witnesses of what the Reformation taught is the Westminster Confession of 1645-49. Its reliability is such that thousands of ministers from that day to this have subscribed to it. The men who framed it were the most devoted ministers of their day, the most competent and the best informed on the theology of the previous century. The Westminster Confession, X, 1, 2, states, "God . . . enlightening their minds spiritually and savingly to understand the things of God . . . renewing their wills . . . effectually drawing them . . . they being made willing by his grace . . . [are] enabled to answer this call and to embrace the grace offered and conveyed in it."

To which I should like to add John 5:24: "He who hears My word and believes Him who sent Me has eternal life and will not come into judgment, but has [already (perfect tense)] passed from death to life." Note that when the sinner hears and believes, i.e., exercises faith, he has already been regenerated.

Further evidence that this is the Reformation view and that the theologians who remained true to the Scripture so testify will be found in W.G.T. Shedd, *Dogmatic Theology*, page 509: "A man is not regenerated because he first believes in Christ, but he believes in Christ because he has been regenerated." The whole chapter defends this position.

Similar thoughts are found in H.B. Smith, *System of Christian Theology*, page 557, and even in the wavering theologian, Augustus Strong, *Volume 3*, page 825.

Then finally, Charles Hodge, the prince of American theologians, in successive chapters, discusses regeneration in *Volume 2*, chapter 14, and in *Volume 3*, chapter 15. Faith comes in chapter 16; and chapter 17 continues with justification. It is clear, therefore, that the article herein discussed does not correctly describe the Reformation position as against Romanism.

Editorial Comments

Thank you, professor, for your stimulating comments. We are aware that some later Calvinists have tended to place regeneration before justification. As for Calvin, he declared, ". . . justifying grace is not separate from regeneration although these are distinct things. —Institutes, Bk. 4, chap. 2, sec. 2. In fact, in a certain passage in the *Consensus Tigurinus*, Calvin very decisively places justification before regeneration, not in temporal but in logical sequence. He writes, "Dum fide inserti in Christi corpus, idque spiritus sancti virtute, primum iusti censemur gratuita iustitiae imputatione, de inde regeneramur in novam vitam."—Cited by Francois Wendel, *Calvin: The Origins and Development of His Religious Thought*, tr. Philip Mairet (New York: Harper & Row, 1963), p.256.

A further comment: Surely you are not unaware that the whole

Lutheran stream of the Reformation very decidedly places justification before regeneration. The Formula of Concord distinctly says that "the renewal . . . follows justification" and "succeeds the righteousness of faith" (see Book of Concord, p.253). John Wesley did not follow Luther on everything, but he certainly followed Luther on the order of salvation. We would like some Lutheran scholars to comment on this letter. —Ed.

Further Observations on the Order of Justification and Regeneration

All those who stand in the tradition of the Reformation believe that justification and regeneration are closely related and that one cannot and will not be present without the other. However, there has been some sharp disagreement as to their logical order, if not their temporal order.

There is no question about Calvin's placing justification before regeneration in the order of logic (see Institutes, Bk. 3, chap. 11, secs. 6,11). G.C. Berkouwer also acknowledges this in his Faith and Justification, pages 29, 30.

The systematic Calvinists of the seventeenth century, however, reversed Calvin's order and put regeneration before justification. This was the result of moving the doctrine of an arbitrary predestination to the center and starting point of their theological thinking.

There are several grave difficulties with this order of salvation:

1. It reduces the great regenerating work of the Holy Spirit to a secret act of divine grace which is subconscious in whom it is inwrought. Wesley's insistence on a very conscious experience of renewal by the Holy Spirit helped to correct the arid intellectualism and incipient antinomianism in this idea of a secret, subconscious regeneration.

2. It tends to elevate regeneration over justification.

3. It turns Paul's doctrine of the justification of the ungodly (Rom. 4:5) into justification of the reborn. This is a Romanizing tendency and bears a remarkable resemblance to the decree of Trent which says that "if they [men] were not born again in Christ, they would never be justified" — "Decree Concerning Justification," chap. 3.

4. It has regenerating grace creating immediately —i.e., apart from the means of grace, which is the preached Word of God. According to the words of Jesus in John 3, the uplifting of Christ is the means of the new birth. Peter declares that the new birth is accomplished by the Word of God (1 Peter 1:23). The Holy Spirit comes to men only in and with (but not apart from) the preaching of the gospel. What is the justification, therefore, for saying that the Holy Spirit regenerates men even before and quite apart from hearing the gospel?

5. The claim that men already possess eternal life before they are justified (see Clark's comment on John 5:24) turns the work of justification by faith into an empty formality. Clearly, if a man is unjustified (i.e., prior to his justification), he is condemned, and the wrath of God abides on him until the moment he is justified in the verdict of the Judge. Justification itself is the verdict of life (see Rom. 5:18). In his Apology of the Augsburg Confession

Melanchthon is quite right when he keeps referring to justification as "justification unto life eternal." John 5:24 is not saying that a man has eternal life before he hears and believes but that, as a believer, he will not come into judgment (condemnation at the last day) because he has already, by faith, passed from death unto life. Just as there is no personal justification without faith, so there is no personal salvation and possession of eternal life without faith. And there is no faith without hearing the Word of God (Rom. 10:17). Dr. Clark asks how it can be that dead men can hear the Word of God. But Jesus declares, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25). True, our Lord is speaking in the context of the physical resurrection, but even this illustrates the resurrection to spiritual life by the Word of God. Calvinism is to be faulted when it proposes that God's grace imparts eternal life apart from the means of grace in the preaching of the gospel. For further discussion on this matter of regeneration and human freedom, see the article, "The Legal and Moral Aspects of Salvation" (Part 3), in this issue of Present Truth Magazine. —Ed.⁴²

Again, the inclusion of this SDA article is not intended to endorse any of its, or any of their teachings. But it does clarify and illustrate the Protestant infighting and misrepresentation found in sequentially ordering any of the five Biblical aspects of ones so great salvation, i.e. ones 1) conversion, 2) regeneration (quickenings), 3) justification, 4) baptism into Christ, and 5) indwelling of the Holy Spirit.

XII Conclusion

If one were to systematically outline the events that take place when one is born again, they find five aspects of salvation. When we categorizes these five aspects with a clock in hand, it is found that they all occur simultaneously and completely, i.e. no aspect is left only partially completed. These five aspects are 1) conversion, 2) regeneration (quickenings), 3) justification, 4) baptism into Christ, and 5) indwelling of the Holy Spirit. When we keep all five of these contained in this instant of time called salvation we find that it magnifies and brings into focus the "what," the "how," and the "how long" aspects of so great salvation. It further brings into focus some denomination departures from solid Biblical salvation doctrine. Paul wrote the letter of Galatians because believers were so soon departed from the gospel to another gospel. We are in danger of allowing another gospel if we do not focus on the immediacy of these five aspects of so great salvation.

When we understand the scriptures surrounding these five aspects of the new birth we can root out more clearly the error of a sacramental belief system that expects to attain this salvation by some Church connected sacrament. When we secure regeneration, i.e. "you hath he quickened, who were dead in trespasses and sins," to the other four and disallow its separation we thwart a Calvinists preconceived notion that it occurs at ones birth, or ones conception, or at the foundation of the earth. It can not. Regeneration, no matter how strong the need of their philosophical model to move it, is a part of the salvation package, and must stay in the package.

42 Ibid.

When we try to extinguish this new life generated by God in a new believer, or to expel the Holy Spirit from his newly established temple, or to separate a soul from the union with Christ by a strong Armenian “will of man” argument, we are defeated. The coupling of these five aspects of salvation into a single gold ring that may be put on, but not removed, is to capture a Biblical model of salvation. It gives one understanding such a Biblical stronghold as to disallow philosophical tweaking. These five aspects of salvation help us focus and reveal the weaknesses and flaws of other philosophical models of salvation. The two tables below summarize these five aspects of salvation and show their conflict with some doctrines.

If one is already locked into one of these models then the five aspect instantaneous model can be used to safeguard them from extremes or even to draw them back to the truth of Scripture. The surety that all five of these events occur, not sequentially, but instantly, can be a hinge-pin to tell how far a belief system has drifted from the Bible. Does your hinge line up properly with the hinge-pin? If so the door of salvation can be secured and you can go in and out and find pasture. Note these five Biblical aspects of so great salvation:

Table I Truths Established for Each Aspect of Salvation				
Conversion	Regeneration	Justification	Baptism Into Christ	Indwelling of Holy Spirit
One can know they did this as sure as marriage vows.	I once was dead, and now I live, was blind, but now I see.	One can read and understand this promise.	Like a building on its foundation, believer is IN Christ	One can know when someone moves into their life.
Involves both mental assent and willful trust.	One can know this happened; know there is now new life.	Illustrated in moral analogy of Scripture Done because "God so loved".	Like the body members and the head, Christ is IN the believer.	Leads us into truth.
Wholly independent of works	New life is imparted by God.	Illustrated with the commercial purchasing analogy of Scripture	Like the vine and its branches, the Father and Son dwell in the believer.	Causes us to believe.
No external, physical act done, or to be done by another.	The new life is eternal, it cannot die.	Illustrated with the legal analogy of Scripture.	Like union of husband and wife believer has life by partaking in Christ,	Seals us in Christ.
Independent of self reformation	The new life CANNOT sin.	Illustrated with the sacrificial analogy of Scripture.	Like the Race with the source of life in Adam, believers are one in Christ.	Is the earnest of our inheritance.
Independent of Church Sacraments	The new life can see spiritual things.	Completed for the world at Calvary.	Believer is made partaker of divine nature.	Will never leave us.
Not done by/to infants.	The new life responds with the Holy Spirit.	Applied for the individual at conversion.	Believer is made one spirit with the Lord.	Intercedes with words that cannot be uttered.
Conversion is an instantaneously	Regeneration is an instantaneously	Justification is an instantaneously	This baptism is an instantaneously	Indwelling is an instantaneously

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completed act with other four aspects, not sequentially, but instantaneously.	completed act with other four aspects, not sequentially, but instantaneously.	completed act with other four aspects, not sequentially, but instantaneously.	completed act with other four aspects, not sequentially, but instantaneously.	completed act with other four aspects, not sequentially, but instantaneously.
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Table II Conflicts Between Systematic Doctrines and Each Aspect of Salvation				
The Bible Model	Sacramental Salvation (Catholic, Lutheran, Presbyterian)	Calvinism (Reformed, Presbyterian) Supposition.	Armenianism (Methodist, Pentecostal) Supposition.	
Conversion the act of turning from sin, i.e. repentance; and turning to Christ, i.e. in faith. More than a mental persuasion. The act of letting go of all else and trusting Christ with your soul.	The Church hands out physical mystical sacraments used to attain Salvation. Conversion is coming into the Church, not coming into the Kingdom of God.	Consider conversion impossible unless one is first chosen of God and then already regenerated. Man is totally depraved spiritually unable to make a decision for Salvation.	No conflicts. Except that the will of man was unaffected by the fall they agree to conversion and thus all can use the will and whosoever will may come.	
Regeneration act of God whereby a new spiritual life is implanted in man whereby the governing disposition of the soul is made holy by the Holy Spirit through truth.	Salvation is not a new life implanted but a process of feeding ones soul with sacraments, thus administration of Communion and Last Rights.	Since one who is dead cannot show even enough volition to grasp at salvation, regeneration must occur at pro-creation. God only regenerates those he foreknows will accept.	No conflicts. Except for the lost logic that once regenerated the eternal life may die at the will of the recipient.	
Justification a heavenly judicial declaration of 1) remission of sin and of 2) restoration to God, accomplished at Calvary, but applied at conversion.	Justification must be a process where our good and bad is weighed to determine if our sins will be covered.	Jesus died for only the elect, his finished sacrifice was effectual for the elect at Calvary. Therefore he died ONLY for the elect, not the world.	No conflicts. Except for the lost logic that once justified the uncondemned may take up condemnation again at the will of the recipient.	
Baptism into Christ <i>as thou, Father, art in me, and I in thee, that they also may be one in us: . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one:</i>	One has no position in Christ, only an effort to act like him, and someday attain that position.	Inevitable for the elect. Occurs at their acceptance of Christ as Saviour.	No conflicts. Except for the lost logic that once In Christ the will of the recipient may pull himself back out.	
Indwelling of Holy Spirit the actual literal moving into our bodies by the Holy Spirit of God where by He now permanently indwells us. <i>your body is the temple of the Holy Ghost which is in you, which ye have</i>	No clear teaching about the indwelling Holy Spirit.	Inevitable for the elect. Occurs at their acceptance of Christ as Saviour.	The Holy Spirit is not considered as a present seal and earnest of our inheritance.	

of God,			
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When one is born-again, saved, blood bought and redeemed, they experience 1) conversion, 2) regeneration (quickening), 3) justification, 4) baptism into Christ, and 5) indwelling of the Holy Spirit. In Biblical study these have no temporal separation or sequential order in which they occur, they are simultaneous events in ones new birth. In man's understanding and in man's philosophical modeling of things they are often ordered and/or temporally separated. Evaluating this unBiblical tendency shed's light on a denominations other errant concepts about so great salvation. It is important to be a Biblicist in these matters, and keep one's understanding of the new birth Biblical.

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Imputed Righteousness

In the Epistle to the Romans God lifts Abraham's salvation by faith without works to the forefront as an example of how individual soul salvation works (Rom 4). A Bible First instructional booklet⁴³ captures this detail in exemplary fashion and is worth repeating here. The outreach booklet states,

Why is it so significant that God imputed righteousness to Abraham? Proverbs 11:4 gives a glimpse of the vital importance of righteousness in the life of any individual: *“Riches profit not in the day of wrath: but righteousness delivereth from death.”* This states that there will be a day when God will judge all men for their deeds and that the only way to survive is to have righteousness. Unfortunately, all fall short of God's righteousness, or holy perfection. Experience confirms what the Bible has already stated, that there are no righteous people to be found on the face of the earth. *“As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one”* (Rom 3:10-12).

Seemingly then, there is no hope for anyone. Are all going to hell after death? The Bible says that some, albeit few, do escape destruction on the terrible day of God's judgment. One of those who escaped was Abraham. This is evident from reading, among other passages, Luke 16:19-31 which records the story of Lazarus and the rich man. In this story the rich man was suffering in hell, while Lazarus was with Abraham in paradise. How did Abraham survive the judgment and the wrath of God? Was he not a sinner like everyone else? Yes, he was a sinner. But before he died, Abraham received a special gift from God which saved his soul. The gift is called *imputed righteousness*.

Did you know? The word impute is an accounting term which is defined by Webster's dictionary as follows: “To attribute, to set to the account of, to charge, to reckon to one what does not belong to him.”

The following is a brief overview of how Abraham received this righteousness from God.

- . God made a statement to Abraham about something supernatural.
- . Abraham believed God's statement to be true.
- . God saw Abraham's faith, and counted it for righteousness.

It seems so simple, and yet this event became the pattern by which all men would have the opportunity to be saved from destruction on the day of judgment. In Romans 4:11 the Apostle Paul calls Abraham *“the father of all them that believe.”* Later in the same chapter, Paul relates the following account: *“[Abraham] against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy*

43 “Bible First!, Vol 4, Lesson 12 – Abraham, Part 2” Euro Team Outreach Inc.
www.euroteamoutreach.org, pgs 31-32.

seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what [God] had promised, he was able also to perform. And therefore it was imputed to him for righteousness" (Rom 4:18-22).

Because God imputed this righteousness to him, Abraham's sins were not counted against him. At his death, Abraham stood justified, saved from wrath because he had believed God.

The Bible Says: *"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works" (Romans 4:5-6). And again, "And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). And again, "And be found in [Christ], not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Philippians 3:9).*

The Euro Team Outreach's summary of how Abraham was imputed righteousness gives great insight. God made a supernatural declaration to Abraham, Abraham believed God, and when God saw Abraham's faith, he accounted it to him for righteousness. In all the detailed examination of soteriology, the doctrine of salvation, don't miss this simplicity. Today God makes a supernatural declaration about his Only Begotten Son, when one believes, and God sees his faith, he can account it to him for eternal righteousness, quickening their eternal life.

Semi-Pelagianism and Pelagianism

This work on soteriology must deal in part with the doctrines of election and predestination as they touch "so great salvation" on several fronts. A couple antiquated terms for this area should be noted. Semi-Pelagianism is a sound Christian theological understanding about salvation, which explains the process of restoring the relationship between humanity and God. It arose among the monks of southern France in the fifth century, in reaction to the errant teachings of Pelagius and to Augustine's errant doctrines of divine grace and predestination.

According to the Catholic Encyclopedia, "Pelagianism received its name from Pelagius and designates a heresy of the fifth century, which denied original sin as well as Christian grace."⁴⁴ Semipelagianism, they say is, "A doctrine of grace advocated by monks of Southern Gaul at and around Marseilles after 428. It aimed at a compromise between the two extremes of Pelagianism and Augustinism, and was condemned as heresy at the Ecumenical Council of Orange in 529 after disputes extending over more than a hundred years." Semipelagianism, then, was a Biblical middle ground between the

44 New Advent Catholic Encyclopedia s.v. "Pelagianism," <http://www.newadvent.org/cathen/11604a.htm> (accessed 11/05/2016).

two extremes in the same way a middle ground is sought between Calvinism and Arminianism. Although the term is lost to antiquity, it is understandable that Semipelagianism would be considered heresy to both Augustinian and the Pelagianist, just as a Biblicist view is despised by Calvinist and Arminian.

The Reformed Theologian, and those entangled in their doctrines and/or denominations, thoroughly muck up Soteriology, the Doctrine of So-Great-Salvation. They believe that they are the elect which replaces the elect Israel. Their view of God as the Sovereign Predestinator who chose them for that role overrides all else, and thus they cannot discern Scripture which describe corporate salvation, Israel's salvation, and even salvation from enemy or circumstance. Their focus is on John Calvin's Covenant Theology, his single Covenant of Grace, and his Roman Catholic rooted Replacement Theology. The tentacles of their error reach deep into their doctrine of salvation. They must allegorize, discredit or dismiss all language of the salvation of Israel, all language of the "corporate" in salvation, and all consideration of ones salvation from enemy and circumstance. These dismissals and shortcomings so permeate Protestant thinking that they regularly leaven into Baptist thinking, even though Baptists are to be people of the Book, not people of the reformation.

This systematic theology spends considerable effort in exposing the errant thinking of Calvinism that springs from its errant model of salvation. The Bible is clear that "whosoever will" can be saved. That awareness is important to a soul winner. People caught in the "rip-tide" of sin, need the Lord. That truth is brought out in the following essay.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, ..." (Heb 2:3a). Along the east coast of America there are places where powerful rip-tides flow rapidly out into the ocean. A rip-tide is formed when high tide draws water into lowland areas, and low tide funnels them back through subtle valleys in the sand. An unaware swimmer captured in a rip-tide is helpless to get back to shore. No matter how gallant his effort he is carried further and further out into the ocean depths. Without a savior that will pluck them out of their plight and set their feet back on solid ground, all hope is gone. The swimmer does not initially realize his dilemma. Cries from shore go unheeded. When they suspect their situation may be worsening they swim harder until their whole focus is getting back to the shore. They are certain they can swim the distance because they do not know the power of a rip-tide. The theme of the whole Bible is Salvation. Salvation defines a lost estate, a helpless condition, and a savior who can restore that estate. With Christmas behind us, and a new year before us, it is important to know that no religion, no mass, no penance, and no new-leaf can save us from the rip-tide of sin; you need a Saviour. Those already saved from that rip-tide, rejoice in, and openly worship our Saviour and Lord, Jesus Christ. Those still dabbling in sin, and not understanding the power of a rip-tide put their strength in religion, mass, penance, peace on earth, and turning over new leaves. Cries from the shore go unheeded. What a loved one needs are cries from the knees. Salvation is of the Lord.⁴⁵

45 An Essay for week #52 Sun, Dec 29, 2013, Msg #1352 The Rip-Tide of Sin, What The Bible Says,

Chapter 4 Critique of other Systematic Theology Soteriology Works

A systematic theology's soteriology needs to systematically review some belief systems that preceded it. This author's doctoral coursework required such a review and culminated with critiques of John Miley's 1892 Methodist Soteriology, Charles Hodge's 1878 Presbyterian Soteriology, Augustus Strong's 1907 Baptist Soteriology, Henry Clarence Thiessen's 1949 Baptist Soteriology, and Geisler's 2002 Evangelical Soteriology. The principle text for the coursework was Lewis Sperry Chafer's 1948 *Systematic Theology*. The founding president of Dallas Theological Seminary wrote an acclaimed eight volume theology which is critiqued extensively in this work. These men were genius, gifted and used of God. While the critiques are often hard hitting, straightforward, and at times harsh, I mean no disrespect nor detraction from their genius or integrity. In general they treated theology as a science, attempting to center in on truth via the hypothesis and theories of the scientific method; that was all the rave of the last century. Ergo, in general, they did not use the inerrant, infallible, verbally inspired Word of God as their sole and final authority. Ergo these critiques are deservedly harsh.

Critique of John Miley's 1892 Methodist Soteriology

John Miley (1813-1895), a Methodist, published his *Systematic Theology* in 1892. It is introduced here because it staunchly refutes the Calvinism tainting of all other systematic theologies. It is also superbly organized and utilizes aged reasoning. One hundred and twenty years ago writers worded their reasoning and their arguments with great depth and compound sentences. The dumbing-down of English prose, human reasoning, and judicial argument has produced a society which does not tolerate much reading of the *Systematic Theology* of Miley, Hodge or Strong. "*Ology*" still has the meaning that the target subject is covered with such depth that one goes on and on about it, examining every angle and consideration. Miley published a carefully structured Soteriology section in his *Systematic Theology*, but he does go on and on about it. Its prime argument is that salvation is forever deeply entangled in the work of Christ's atonement, and it categorically refutes Calvin's system of theology.

The heart of Miley's Soteriology is knit with atonement which he defines as: "The vicarious sufferings of Christ are an atonement for sin as a conditional substitute for penalty, fulfilling, on the forgiveness of sin, the obligation of justice and the office of penalty in moral government." He structures this argument with the following general outline:

PART V SOTERIOLOGY.

THE ATONEMENT IN CHRIST.

CHAPTER I REALITY OF ATONEMENT,

CHAPTER II. NECESSITY FOR ATONEMENT.

CHAPTER III. SCHEMES WITHOUT ATONEMENT.

Good Samaritan's Penny Pulpit by Pastor Ed Rice.

CHAPTER IV. THEORIES OF ATONEMENT.
CHAPTER V. THEORY OF MORAL INFLUENCE.
CHAPTER VI THEORY OF SATISFACTION.
CHAPTER VII. GOVERNMENTAL THEORY.
CHAPTER VIII. SUFFICIENCY OF THE ATONEMENT.
CHAPTER IX. OBJECTIONS TO THE ATONEMENT.
CHAPTER X. A LESSON FOR ALL INTELLIGENCES.
CHAPTER XI UNIVERSALITY OF THE ATONEMENT.

THE SALVATION IN CHRIST

CHAPTER I. BENEFITS OF THE ATONEMENT.
CHAPTER II. DOCTRINAL ISSUES.
CHAPTER III. FREE AGENCY.
CHAPTER IV. FREEDOM OF CHOICE.
CHAPTER V. JUSTIFICATION.
CHAPTER VI. REGENERATION.
CHAPTER VII. ASSURANCE.
CHAPTER VIII. SANCTIFICATION.
CHAPTER IX. THE CHURCH.

In Chapter I of his argument John Miley exposes the error of John Calvin's system. He declares that as much as Scripture interprets Scripture, so to doctrine must interpret doctrine. "Thus, beyond the fact of an atonement, we search for a doctrine. We seek to understand its nature; what are its elements of atoning value; how it is the ground of divine forgiveness." Ergo, one doctrine in a defective system can completely circumvent another doctrine, rendering it completely ineffectual. Under this principle, Miley states:

"A doctrine of atonement must be in scientific accord with cardinal doctrines vitally related to it. If other cardinal doctrines of Calvinism are true, its doctrine of atonement is true. It is an integral part of the system, and in full harmony with every other part, the doctrines of divine sovereignty and decrees, of unconditional election to salvation, of the effectual calling and final perseverance of the elect, and that their salvation is monergistically⁴⁶ wrought as it is sovereignly decreed, require an atonement which in its very nature is and must be effectual in the salvation of all for whom it is made. Such an atonement the system has in the absolute substitution of Christ, both in precept and penalty, in behalf of the elect. He fulfills the righteousness which the law requires of them, and suffers the punishment which their sins deserve. By the nature of the substitution both must go to their account. Such a theory of atonement is in scientific accord with the whole system. And the truth of the system

46 Miley's 1894 work was received with all the folly of an early text scanner. This word is either his own creation or it might be *monogenistic* having to do with the theory that all human beings are descended from a single pair of ancestors. Incidental, Bible believers hold that as fact, and not as theory via the American Heritage Dictionary.

would carry with it the truth of the theory. It can admit no other theory. Nor can such an atonement be true if the system be false."⁴⁷

Rather than labor through more of this carefully worded argument, be it said Miley argues extensively that since Calvin held to "the doctrines of divine sovereignty and decrees, (and) of unconditional election to salvation,"there is no real need to examine his belief about atonement.... Such an atonement (cannot) be true if the system be false." In John Calvin's system, a person is saved by election and not by atonement. Miley parallels the Calvinist's dilemma in this regard with the dilemma of the Socinian. Since the Socinian does not believe in the deity of Christ, there is little merit in considering what he may believe about the atonement. It is not effectual. So to, in the system of John Calvin, the atonement is not effectual and, ergo, not even pertinent for consideration.

Of Arminianism, Miley, the Methodist, declares its certain truth:

If the cardinal doctrines of the Arminian system, such as differentiate it from Calvinism, be true, then the atonement of satisfaction, in the Calvinistic sense of it, cannot be true. If the atonement is really for all, and in the same sense sufficient for all, then it must be only provisory, and its saving benefits really conditional. And no other truths are more deeply wrought into Arminianism, whether original or Wesleyan; none have a more uniform, constant, unqualified Methodistic utterance. They are such facts of atonement, or facts in such logical relation to it, that they require a doctrine in scientific agreement with themselves. Such a doctrine is the special aim of this discussion, not without regard to consistency in the system, but specially because these facts are scriptural, and the doctrine agreeing with them scriptural and true.⁴⁸

Such a black and white contrast between Calvinism and Arminianism is refreshing, and true in principle. The system of Calvin has the pre-creation election of souls for salvation and for damnation as its pillar of truth. It need not fuss that much about a doctrine of atonement. But the system of Armenian does not take the doctrine of atonement to its completed end. That system is flawed in doctrine about the perseverance of the soul. When the atonement produces a quickening of the soul, that quickening is not dependent on ones keeping the faith, and it cannot be undone. John Miley's discourse on Soteriology has it directly connected to the atonement. The atoning work of Christ is defined and developed extensively. But, alas, in the Armenian and Methodist system the atonement lacks being a completed work, and their 'hope' is that they might endure to the end and make it to heaven. For the Bible believer the atonement applied produces a quickening of the soul, which can never be undone, it is an everlasting life.

47 John Miley, *Systematic Theology*, Volume II, The Library of Biblical and Theological Literature, New York: Eaton and Mains, 1894 by Hunt & Eaton, The Internet Archive
www.archive.org/details/systematictheolo01mile, pg 67-68.

48 *ibid.* 68

Critique of Charles Hodge's 1878 Soteriology

Charles Hodge (1797-1878), called the father of printed systematic theologies, in a perfectly thorough systematic theology, by a perfectly thorough, albeit Presbyterian, theologian, organized his soteriology poorly. Hodge treated theology as a pure science, and treated salvation only as God's sovereign plan and purpose for individually elected souls. For the area of Theology Proper it would be hard to improve on Hodge's Systematic approach, however, as stated so eloquently by Methodist John Miley previously, when the whole salvation model is based on election of souls, John Calvin's concepts, repeated by Charles Hodge's genius, have little to offer in soteriology.

Critique of Augustus Strong's 1907 Soteriology

Augustus H. Strong, 1836-1921, was a Yale graduate who taught theology at Rochester Theological Seminary for forty years and became the first president of the Northern Baptist Convention. His systematic theology has a tremendous depth and scope but his motivation and purpose must cause grave concern. Strong sets out to mold a traditional reformed emphasis and an atheistic evolutionary critical scholarship into the distinctive Baptist conviction. In his soteriology, this dangerous blend caused A. H. Strong to follow Charles Hodge's lead and submerge his soteriology in the decrees of God and the election of souls.

Strong's dogmatic belief in reformed theology and their decrees of God, not only robs him of a passion in soteriology, it prevents him from seeing God in all his glory. Reformed, Presbyterian, and Calvinistic theology has God's sovereignty, God's decrees, and God's unfolding of events exactly as he knew from eternity past, held in such an overbearing consideration, that they cannot see the whole truth of Scripture. Baptists are first and foremost people of the Book. It is distressing that A. H. Strong sacrifices solid Baptist distinctives, on the altar of John Calvin's Institutes of the Christian Religion. Once indoctrinated with reformed theology's notion that the catholic church is the new chosen people of God, elect in the foreknowledge of God, elect before the foundation of the world,... little else can penetrate that dogma. It feeds their Replacement Theology and nurtures their Covenant Theology, and here, not even the centerpiece of all Scripture, Christ's salvation of man, can bump their dogma. Their decrees must remain in its preeminent position, even above so great salvation.

Augustus H. Strong is a worthy student of theology but when reading his extensive systematic theology one must always keep in mind his objective. Strong's overriding purpose is to blend together reformed theology, Baptist distinctives, and the atheistic evolutionary process of creation. Abram was a friend of God forever. The second lesson that Abram learned about God, was God does not need blenders he desires separators. Strong is genius, but he is a blender that takes doctrines, blends them and tries to reconstruct a persuasive Bible doctrine. Although he is a deep thinker, and a profound communicator, he is dangerous.

Critique of Theisens' 1949 Soteriology

While Dr. Cambron assembles an exceptional “boiler-plate” on the doctrine of so great salvation, Dr. Thiessen fleshes out the outline superbly. Henry Clarence Thiessen (1883-1947) was a Baptist theologian and the 1947 president of Los Angeles Baptist Theological Seminary. He wrote his *“Lectures in Systematic Theology”*⁴⁹ which were published in 1949. I have criticized him staunchly for his attacks against God's inerrancy, infallibility, verbal inspiration and perpetual preservation of the Holy Bible. I have criticized him for his staunch support of the Westminster Confession and the Decrees of God over the “whosoever-wills” of the Holy Bible, over his treatment of theology as a “science” with mere man's hypothesis and theories overbearing on our true sole and final authority of the Word of God, and over his preference for Roman held philosophical leanings and even their sacraments over Holy Scripture. Despite those justified criticisms of Dr. Thiessen, his soteriology seems to be sound.

Dr. Thiessen opens Chapter XXIX “Conversion,” with this succinct clarification, “What is the logical order in the experience of salvation? There is, of course, no chronological sequence; conversion, justification, regeneration, union with Christ and adoption, all take place at the same instant.”⁵⁰ He then goes on to define conversion as including both repentance and faith, developing that both are essential, and both include three aspects an intellectual, an emotional and a volitional aspect.⁵¹

Despite his well written and thorough six chapters on conversion, justification and regeneration, union with Christ and adoption, sanctification, perseverance, and means of grace, Dr. Thiessen starts his soteriology with a chapter titled “Election and Vocation”, wherein he defends and stands by John Calvin's misgiving the saved people were elected to be so before the foundation of the world, and did not, yeah cannot, come as a whosoever-will. Any reading of the Baptist theologian Henry Clarence Thiessen must be with a precursor that he made many dangerous compromises. He attacked God's inerrancy, infallibility, verbal inspiration and perpetual preservation of the Holy Bible, herein leans on the Westminster Confession and the Decrees of God over the “whosoever-wills” of the Holy Bible, treats theology as a “science,” and prefers the word of philosopher over Holy Scripture. The gains of reading his few sound chapters on soteriology must be weighed against these dangers.

Critique of Geisler's 2002 Soteriology

Norman L. Geisler wrote a tremendous single volume, 1600 page book that he called “Systematic Theology.” It is an unabridged compilation of “everything ever believed about God” from an “evangelical” point of view. The thesis of this effort, in contrast to Geisler's effort, is to systematically layout everything revealed by God in sixty-six books, 1,189 chapters, of his revelation. That is less effort, involving less research than what was undertaken by Dr. Geisler. His work is exceptional reference material, but his premise that truth is determined by what the majority of orthodox

49 Henry Clarence Thiessen, *“Lectures in Systematic Theology,”* Eerdmans, 1949.

50 Ibid. 352.

51 Ibid. 352-361.

theologians believed is dangerous and often fickle.

Geisler's extensive documentation contains eleven chapters on soteriology and begins, "As to the origin of salvation, there is universal agreement among orthodox theologians."⁵² He then goes on to define "The Origin of God's Decrees," "The Nature of God's Decrees," "The Order of God's Decrees," "The Sequence of God's Decrees," and "The Results of God's Decrees." Such an introduction affirms the Roman and Reformed dogma in Geisler's effort. Orthodox theologians supposed, in the Westminster Confession, that God decrees everything that happens in life. Such a supposition is based on what a majority of theologians believe about how God operates, but not on what God directly reveals in his Word. In the Bible God ponders the thoughts of man, and he allowed actions of Abraham, Moses, Joash and Hezekiah et.al. to change what he intended to do.⁵³ A salvation study that begins supposing that God has decreed everything that happens, is destined to end in Protestant and Reformed well worn trenches, not in a systematic analysis of what God revealed in his Holy Writ. As would be expected for an ecumenical compilation of theology, Geisler tip-toes through the T.U.L.I.P.S.

Geisler's work does have saving graces. He is thorough, and when a Protestant Evangelical doctrine contradicts clear Bible teaching he, at times, exposes it. His chapter 67 contains thirty pages documenting evangelical opinions about infants and heathens receiving results of salvation. In forty pages of chapter 68, he evaluates "The Condition for Salvation," which is actually the conditions for receiving salvation. Therein he states, "The most controversial of all the conditions set forth by the Church of Christ is its insistence that water baptism is a necessary condition for receiving salvation. Before addressing the texts it uses to support this position we will look at the plain biblical teachings affirming that baptism is not necessary for salvation."⁵⁴ Geisler, as I said previous, has his moments.

For a Bible student that has a sound Biblical systematic theology, Norman Geisler's "Systematic Theology" is a good reference book. But for the Bible student that does not have a solid KJV foundation for what God has revealed to man, reading Geisler will quickly gender instability whereby a student is awash in learned opinions of orthodox theologians using ecumenical, sometimes Evangelical, bible translations which express what scholarly men think God meant to say. Geisler is thorough at documenting what orthodox theologians believed, but such Roman bias makes it dangerous for the Bible student striving to determine absolute Bible truth.

52 Ibid. pg 813.

53 Genesis 18:22-33, Exodus 32:10-14, 2Kings 13:14-19, 2Kings 20:1-7.

54 Ibid. pg 1011.

Critique of Chafer's Volume III Soteriology Introduction

It is distressing to lay Dr. Lewis Sperry Chafer's third volume of Systematic Theology, entitled Soteriology, on my desk beside Dr. Cambron's single volume of "*Bible Doctrine*," or beside Dr. Bancroft's volume of "*Elementary Theology*." Both Baptists capture the heart of Soteriology in pages while Dr. Chafer does not even present a shadow of the subject in his whole volume. Cambron uses 23 pages in a thorough coverage, and Bancroft uses 50 in an unabridged coverage, while Chafer has 396 pages, that is 33 pages a week for a twelve week college quarter, wherein, in those pages, he never addresses justification, never describes conversion, never mentions quickening, writes not one paragraph on the indwelling of the Holy Spirit, and carefully steers clear of ones Baptism (that is complete immersion) into the Lord Jesus Christ. These five essentials to So-Great-Salvation, all expounded clearly, continually and completely in Scripture, in Cambron's work, and Bancroft's work, are not even or ever addressed in 396 pages of a volume called Soteriology by neo-evangelicalism. Analysis of how such an incompetent 396 communique could seep from Dallas Theological Seminary is crucial, and unfortunately it is herein ground breaking. The hypercritical content of this work is centric to comprehending that Evangelicalism, which has not strayed far from Rome and swallowed Reformed Theology, is a caustic leaven which has permeated Christendom.

Many strongly disagree with this assessment. Christian Book Distributors (consider that their motivation is to sell books) says that Chafer has "an unabridged systematic theology of unparalleled scope."⁵⁵ Reporting that Chafer defines systematic theology as "the collecting, systematically arranging, comparing, exhibiting and defending of all facts concerning God and His works from any and every source."⁵⁶ They report that Walter Elwell calls Chafer's work "the definitive statement of dispensational theology." and Charles Ryrie says "Though scholarly in the true sense of the word, this work can also be read and understood by those not formally trained in theology."⁵⁷ Such comments make one suspect a massive evangelical cover-up is in place. Chafer's own definition of systematic theology reveals his purposeful departure from The Holy Bible as theology's sole source, or even its primary source! What he ends up with, in considering "any and every source," is not "unabridged" it is diabolical.

Dallas Theological Seminary President successor Praises Chafer's Work

Of course Dr. John F. Walvoord, (1910-2002) Dr. Chafer's successor at Dallas Theological Seminary, showered his predecessor's work with great praise. He says of Chafer's eight volume work, "Never before has a work similar in content purpose, and scope been produced."... it is "Remarkably Biblical... appeal is constantly to Biblical authority rather than to philosophy, tradition or creed." Dr. Walvoord, himself considered the worlds foremost interpreter of biblical prophecy, and a most prominent evangelical

55 From www.ChristianBook.com accessed Dec 2013

56 In making such a brash definition Chafer unwittingly puts Aristotle Saint Augustine and Saint Aquinas on equal ground with Holy Scriptures and in writing his seven volume work he actually does. Woe!

57 Ibid.

scholar of his generation,⁵⁸ said of Dr. Chafer's third volume, "The contribution of President Chafer in the field of Soteriology has been hailed as the most important of all his theological works."⁵⁹

There is little doubt of Dr. Walvoord's sincerity or integrity in this declaration, but it needs to be highlighted again that when Chafer writes four hundred pages on Soteriology and never addresses a soul's justification, a soul's quickening, a soul's conversion, and/or a soul's indwelling and baptism into Christ, then the most important theological work of the Protestant/Evangelical community is bankrupt of all Biblical doctrine.

Dr. Walvoord himself confesses to the fault, when he acknowledges Chafer's first section on Soteriology deals with Christ's offices, his sonship, his hypostatic union and his sufferings. Therein we find no mention of Christ's substitutionary death, burial, and resurrection. Dr. Chafer's second and third sections deal with the doctrine of election, not the doctrine of salvation. His fourth and fifth sections concern the work of God and one's eternal security not the So-Great-Salvation referenced in the Epistle to the Hebrews. And the last section covers the terms of salvation, "a section which is most practical and helpful", says Dr. Walvoord. In reality this last section only deals with four terms of salvation 1) Repent and Believe, 2) Believe and Confess, 3) Believe and be Baptized, and 4) Believe and Surrender. Nowhere in 400 pages does Dr. Chafer spell out what the Bible says must be 'believed', nowhere does he spell out what the Bible calls the Gospel of Jesus Christ!

Yet for all its hollowed emptiness Dr. Walvoord still says "The volume on Soteriology, if it stood alone, would in itself assure the author a place among notable writers of Christian Doctrine."⁶⁰ That is inconceivable. Dr. Chafer never writes about justification, conversion, quickening, indwelling or baptism into Christ! And yet this Evangelical continues "There is no volume in the field of Systematic Theology which approaches (Chafer's Third Volume) in Biblical insight, spiritual comprehension of the saving work of God, and unabridged treatment of the great work of God in salvation."⁶¹

Was it emphasized enough that Dr. Lewis Sperry Chafer's Third Volume entitled "Soteriology" never addresses justification, never describes conversion, never mentions quickening, writes not one paragraph on the indwelling of the Holy Spirit, and carefully steers clear of one's baptism, i.e. complete immersion, into the Lord Jesus Christ. And yet the whole of the Protestant/Evangelical world cries out that this is the very best they could ever attain. Ergo it is cried out here that the Protestant/Evangelical world is completely bankrupt when it comes to describing and defending or contending for and comprehending God's So-Great-Salvation. Reformed Theology, Scholarly Philosophy and Modernist Liberal Apostasy has rendered the whole of the Evangelical World completely bankrupt when it comes to Preaching, Comprehending, and Contending for the Gospel of the Lord Jesus Christ. The gospel is indeed 1) Conversion, by Repentance and Faith, 2) Justification, Declared, 3) Quickening, where once I was dead, 4) Indwelling wherein we are the tabernacle of God, and 5) Complete Immersion in Christ, whereby we forever have a position in Christ.

58 From www.walvoord.com accessed Dec 2013

59 Ibid.

60 Ibid.

61 Ibid.

Troublesome Independent Fundamental Baptist's Leaning Toward Chafer

As troubling as the Evangelical failures are they were well predicted. Indeed the whole point of the Fundamental departure of the last century was one of separation from such an apostate condition. Neo-Evangelicalism refused the fundamentalist position and had as its premise that separation from the reformers apostasy and their Reformed Theology was to drastic a measure, choosing rather a coexistence in their apostate circles. There was never any doubt about where such compromise would land the neoevangelical. Like “Christian Rock Music” their lyrics were carefully chosen but there was never any question about where their melody came from. If one dare call such stuff a melody at all. What then, might be the position of the Fundamentalist who 100 years ago avowed separation from such apostasy?

Dr. Cambron, Theologian of Tennessee Temple Baptist Seminary, staunchly affirmed that the doctrine of Salvation is captured in the five ingredients fore mentioned. Dr. Bancroft, Theologian of Bible Baptist Theological Seminary, affirmed exactly the same. Neither frittered away a single paragraph of their Soteriology trying to figure out what God had decreed, or who was elect for what before the foundation of the world. They captured the doctrine of salvation very Biblically, very exactly, and very succinctly. But look where we have sunk in the last 50 years of that Fundamental century.

An Independent Fundamental Baptist Pastor with a Masters from Pensacola Christian College, and a Doctorate from Bethany Theological Seminary, reveals that “Dr. Lewis Sperry Chafer's Systematic Theology is the single greatest Systematic Theology ever written.”⁶² This self acclaimed “Doctrinal Expositor” wrote of Dr. Chafer's Soteriology, “(Chafer's) desire to be 'Biblical' in his Systematic Theology requires (that) he surround his system to the text of Scripture. He is to be highly commended for that.” This well trained Independent Fundamental Baptist Preacher further heaps ten paragraphs of praise onto Dr. Chafer's Soteriology because it tears the “L” right out of T.U.L.I.P.⁶³ Any Baptist praise for even T.U.I.P should be disconcerting. The whole Presbyterian, Reformed, Calvinistic, Covenant Theology, Replacement Theology is fraught with diabolical error and T.U.L.I.P. Is only the ugly “tip of the iceberg.” Taking the “L” out to T.U.L.I.P. is like taking Purgatory out of Catholicism. It might deliver a crippling blow to an errant system, but the lie still limps along without major effect. An Independent Fundamental Baptist praising Chafer's 400 pages of Soteriology which does not even address a soul's conversion, justification, or quickening is a powerful indicator of a serious compromise and dangerous blindness. The giant of Neoevangelicalism defies the Salvation of God, and it needs to be reiterated: “Is there not a cause?”

Correspondence with Dr. DaveT is included here:

62 David Txxxxxx's www.DoctorDaveT.com/Chafer_Systematic_Review.html accessed 12/14/2013

63 Total Depravity; Unconditional Election; Limited Atonement; Irresistible Grace; Perseverance of the Saints

Dr. DaveT's Comments & Response

Subject: Pastor Ed Rice is forwarding an email to you
From: Pastor Ed Rice <PastorRice@GSBaptistChurch.com>
Date: Thu, February 06, 2014 2:06 pm
To: Dr. Dave T. <email@gmail.com>

Dave, I talked about you and your love for Dr. Chafer's work in this report and wanted to ensure you got a courtesy copy. It will be published in Systematic Theology, and in my written report for credit at LBTS.
Theology Working Group,

Subject: RE: Pastor Ed Rice is forwarding an email to you
From: "Dr. David Txxxxxxx" <dave@xxxxxxx>
Date:2/6/2014 3:28 PM
To: "Pastor Ed Rice" <PastorRice@GSBaptistChurch.com>

Hi, Pastor Rice,

Thanks for the note. A couple of errors you may want to correct:

- 1) you have misspelled my name.
- 2) Chafer includes an entire article on Justification in Vol 7.
- 3) Chafer includes multiple chapters on Election in Vol 3.
- 4) a search on the word "quicken" returned 30 results in the Chafer

systematic theology.

You should fact check other faulty assumptions. If your grade depends on the accuracy of your statements, you will be glad you did. Thanks for including me with a giant like Walvoord. That is very flattering indeed, although I will confess I do not belong in such rarified air.

Dave

Dr. David Txxxxxxx

Dear Dr. Dave T.,

When John Bunyan's Pilgrim wandered from the straight and narrow path he was assigned, and it was pointed out how far off he strayed, how awful the mire, and how deep the upcoming pit, his first and natural tendency was to justify his error.

I have quite well fact checked my declaration. Your hero might well have written of justification in his final volume titled "Doctrinal Summarization" but in so doing he violates good organization by including in summary something that is found nowhere else in the body of his work. The fact is his whole volume on Soteriology never addresses justification, and I have quite clearly declared the fact.

John Calvin's 1536 magnum opus, "The Institutes of the Christian Religion"⁶⁴, the Presbyterian's 1618 Synod of Dort,⁶⁵ and Lewis Sperry Chafer's

64 Freely available at <http://www.ccel.org/ccel/calvin/institutes/>

65 See Darby's extensive development of history in R.L. Dabney "The Five Points of Calvinism"

1948 volume on Soteriology inexplicably tie salvation to election and predestination. The fact is the Holy Bible does not. The fact is I have well introduced this momentous blunder, even labeling it a diabolical error, and the body of my critique of Chafer's Soteriology provides ample proof of such my introductory declaration. Chafer's multiple chapters on Election in Vol 3 fully support my argument, and your announcing it as important does not justify your error, it only muddies the mire.

There are no faulty assumptions in this introduction to my critique of Chafer's Soteriology. The fact that he speaks of 'quickenings' somewhere in the bowels of his Systematic Theology, cannot justify his bankrupt volume on Soteriology that does not bring it up. When it is pointed out that the Neo-Evangelical giant, Dr. Walvoord and an Independent Fundamental Baptist, Dr. Dave T. are wallowing around in the same pit of diabolical error it is not flattery. It is presented here as an alarming manifestation of the grossest compromise. Prayerfully, I trust you will see how far you are strayed from the straight and narrow and get back in the battle for truth.

The fact that your name was misspelled is the only error left standing. Because of my embarrassment for you I shall not fix that error, I will eliminate its reference all together. I trust this correspondence finds you turning back from Chafer's winding path and making your way back to the Cross of Jesus Christ our Lord.

Pastor Edward Rice

The breakout of Chafer's emphasis in Volume III on Soteriology is shown in his table of contents and the weighted average of coverage each chapter holds, as follows:

Chap 1 Introduction to Soteriology 3-10	2% of vol 3
Chap 2 The Person of Christ 11-34	6%
Chap 3 Introduction to the Sufferings of Christ 35-54	5%
Chap 4 Things Accomplished by Christ in His Sufferings and Death 55-115	15%
Chap 5 The Sufferings and Death of Christ in Types 116-126	3%
Chap 6 Biblical Terminology Related to Christ's Sufferings and Death 127-130	1%
Chap 7 Theories False and True of the Value of Christ's Death 131-164	9%
Chap 8 The Fact of Divine Election 165-177	3%
Chap 9 The Order of Elective Decrees 178-182	1%
Chap 10 For Whom Did Christ Die? 183-205	6%
Chap 11 The Finished Work of Christ 206-209	1%
Chap 12 The Convicting Work of The Spirit 210-224	4%
Chap 13 The Riches of Divine Grace 225-266	11%
Chap 14 Introduction to the Doctrine of Security 267-272	2%
Chap 15 The Armenian View of Security 273-312	10%
Chap 16 The Calvinistic Doctrine of Security 313-339	7%
Chap 17 The Consummating Scripture 340-354	4%
Chap 18 Deliverance From Reigning Power of Sin and Human Limitations 355-363	2%
Chap 19 The Believer Presented Faultless 364-370	2%

Chap 20 The Terms of Salvation 371-395 6%

Critique of Chafer's Vol. III Soteriology Chap. II

For all that has been said about what Dr. Chafer did not include in a volume on Soteriology, something needs to be said in critique of what he did include. The heart of what Chafer has to offer any discussion of Soteriology is found in his fourth chapter entitled; “Things accomplished by Christ in his Sufferings and Death.” As was stated previous, Dr. Chafer has no skeleton, i.e. no structured organization, to add meat to, but any miniscule pickings of “meat” are found in this chapter.

Dr. Chafer's chapter 2 is completely misplaced. Parts of this chapter might find outline space in Christology, but even there, Chafer's trite outlining methods and his verbosity makes the chapter very undesirable. It is disquieting to say that a chapter on the person of the Savior could be totally discarded. It is indeed totally misplaced. But it is also observed that the first sentence of the letters to the Hebrews has more about the Saviour than does this misplaced chapter by Chafer. He tries to use catchy outlines, like; “Son of God, Son of Man, Son of David and Son of Abraham,” but such preachable outlines can not excuse the responsibility levied on the Systematic Theologian. Dr. Chafer is not systematic in any sense of the word. He has displayed no ability to outline a topic in a logically structured manner. He displays no talent here for separating a “system” like Christology or Soteriology in a confining border and then dealing with each “subsystem” separately. In this volume Chafer has so intermixed other “subsystems” of information that he did not include any “Soteriology” at all. Chapter 2 exemplifies this blunder. It should be in his Christology.

Stepping thus away from the subject of Soteriology to critique what Dr. Chafer calls “The Person of the Saviour” we can only establish his purpose late in this chapter. It is not in his verbose introduction, but in his third section, with the catchy title “The Sonships of Christ”, his lead sentence intimates this purpose. “As a further step in the general investigation into who the Saviour is...” Upon discovering this purpose, twenty pages into the chapter, it was disturbing to find only three marginal notes that this author had scratched into the margins of Chafer's twenty pages. They were (1) “Not on topic, (2) “trite play on words” and (3) “Bla, Bla, Bla.” This was disturbing because on the topic “general investigation of who the Saviour is,” nothing whatsoever should be labeled “Bla.” And yet, there you have it. Despite a noble effort to pull out a specific sentence that illustrates Chafer's profundity of wordiness in capturing bla, bla, bla. All examples examined were, well, excuse the pun, rather bla.

Dr. Chafer herein again demonstrates a propensity for verbose, passive, run on sentences, but struggling to look past this communication flaw, struggling to come up with the gist of what he may be driving at, the total bankruptcy of Evangelical Theology is all the more manifest. This founder of Dallas Theological Seminary broke from the Fundamentalist concept of Separation and waded right into the middle of 70 plus denominations. There he worded and worded and worded 8 volumes that captured what all 70 believed. He worded and worded and worded to ensure not one old bird got their feathers ruffled. He worded and worded and worded some more, until precious few could even comprehend what his main point was. He mixed in a lot of Greek but no exegesis.

In this chapter he had to include the “Hypostatic Union” of Christ to be recognized as “most scholarly.” Eight volumes containing over 2000 pages is labeled as unabridged Systematic Theology. This author calls it very wordy, passively written, tip-toeing. It is truly awful.

Fundamentalism is now visiting the bankruptcy found in Chafer's neoevangelical theology. This author's whole book “The Biblical Doctrine of Election and Predestination⁶⁶” might well be repeated here to refute Dr. Chafer's staunch position. Half of this author's Master Thesis entitled “Reformed Theology's Reformations Are Not Producing a Biblical Systematic Theology⁶⁷” would equally expose Dr. Chafer's gross error.

Critique of Chafer's Vol. III Soteriology Chap. III - VII

For all that has been covered in this critique of Dr. Chafer's Soteriology, most has thus far centered on his total lack of content. He has manifest the total bankrupt condition of the Neo–Evangelical movement concerning the subject of So – Great -Salvation. In these next chapters, however, Chafer leaves off his demonstration of bankruptcy and goes headlong out avenues of spurious error.

The Roman Catholic basis of Soteriology can be framed in suffering. Your sin is only purged, and your own righteousness is only secured in penance and in suffering. They allege that their Latin Vulgate Bible, the corrupted Latin translation from the 4th century, states their concept clearly, “Except ye 'do penance' ye shall all likewise perish.” If you, with your beads, and penance perhaps suffer enough in this life you go to heaven. If not, you go to purgatory, where you or your loved one may suffer sufficiently to get your soul to heaven.

Jesus' sufferings are our superb example, they say. He attained perfect righteousness because of his great sufferings, they say. If you suffer and sacrament enough in this life you might attain eternal life in heaven, they say. If someone obviously excelled in suffering and sacrament, excelled by so much that a Roman Pope recognizes the excess, he can declare that person a saint. These declared Roman Catholic Saints surely have some handmade righteousness left over and they may use some of the excess righteousness for your needs if you just pray to them.

With that doctrine embedded deep in this author's Italian blood, one can not imagine how quickly or vehemently his blood boils when Dr. Chafer, the neoevangelical theologian, founder of Dallas Theological Seminary, which caters to 70+ denominations, spends 33% of his volume of Soteriology covering the importance of Christ's Sufferings and 0% of the volume talking about justification by faith. When the 70+ denominations broke away from Roman Catholic Soteriology, they did not make a clean break. It is repulsive that Dr. Chafer kept an exaggerated emphasis on the sufferings of Christ in order to appease those denominations which carried that theme from their Roman Catholic heritage. Dr. Chafer's exaggerated, verbose explanations never rebuke the Roman analogy that we must likewise suffer to attain righteousness.

One must ask, why does Chafer fail to speak against this Roman Catholic doctrine

66 http://www.gsbaptistchurch.com/elect/election_predest_man.pdf

67 http://www.gsbaptistchurch.com/seminary/master_thesis/thesis_reformed.pdf

about suffering? And one must answer that it is related to his desire to appeal to 70+ denominations that sprang from the “Holy Roman Church”. Chafer dare not admit that it is an apostate “Holy Roman Church”, and those denominations which carry forth her doctrine are also apostate.

When Dr. Chafer does interweave some remarkable truths about Christ into such a brazen compromise of Soteriology, it is too little too late. His verbose-run on- passive style makes it obvious that one would be far better off reading the book of Hebrews from their Holy Bible and gleaning these truths from God himself. In chapter VII, “Theories False and True of the Value of Christ's Death”, Chafer adds a capstone to his arch of folly. The false concept that the scientific method can be used to determine valid theology seeps from Protestant Systematic Theology books. Here Chafer tries to present 'theories' wherein after much testing and philosophy, the truth may be found. After testing one's hypothesis it becomes a theory, after years of testing and evaluation a theory becomes a law. When in time, no one can debunk or refute the “law,” it is presumed to be the truth. Such a method is fine for Kepler determining the laws of planetary motion, but for Chafer to resort to some listed theories in a scientific method for determining the truths is utter folly. There is no value in Chafer's theories, when one holds in their lap the inspired, inerrant Word of God. His use of theories only enables Chafer to continue to tip toe in and out of the 70+ denominations he must appease.

Critique of Chafer's Vol. III Soteriology Conclusion

In light of this present distress, it is worthy, at this point in a critique to abandon criticisms of Lewis Sperry Chafer's work and pursue an actual systematic theology about soteriology. This tactic is recommended even for those more interested in John Calvin's errant theology of Divine Election. This author has two books that delineate that error, and they contain no soft-shoe, just a straight forward presentation of the facts. An effective Systematic Theology Volume on So-Great-Salvation might still be written, but it will not be found in any Protestant library, and never found in a neo-evangelical pen. The next section of this critique holds a reasonable draft/beginning-outline for such a worthy endeavor.

Recall from this author's criticisms of previous Systematic Theologies that such must first be “Systematic”. Systematic does not mean thorough nor, as Chafer supposes, unabridged. Chafer, Geisler, even Strong, Hodge, Shedd, and sometimes Thiessen, tried to capture unabridged every thing that man has ever believed about God. Their definition of “Systematic” treated theology as a science. Theology is revelation. And systematic means having a planned effective strategy for exploring every fiber of that Revelation. A retired Systems Engineer's approach to “Systematic Theology” is far more effective than the theologian who attempts to use the scientific method, with its hypothesis tested into some theory that still needs to be somehow proven. Systematic has always implied the breaking down of the whole into understandable systems for a more thorough analysis. Dr. Lewis Sperry Chafer epitomizes the building up of hypothesized theory into a voluminous unabridged run-on consideration. Examine briefly a better tack.

Chapter 5 Calvinism and Reformed Theology is the Gateway to Diabolical Error

Another response pertinent to ones soteriology:

Dear Pastor ...

If you will excuse the vulgar vernacular, Calvinism is a “Gateway Drug” to Covenant Theology, and Covenant Theology is the “Home Turf” of the diabolical Replacement Theology. A gateway drug is not glaringly horrid, nor even apparently harmful. Once through the gate, more obnoxious, addictive and powerful mind altering concoctions are available. And so it goes, Calvinism and TULIPs are portrayed as Biblical and reasonable. Look inside the gate and you see Covenant/Replacement Theology. Be sure that Replacement Theology sprang from the Gates of Hell via the Roman Catholic Church. It declares that Israel and Hebrews are no longer the elect of God, because now the Roman Catholic Church and Christendom are the true Elect of God. The reformers attempted to grasp the truth that salvation is by faith alone, but they would not let go of all the “Mother Church” mentality and doctrine. Reformed Theology is still rampant with Covenant Theology, a Catholic Church, and their Election before the foundation of the world.

John Calvin's 1536 magnum opus, “The Institutes of the Christian Religion⁶⁸”, the Presbyterian's 1618 Synod of Dort⁶⁹, and Lewis Sperry Chafer's 1948 volume on Soteriology inexplicably tie salvation to election and predestination. The fact is the Holy Bible does not. In the Bible “So Great Salvation” is inexplicably tied to faith in the Lord Jesus Christ, without a breath about election. The Calvinist/Reformed Theology nowhere has a Gospel of Jesus Christ separate from their Doctrine of Election and Predestination. The Holy Bible nowhere has the Gospel of Jesus Christ touching any doctrine of election. Israel was not elect for salvation but for service in God's purposes. In the New Testament economy, souls are not elect for salvation, but saints are elect for service in God's purposes. All Calvinism, all TULIPs no matter what points are ripped out, and all Reformed Theology are laced with enough Bible to deceive and the diabolical purpose is to wedge one away from the true Gospel of the Lord Jesus Christ.

In his article “TULIPs or ROSES” Iain D. Campbell regurgitates the concepts of a leading Reformation scholar, Dr. Timothy George and his book *Theology of the Reformers*. He gives Dr. George's purpose: “He is concerned to bring the mainstream Baptist churches to a deeper appreciation of sovereign grace, but is also concerned to note that we are no longer in the seventeenth century, and therefore that the conclusions of Dort require reformulation.”⁷⁰ Reformed Theologians want to infiltrate mainstream Baptist doctrine because its core is the Gospel of the Lord Jesus Christ. Their core is not.

I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, Reformed Theologians, Calvinists, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God,

68 Freely available at <http://www.ccel.org/ccel/calvin/institutes/>

69 See Darby's extensive development of history in R.L. Dabney “The Five Points of Calvinism”

70 From http://www.opc.org/new_horizons/NH01/07d.html accessed 12 February 2014

and our Lord Jesus Christ.

To read more about the Reformers attack on the Gospel it is highly recommended that you download and read the two books:

The Biblical Doctrine of Election and Predestination By Edward G. Rice Paperback: \$18.95 The Author is a USAF retired systems engineer turned Baptist Preacher who brings a fresh Biblical look at this doctrine and all our systematic theology.

Free at http://www.gsbaptistchurch.com/elect/election_predest_man.pdf

Reformed Theology's Reformations Are Not Producing a Biblical Systematic Theology By Pastor Edward Rice Hardcover: \$24.05 Reformed Augustinian Theology is, as its name so aptly captures, a reformation of bad Augustinian Theology that previously framed up the belief system of Roman Catholic Theology.

Free at http://www.gsbaptistchurch.com/seminary/master_thesis/thesis_reformed.pdf

Keep up the good fight,

Pastor Ed Rice

Chapter 6 Critique of Arthur W. Pink's "Present Day Evangelism"

Arthur Pinks pre 1952 book "Present Day Evangelism"⁷¹ has as its thesis that present day evangelism has overstepped his doctrine of the Sovereignty of God, his doctrine of God's Sovereign Election, his doctrine of the Total Depravity of Man, and his doctrine of Christ's Limited Atonement. (cf Chapter 1. The Grand Design of God, pg 20.) Pink totally misses God's assertion that we (born again believers) are the "special and immediate intervention of God" (pg 22) He misses that God's Holy Spirit indwells us, and that God's command to "go into all the world and preach the gospel" is not limited by the Old Testament verse "Not by might, nor by power, but by my spirit, saith the LORD of hosts" (Zech 4:6)

Pink's contention that the untrained (i.e. non-Clergy) novice witnesses (ch 3 pg 40-42) are mucking up evangelism by believing and repeating Acts 16:31 reveals his true reformed, reformationist heart beat. Only Clergy (and priests?) can interpret these clear gospel Scriptures properly. They must be "weighed, interpreted, and applied in accord with their context, and that calls for prayerful consideration, careful meditation, and prolonged study." (pg 45) By Clergy? Really? Arthur here contends that only Clergy should be expounding his carefully sculpted Sovereign Grace, and salvation by the election of souls. Pink perceives that the misled "present day evangelists"... "tells his hearers that salvation is by grace and is received as a free gift, that Christ has done everything for the sinner, and that nothing remains but for him to 'believe', to trust in the infinite merits of His blood. " For Arthur Pink this is cardinal error, and this simple gospel message is strongly contested by this staunchly Calvinist, Puritan, Covenant Theologian who calls Dispensationalism "modern pernicious error."

Pink accuses that such a simple gospel message is tarnishing the holiness and sovereignty of God. Although Dr. Pink brings to bear a needed emphasis on repentance and the Lordship of Christ, his staunch rejection is that people, possibly people not even chosen before the foundation of the world, are being told to "receive Christ as personal

71 Arthur W. Pink, "Present Day Evangelism," from <http://www.chapellibrary.org/literature/epub-reader/?fldCode=pdev> accessed 24 Jan 2013, and 10/25/2018.

Saviour”, and this reacts negatively to all that Arthur Pink holds dear in his misguided Covenant Theology. Curious book. Curious entrapment to Reformed Theology's errors. Incidentally, rat poison is 99% good stuff.

Chapter 7 Soteriology Conclusion

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb 2:3-4⁷²

Salvation is the miraculous rescue and restoration of a wholly lost estate. Man's broken relationship with his Creator is the wholly lost estate, and only the Lord Jesus Christ, who said *I am the way the truth and the life, no man cometh to the father but by me (John 14:6)*, can rescue and restore that estate. Indeed, how shall we escape, if we neglect so great salvation. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts4:12)*. Salvation first began to be spoken by the Lord when he told Nicodemus *That whosoever believeth in him should not perish, but have eternal life (John 3:15)*. And it was confirmed unto us by the apostles, John concluding “*And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name*” (John 20:30-31). And God bear them witness as recorded in the Acts of the Apostles. Truly for the student of God's Word, so great salvation is worthy of extended study and analysis.

In this section on soteriology, the doctrine of salvation, through the eyes of Dr. Cambron and his doctrine book we have examined the doctrine of repentance and faith, the doctrine of regeneration, justification, and sanctification and then the doctrine of adoption, redemption and prayer. A solid doctrinal position is essential to a strong Biblical systematic theology. In chapter 3 we explored how the instantaneous occurrence of five ingredients of genuine salvation, conversion, justification, quickening, indwelling, and immersion into Christ, focuses a light on errors in many of the man made models for salvation. A critique of other systematic theology works also exposes some of the gross misunderstandings and miscommunications about so great salvation. Finally Calvinism's assertion that God chose souls for salvation and souls for hell fire before the foundation of the earth, and Arthur Pinks strong defense of such a philosophy is refuted. This marks a solid beginning for a good systematic study of soteriology, but it is only a beginning.

72 Holy Bible.

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