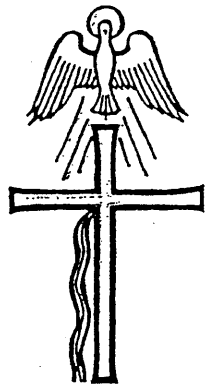
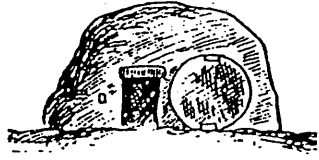
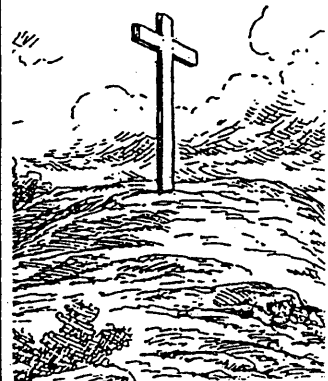
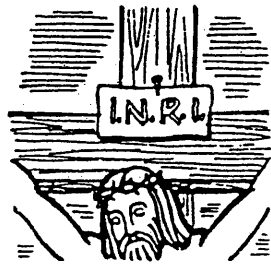
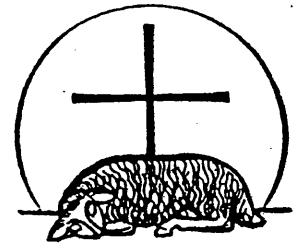


The Truth about Salvation



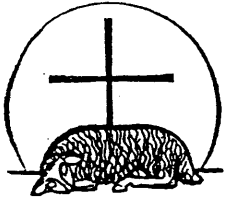
God's
Own
Son
Purchased
Eternal
Life



Manfred
E.
Kober,
Th. D.

The Truth about **Salvation**

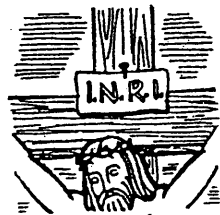
Fall 2005 Bible Conference



Sep. 23 - 25, 2005



- Fri., Sep. 23 7:00 p.m. **Salvation and Sin:** The Human Dilemma Necessitating Salvation
- Sat., Sep. 24 1:00 p.m. **Salvation and History:** The Historical Development of the Doctrine
- 2:30 p.m. **Salvation and God:** The Heavenly Design for Salvation
- 4:00 p.m. **Salvation and Progressive Revelation:** The Holy Distinctiveness of the Church
- Sun., Sep. 25 9:30 a.m. **Salvation and the Contemporary Theology:** Some Heretical Departures from Biblical Truth
- 10:40 a.m. **Salvation and the Gospel:** The Honest Delivery of the Message
- 12:00 p.m. **Fellowship Dinner** (ALSO REFRESHMENTS AFTER EACH SESSION!)
- 6:00 p.m. **Salvation and Eternity:** God's Heroic Determination for Man's Security



Come and Hear
Manfred E. Kober, Th.D.

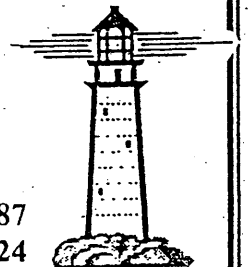
Wall Lake Baptist Church

(Bringing the Unchangeable Word of Life to a Changing World)

3527 Needham Ave. Box 446
Wall Lake, IA 51466

Ken McMillen
Pastor

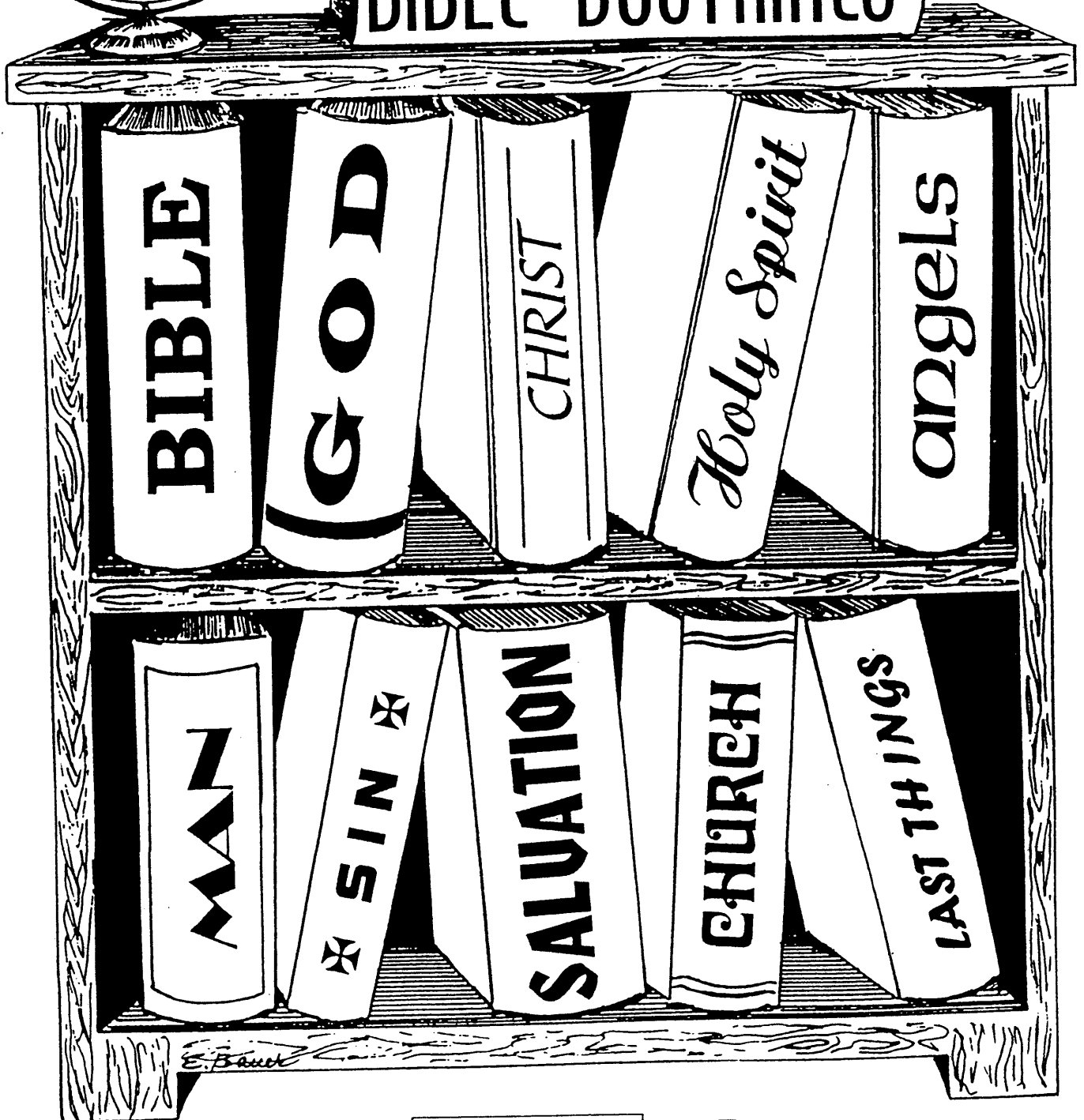
Church 712-664-2087
Residence 712-657-8924



According to the Apostle Paul, the first benefit of Bible study is *doctrine* or *sound teaching* (2. Tim. 3:16). Doctrine gives content and conviction to one's beliefs. Join us for an interesting study of the *doctrine of Salvation*. No doctrine is attacked more or twisted more than that of Christ's saving work in behalf of doomed sinners. What could be more crucial than a grasp of the biblical gospel? What could be more blessed than the assurance of salvation?



BIBLE DOCTRINES

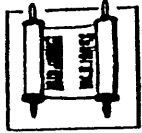


Manfred E. Kober, Th.D.



THE DOCTRINE OF SALVATION

The relation of the Doctrine of Salvation to the other nine major doctrines.



1A. To the Doctrine of the Bible:

- 1b. The Bible is the only reliable record of the
- 2b. The Bible's central theme is "Our God is a God."



2A. To the Doctrine of God:

- 1b. The Father worked out the of salvation.
- 2b. The Father those who should be saved.



3A. To the Doctrine of Christ:

- 1b. Christ is the individual outside of whom there is no
- 2b. Christ paid the price of our redemption with His blood.



4A. To the Doctrine of the Holy Spirit:

- 1b. The Spirit man of his sin and need of salvation.
- 2b. the Spirit is the agent of the



5A. To the Doctrine of Angels:

- 1b. Evil angels are an illustration of God's , His not being to save anyone.
- 2b. Elect angels are of believers, the heirs of salvation.



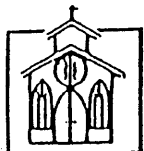
6A. To the Doctrine of Man:

- 1b. Man is the object of God's
- 2b. Man is the recipient of every



7A. To the Doctrine of Sin:

- 1b. The of sin is indicated by its remedy.
- 2b. Sin's penalty, power and presence will eventually be



8A. To the Doctrine of the Church:

- 1b. The universal church is the world-wide company of the redeemed in
- 2b. The local church is the and body of Christ in a given locality.

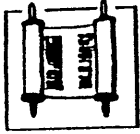


9A. To the Doctrine of the Future:

- 1b. The future will bring about the Savior's ultimate over sin and
- 2b. What the first Adam the last Adam

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- 2b. the Spirit is the agent of the new birth.



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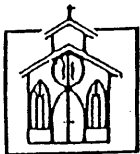
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- 1b. Man is the object of God's salvation.
- 2b. Man is the recipient of every spiritual blessing.



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- 1b. The seriousness of sin is indicated by its remedy.
- 2b. Sin's penalty, power and presence will eventually be removed.



8A. To the Doctrine of the Church:

- 1b. The universal church is the world-wide company of the redeemed in this dispensation.
- 2b. The local church is the saved and organized body of Christ in a given locality.



9A. To the Doctrine of the Future:

- 1b. The future will bring about the Savior's ultimate triumph over sin and Satan.
- 2b. What the first Adam ruined, the last Adam remedied.

Salvation and Sin: The Human Dilemma Necessitating Salvation



1A. The Condition of the Unsaved Man:

The Bible paints a most depressing picture of the natural man. It does so to place the bright promise of divine salvation against the background of human sin. Thus God magnifies His grace and mercy toward the undeserving who are universally undone, as Paul so graphically describes in Romans 3:10-12:

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

The spiritual plight of man demands a sovereign work of God, if anyone is to be saved. Numerous passages stress man's dilemma. A few selected passages are listed below.

1b. The natural man is **dead**:

Ephesians 2:1, 5 And you hath he quickened, who were dead in trespasses and sins; 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

2b. The mind of the natural man is **darkened**:

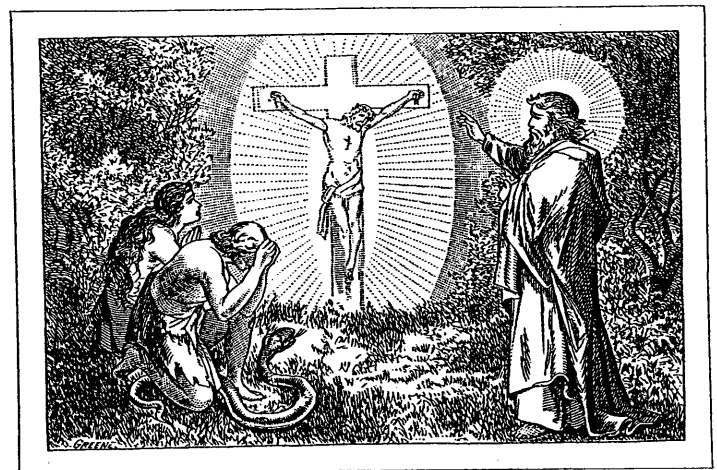
2 Corinthians 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

3b. The natural man is **deaf**:

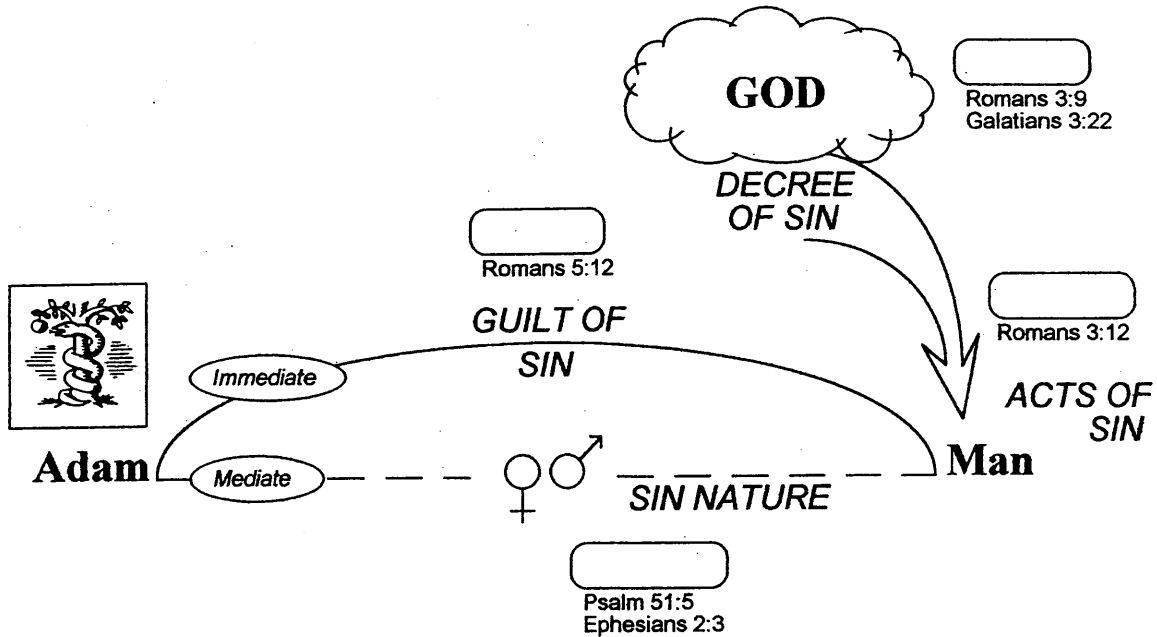
1 Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

4b. The natural man is **depraved**:

Romans 1:28-32 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.



THE FOUR TYPES OF SIN



Manfred E. Kober, Th.D.

Reasons for Condemnation	Scripture	Meaning	Transmission	Penalty	Remedy	Scripture
Personal Sins	Romans 3:12 ¹² They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.	Sins committed by individuals, willfully or by ignorance; missing the mark		Separation; Loss of fellowship	Forgiveness, Justification (Confession of sin for Christians)	Romans 5:1 ¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Romans 3:21 ²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
Imparted Sin (Sin nature)	Psalm 51:5 ⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me. Ephesians 2:3 ³ Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.	The capacity to do those things, good or bad, which do not commend us to God	Mediate, from parents to children	1. Total depravity 2. Spiritual death	Redemption, Indwelling of the Holy Spirit	Romans 7:6 ⁶ But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
Imputed Sin (Guilt of sin)	Romans 5:12 ¹² Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:	Reckoning of Adam's sin to us	Immediate, directly from God to man	Physical death	Imputed righteousness of Christ	II Corinthians 5:21 ²¹ For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
Estate of Sin	Romans 3:9 ⁹ What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; Galatians 3:22 ²² But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.	Special condemnation in this dispensation	Immediate, directly from God to man	Condemnation; being lost	Standing in grace	Titus 3:7 ⁷ That being justified by his grace, we should be made heirs according to the hope of eternal life.

2A. The Condemnation of Man:

Despite God's provision of a Savior for each individual (Christ "tasted death for every man" Heb. 2:9), the natural man stands under a four-fold condemnation. Under the doctrine of sin (hamartiology) we discussed the four reasons why God justifiably can consign the sinner to hell, namely because of:

- ◆ His personal sins;
- ◆ His sin nature;
- ◆ The guilt of sin;
- ◆ A decree of sin.

1b. Personal sins:

Personal sins are those committed by individuals.

Romans 3:23 For all have sinned, and come short of the glory of God;

2b. The sin nature:

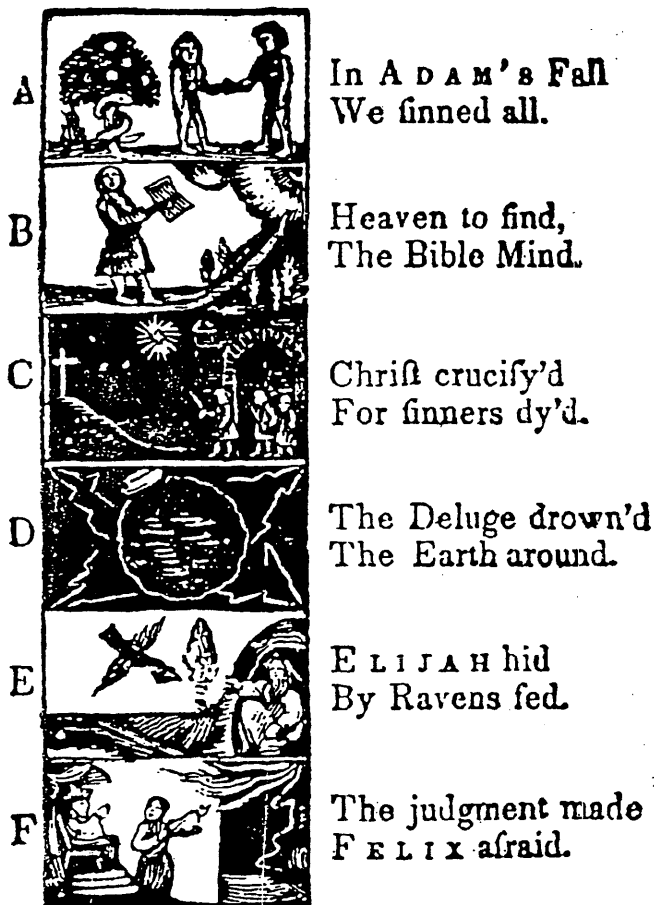
This is "the capacity to do those things, good, neutral or bad, which do not commend us to God" (C. C. Ryrie).

Psalms 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

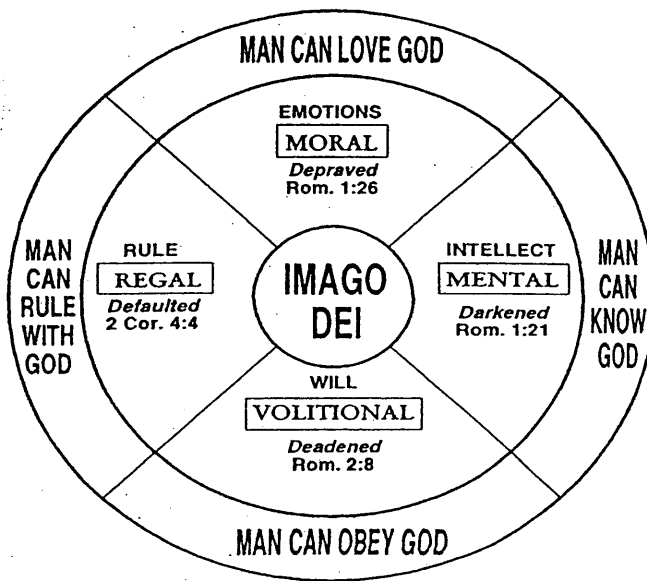
3b. The guilt of sin:

The sin of Adam is imputed to the sinner.

Children in early America were taught this truth in public school, as they learned to identify the letter "A" with Adam. The example from the *New England Primer* is very telling about the centrality of the Bible in public instruction some 100 years ago.



From the "New England Primer"



EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."

3A. The Corruption of Sin:

The sin nature in man leads to a condition which theologians refer to as total depravity.

1b. The description of total depravity:

1c. Total depravity does not mean:

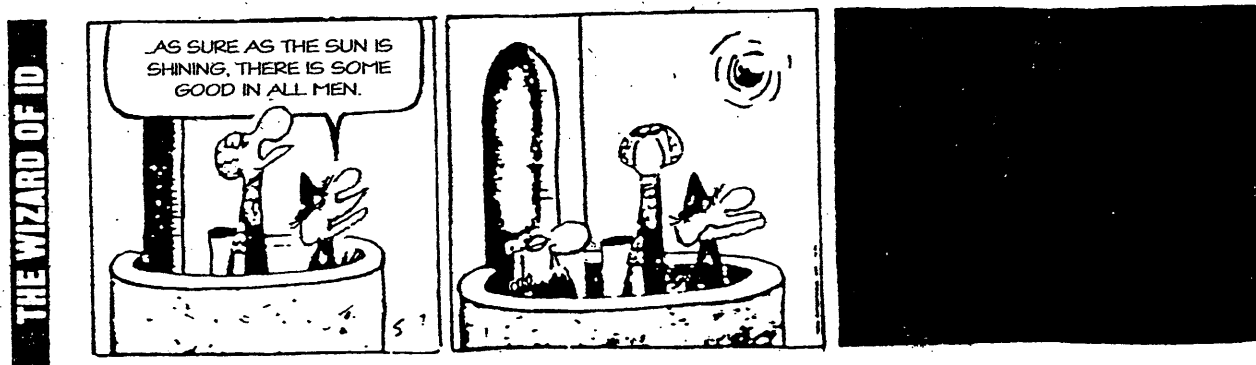
- 1d. That every man is as wicked as he can be.
- 2d. That everyone will indulge in every form of evil.
- 3d. That man can do no good.

2c. Total depravity is "the unmeritoriousness of man in the sight of God." (C. Ryrie)

It means that the depravity is total:

- 1d. It affects every individual
- 2d. It affects every aspect of his being.

Ryrie is correct in observing "Total depravity must always be measured against God's holiness. Relative goodness exists in people. They can do good works which are appreciated by others. But nothing that anyone can do can gain salvational merit or favor in the sight of a holy God." (*Basic Theology*, Wheaton, IL: Victor Books, 1986, 221).



2b. The denial of total depravity:

Mal Couch, President of Tyndale Theological Seminary in Ft. Worth, Texas, bemoans the fact that among evangelicals the biblical doctrine of man's total depravity is no longer held as firmly as it once was. His incisive comments are worth quoting at length:

As Evangelicals move further away from the solid study of the Word of God, there will come about an accelerated slippage away from the crucial doctrines of Christianity. This is presently taking place in our own camp with those who are now denying the doctrine of *Total Depravity*, including the fact that lost humanity is "dead in trespasses and sins" (Eph.

2:1,5). Modern humanism coming into our Evangelical circles wants to soften this vital truth. Many of our present day theologians attended what were at one time good seminaries. But those schools have now shifted!

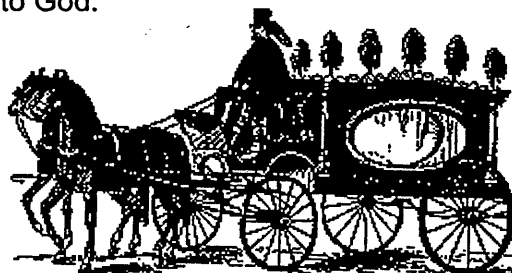
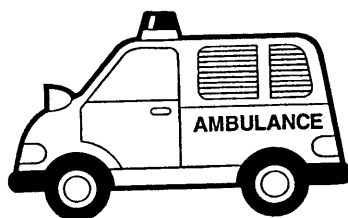
They are now replacing this doctrine of Depravity with warmed over old line Pelagianism and Arminianism that says, man can to some degree cooperate and help God out in the salvation process. In the history of theology, when God's sovereignty is emphasized and taught, the greatness of God goes up, and the truth of the depravity and lostness of humanity becomes more certain. When the Lord is dethroned, His omnipotence and sovereignty is lowered and the spiritual ability and moral "goodness" of humanity is elevated.

We are now into such a theological freefall brought on by the death of solid, spiritual, and Evangelical scholarship that is repudiating such doctrines as the spiritual deadness of mankind.

How foolish of some Evangelical so-called scholars to deny the captivity of the will, and in turn, deny that the lost are held captive being dead in trespasses and sins! They want to give the will some power, choice, and authority. Paul is making it very clear that the lost are no longer human as God intended before the Fall. He writes that "we existed in the past as natural (*phusei*) children "related to" wrath (*orges*), i.e., due God's wrath. . . ("Dead in Trespasses and Sins: Ephesians 2:1, 5, *The Conservative Theological Journal*, August 2005, Vol. 9, #27, 225, 232).

3b. The defense of total depravity:

In Ephesians 2 the Apostle Paul asserts that every man before redemption is dead in spiritual and moral ability. The natural man does not need, figuratively speaking, an ambulance but a hearse. In their dead state, humans are totally given over to sin without the power to return to God.



It is worthwhile to list the comments of several theologians below:

1c. Ernest Best:

"People are born dead and remain so until they come to believe (Calvin). Those who are dead in this way cannot come to life of their own accord; only God can make them live; so the passage goes on to speak of the way God gives life (vv 5, 6)" (*Ephesians*, Edinburgh: T & T Clark, 1998, 201).

2c. Harold W. Hoehner, NT professor at Dallas Theological Seminary: "Sin is the cause of the spiritual death of people and they remain in that dead condition until God acts. This verse describes the condition or state of a person before the gracious act of God. Dead people cannot communicate and have no power to bring life to themselves. It is the power of God that is directed toward us that gives us life" (*Ephesians*, Grand Rapids: Baker, 2002, 308).

4b. The implications of total depravity: Total depravity implies total inability.

As Couch correctly points out, "Man is incapable of changing his character or of acting in a way that is distinct from his corruption." (238)

Jeremiah 13:23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

Matthew 7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

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 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Romans 8:7-8 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.

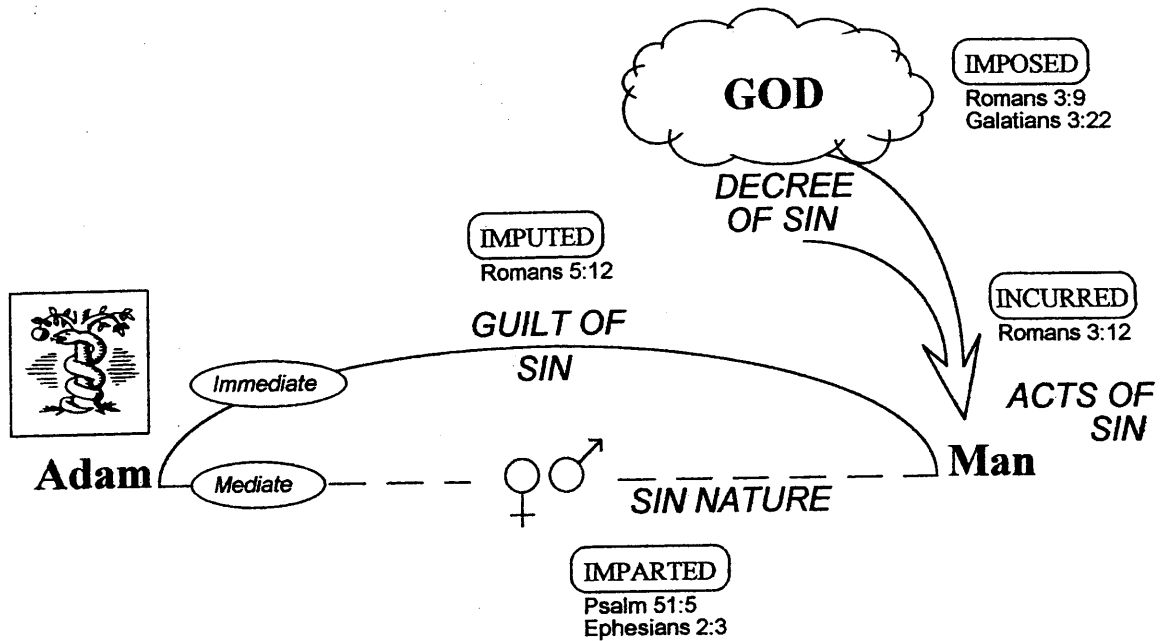
Jonathan Edwards demonstrates that the doctrine of total depravity and inability shows that:

his heart is wholly under the power of sin, and he is utterly unable, without the interposition of sovereign grace, savingly to love God, believe in Christ, or do anything that is truly good and acceptable in God's sight. . . .For the main objection against this doctrine is, that it is inconsistent with the freedom of man's will. . . .And moreover, it has been shown, that there is not, and never can be, either in existence, or so much as in idea, any such freedom of will, consisting in. . .self-determination. (*Freedom of the Will*, New Haven: Yale University Press, 1957, 432-433).

In response to man's need, God manifests His grace by the offer of the gift of salvation. Ryrie's observations are to the point:

The grace of God in the New Testament is His unmerited favor in the gift of His Son, who offers salvation to all and who gives to those who receive Him as their personal Saviour added grace for this life and hope for the future. Every facet of this broad conception of grace is rooted in the fact "that in the New Testament the 'grace of God' is 'the grace of the Lord Jesus Christ'" (*The Grace of God*, Chicago: Moody Press, 1975, 49).

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Imparted Sin (Sin nature)	Psalm 51:5 ⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me. Ephesians 2:3 ³ Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.	The capacity to do those things, good or bad, which do not commend us to God	Mediate, from parents to children	1. Total depravity 2. Spiritual death	Redemption, Indwelling of the Holy Spirit	Romans 7:6 ⁶ But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
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Salvation and History: The Historical Development of the Doctrine

1A. The Divisions Among Theologians:

There are two basic ways of approaching the doctrine of salvation. One way is to stress the importance of man and his free will to choose for or against Christ; this school of interpretation is called *Arminianism*, named after James Arminius. The other way of approaching salvation is to stress the importance of God and His sovereign will in bringing men to Himself through Christ; this school of interpretation is called *Calvinism*, named after John Calvin. It is unfortunate that one must call himself an Arminian or Calvinist but for theological purposes every Christian is either one or the other. However, the issues involved in this historic controversy are indeed grave, for they vitally affect the Christian's concept of God, of sin, and of salvation.

2A. The Development of the Doctrine of Salvation:

1b. The apostolic doctrine:

The Apostle Paul describes mankind as utterly steeped in sin:

Romans 3:10-12 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

1 Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Paul's view is in direct opposition to that of Greek philosophy, especially that taught by Plato. Plato believed that matter was evil, spirit good, therefore he called the body the "prisonhouse of the soul."

The body was regarded as a prison, because composed of malignant matter. Hence humanity was miserable by congenital constitution. The progress towards virtue and holiness was to be achieved by the subjugation of material antagonisms, by the renunciation of worldly aims and temptations, and by the purgation of mind and heart from sensual appetites and corporeal satisfactions (M'Clintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Vol. VIII, New York: Harper & Brothers, 1894, 287).

Plato taught that man, by his own effort, can pursue truth and spiritual morality.



60 St. Paul.
(Greek type, eleventh century.)



Antique Bust of Plato.

History of Soteriology

GREEK
PHILOSOPHY



Antique Bust of Plato.



PAUL
CHURCH FATHERS

PELAGIUS



AUGUSTINE



SEMI-PELAGIANISM
CASSIANUS



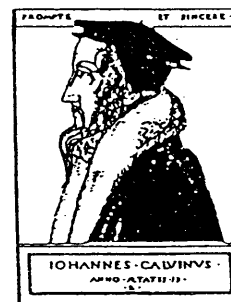
RENAISSANCE
RATIONALISM

REFORMATION
LUTHER, CALVIN



ROMAN
CATHOLICISM

ARMINIANISM



LIBERALISM
UNIVERSALISM



PAPAL INSIGNIA.



Jacobus Arminius

CALVINISM

Manfred E. Kober, Th.D.



2b. The historical development:

1c. The Augustinian-Pelagian controversy:

1d. Augustine: 354-430

Augustine followed the apostolic teaching of salvation, emphasizing the depravity of man and the sovereignty of God. Augustine taught that:



...even the beginning of faith was the gift of God. In that work he derives all good in man from the divine agency; from the words of Paul 'What hast thou that thou hast not received?' (I Cor. iv, 7), he infers that nothing can come from man himself. 'How can it be explained,' he asks, 'that the Gospel reaches one man and not another? And that even the same dispensations act quite differently on different persons? It belongs to God to furnish the means which lead every man to believe; consequently, the reason of the difference can only be that, according to his own decree, it seems good to withhold it from one and not from another. All men, in consequence of the first transgression, are exposed to perdition; in this state there can be no higher movement, therefore none at all, in them toward conversion. But God, out of compassion, chooses some to whom he imparts divine grace, *gratia efficax*, which operates upon them in an irresistible manner'. . .On the consequences of the fall of our first parents, St. Augustine taught that by it human nature was totally corrupted, and deprived of all inclination and ability to do good. (M'Clintock and Strong, Vol. I, 543).

Augustine's main thoughts can be stated thus:

- 1e. Man is totally depraved.
- 2e. Salvation is the result of God's sovereign act of grace.
- 3e. Election is unconditional.

2d. Pelagius: early 5th century

Pelagius, a strident opponent of Augustine, taught that man was not depraved but simply received a bad example from Adam and Eve. The Pelagians



...denied that Adam's sin was imputed to his posterity, and went so far as to reject original sin entirely; . . .they asserted the freedom of the will, and its capacity for good without supernatural grace. (M'Clintock and Strong, Vol. I, 543).

The Pelagians did not deny that Adam's sin did affect his posterity, but they held that it was only by setting them a bad example. . .men come, said the Pelagians, into the world in a state

of primitive purity. It has no taint of corruption about it, so that men may live on through a long life—nay, have so lived—in a state of perfect holiness such as Abel, Isaac and Jacob, etc. (M'Clintock and Strong, Vol. VII, 874).

The three main points of Pelagius may be itemized thus:

- 1e. Man is merely weakened by the fall.
- 2e. Man retains his freedom of the will to choose aright.
- 3e. Grace is given to assist man toward his right choice, but is not necessary.

3d. Cassianus: 360-435 (Semi-Pelagianism)

Cassianus held a mediating position. Whenever there are two theological extremes, a compromising position will soon appear.



Cassianus was a strong opponent of Augustine's doctrine of predestination, but at the same time, by recognizing the universal corruption of human nature, he opposed Pelagius just as strongly. He admitted the necessity of preventing and assisting grace, but held that, in most men, faith and good will, and the desire of conversion, wrought by natural strength alone, precede such grace, and prepare the mind to receive it; and that such first efforts of the natural man cannot indeed *deserve* the gift of grace, but assist to the obtaining of it. (M'Clintock and Strong, Vol. II, 140).

In summary, Cassianus attempted the following:

- 1e. He tries to reconcile **predestination** with **free will**.
(God elects man but does so on the basis of foreseen faith.)
- 2e. He rejected unconditional election, irresistible grace and infallible perseverance.

2c. The Calvinistic-Arminian controversy:

1d. John Calvin (1509-1564)

- 1e. He made a logical systematization of Augustine's theology, who had outlined the apostolic doctrine of the New Testament.
- 2e. Calvin strongly held to God's sovereignty in all matters, especially salvation.



Johannes Calvin

- 3e. Calvin emphasized in soteriology the concept of predestination.

To quote the authoritative theological work by M'Clintock and Strong once more:

Calvin defined man's depraved estate as follows: "All men are conceived in sin, and born the children of wrath, indisposed to all saving good, propense to evil, dead in sin, and the slaves of sin: and without the regenerating grace of the Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it." (M'Clintock and Strong, Vol. II, 44).

- 2d. The Synod of Dort (1618-1619) in the Netherlands

- 1e. The Remonstrants (Arminians) precipitated the controversy.
- 2e. The Synod defined Calvinism and Arminianism.
- 3e. At the Synod, the five points of Arminianism were answered.

- 3d. Arminianism:

- 1e. The person of James Arminius:



James Arminius

- 1f. He studied at Marburg in Germany and at Geneva under Beza.
- 2f. He began teaching in Leyden in 1603.
- 3f. He called for a synod with the purpose of ridding the Netherlands of the Calvinistic heretics.
- 4f. He died before the Synod actually met.

- 2e. The points of Arminianism:

- 1f. Human depravity has not rendered man incapable of exercising his will.
- 2f. God's grace is resistible so that man can thwart God's purpose to save him.
- 3f. God's election is conditioned by His divine foresight of faith.
- 4f. Christ's atonement was exactly the same for everyone, rendering all men savable.

5f. Salvation rests with man's continuing in faith.

4d. Calvinism:



Martin Luther

All the Reformers agreed on the sovereignty of God and His unconditional election.

While Arminius was semi-Pelagian in his approach to the nature of man and to the provision of salvation, Calvin systematized what all the other reformers believed as well; namely, that since man is totally unable to make any move toward God, God has to intervene sovereignly, if anyone is to be saved. In this he followed Augustine who, in turn, echoed the teaching of the apostles, especially that of the Apostle Paul.

Paul Enns has a helpful diagram listing the five points of Calvinism. It must be remembered that these points were a response to the teachings of Arminius and those of his followers at the Synod of Dort. They have often been given in the acrostic of **TULIP**.

Total depravity or inability
 Unconditional election
 Limited Atonement or particular redemption
 Irresistible or efficacious grace
 Perseverance of the Saints

FIVE POINTS OF CALVINISM

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

(Moody Handbook of Theology, 1989, 480).

5d. Modified Arminianism:

This position, held by many contemporary individuals, espouses the Arminian system but accepts the concept of eternal security.

6d. Moderate Calvinism:

This view holds to the Calvinistic system except limited atonement. Christ's atonement is *sufficient* for all but *efficient* only for the elect.

JOHN



3A. The Defense of Unlimited Atonement:

Some insist that even Calvin accepted the unlimited theory of the atonement later in life, that Christ died not just for the elect but for all men. How else, for instance, can one explain his comments on 1 John 2:2 which read as follows:

Christ suffered for the sins of the whole world, and in the goodness of God offered unto all men without distinction, his blood being shed not for a part of the world only, but for the whole human race; for although in the world nothing is found worthy of the favor of God, yet he holds out the propitiation to the whole world, since without exception he summons all to the faith of Christ, which is nothing else than the door unto hope (A. H. Strong, *Systematic Theology*, Westwood, NJ: Fleming H. Revell Co., 1907, 778).

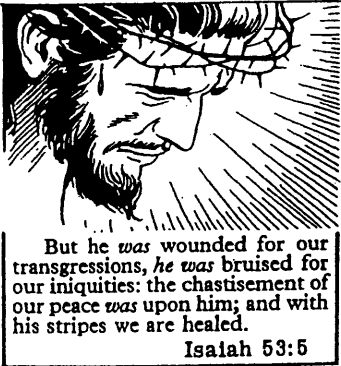
1b. Christ's death is universal:

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

- 2b. Christ's salvation is universal:
1 Timothy 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.
- 3b. Christ's redemption is universal:
2 Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
- 4b. Christ's reconciliation is universal:
2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
- 5b. Christ's propitiation is universal:
1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Advocates of the limited atonement are very adept in destroying the real meaning of these verses so that they can be made to apply to the elect. And then they proceed to challenge moderate Calvinists to show them a single verse in which the word all must definitely mean every person on earth. This challenge can easily be met. Thomas W. Jenkyn, in an old volume on the atonement, has a statement worth quoting:

The word "ALL" has often been most candidly and dishonorably tortured and wrested, to mean a generality of kinds and degrees, and not a universality of the mass of the human race. Prophecy, however, supplies us with one text at east, that has bid stubborn defiance to all theological tortures. It is Isa. 53:6, "ALL we like sheep have gone astray; we have turned EVERY ONE to his own way, and the Lord hath laid on him the iniquity of us all." Some of the advocates of particular atonement have challenged their opponents to present one single text in which the word "all" means indisputable every individual of the human race. Here it is. The word "all" in the last part of the sentence means the "all" mentioned in the first part; and both mean the "every one," in the middle portion of the verse. If you apply to the word "all" in the first sentence, the torturous criticisms which are generally employed on the "all" in the last sentence, you offend equally against sound interpretation, theological fairness, and logical deduction. (*Extent of the Atonement*, Boston: Crocker and Brewster, 1833, 196).



In conclusion, if one approaches the passages of Scripture without prejudice, one must conclude that Christ died for all. This writer has found it useful to use two passages of Scripture in discussion with some of his friends who are limited redemptionists:

1. Isaiah 53:6 is crystal clear. Since everyone has gone astray, not just a part of mankind, and God has laid on Jesus Christ the iniquity of all those who have gone astray, that means everyone's iniquity was borne by the Savior.
2. In 2 Peter 2:1, we read of false teachers whose destiny is eternal perdition and yet they were bought or redeemed by the Savior.

These two passages convince this writer that the atonement of Christ is not limited to a few.

As this final diagram will show, while Christ's death of course was **efficient** for the elect, the special objects of His favor, it was **sufficient** for all men since He "tasted death for every man." Heb. 2:9.

THE EXTENT OF THE ATONEMENT:

**LIMITLESS
AND YET**

1 Tim. 2:6
6 Who gave himself a ransom for all, to be testified in due time.

SUBSTITUTION

Mt. 20:28
28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

2 Pet. 2:1

LIMITED

2 Cor. 5:19
19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

RECONCILIATION

2 Cor. 5:18
18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

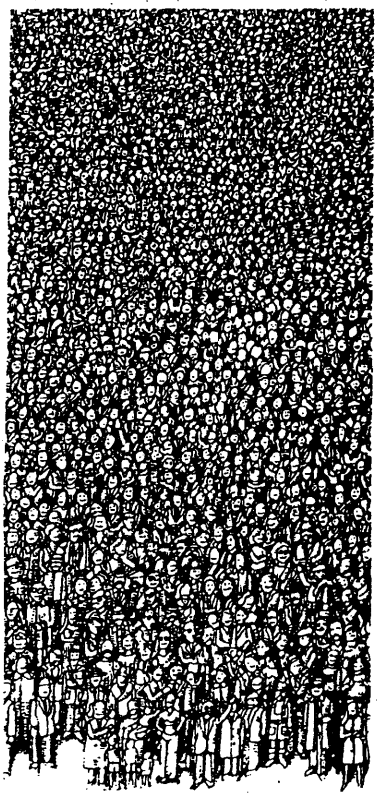
REDEMPTION

Acts 20:28
28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

1 Jn. 2:2
2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

PROPITIATION

1 Jn. 2:2
2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.



Heb. 2:9
9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

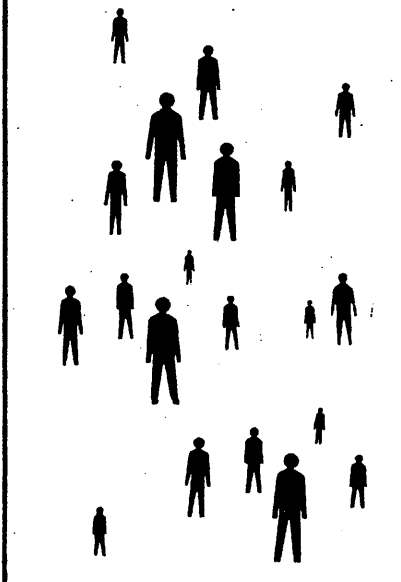
DEATH

Jn. 10:11
11 I am the good shepherd: the good shepherd giveth his life for the sheep.

Eph. 5:25
25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Is. 53:6
6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

1 Tim. 4:10
10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.



SALVATION

1 Tim. 4:10
10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Passages above the aspects of the atonement deal with its universal extent, passages below with the particular aspect. Christ's death was sufficient for all and efficient for the elect.

MANFRED E. KOBER, Th.D.

The Doctrines of Grace

OR THE FIVE POINTS OF CALVINISM

T-U-L-I-P

GRACE

TOTAL DEPRAVITY

OBLIGATORY GRACE

UNCONDITIONAL ELECTION

SOVEREIGN GRACE

LIMITED ATONEMENT

PROVIDING GRACE

IRRESISTIBLE GRACE

EFFECTUAL GRACE

PERSEVERANCE OF THE SAINTS

LASTING GRACE



All the Reformers subscribed to the doctrines of grace but Calvin systematized them.



Luther



Zwingli



Melancthon



Calvin

Salvation and God: The Heavenly Design for Salvation

The clear biblical teaching is that salvation is based on faith. Charles Ryrie correctly defines faith as...“confidence, trust, holding something as true.”

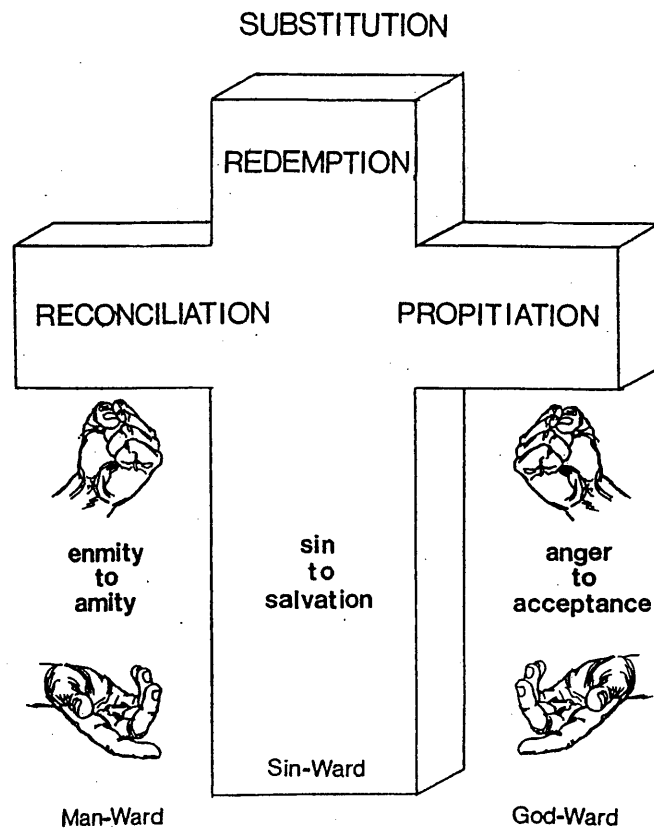
Dr. Ryrie continues, “Certainly, faith must have some content. There must be confidence *about* something or *in* someone. To believe in Christ for salvation means to have confidence that He can remove the guilt of sin and give eternal life. It means to believe that He can solve the problem of sin which is what keeps a person out of heaven.

...The New Testament always says that salvation is through faith, not because of faith (Ephesians 2:8). Faith is the channel through which we receive God’s gift of forgiveness and eternal life. God has arranged it so no one can ever boast, not even about his faith.. Does the New Testament use other words interchangeably with *believe*? Yes, it does. *Receive* is one (John 1:12); *call* is another (Romans 10:13). *Confess* is one (Romans 10:9, Hebrews 4:14); *ask* is another (John 4:10). *Come* is one (Revelation 22:17); *take* is another (Revelation 22:17). The person who asks or confesses or calls or receives or comes or takes, believes.

Of course, when one believes he commits to God. Commits what? His eternal destiny. . .So superior that He can remove sin” (*So Great Salvation*, New York: Victor Books, 1984, 118, 122-123 [italics in the original]).

There are several major accomplishments in the death of Christ which are of inestimable importance to the sinner redeemed by believing in the death and resurrection of Christ.

The Savior’s Substitution Through Sacrifice



1A. Substitution for the Sinner.

The Death of Christ was Substitutionary. Substitution means Christ died in the place of sinners.

1b. The meaning of substitution:

He died in the stead of sinners and in their place. A synonymous term for substitutionary is that of *vicarious* from the Latin word *vicarius* meaning, "one in the place of another." The death of Christ is vicarious in the sense that Christ is our substitute, bears the punishment rightly due to us as sinners. Our guilt is imputed to Him in such a way that He representatively bore our punishment.

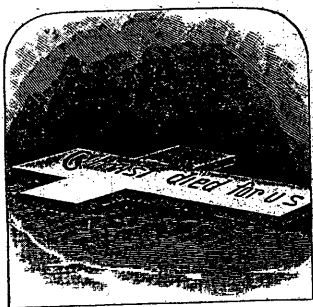
There are numerous passages emphasizing the substitutionary atonement in the place of mankind. Christ was a substitute in being made sin for others (2 Cor. 5:21); He bore man's sins in His body on the cross (1 Pet. 2:24); He suffered once for all to bear the sins of others (Heb. 9:28); He experienced agony, torture and death in the place of sinners (Isa. 53:4-6).

2b. The proof for substitution:

There are two Greek prepositions emphasizing the substitutionary nature of Christ's death:

1c. The preposition *anti*, translated "for," means Christ died "instead of" sinners (Mark 10:45; Matthew 20:28).

2c. The preposition *huper*, also translated "for," means Christ died "in behalf of" or "in place of" sinful man (Gal. 3:13; 1 Tim. 2:6; 2 Cor. 5:21; 1 Peter 3:18).

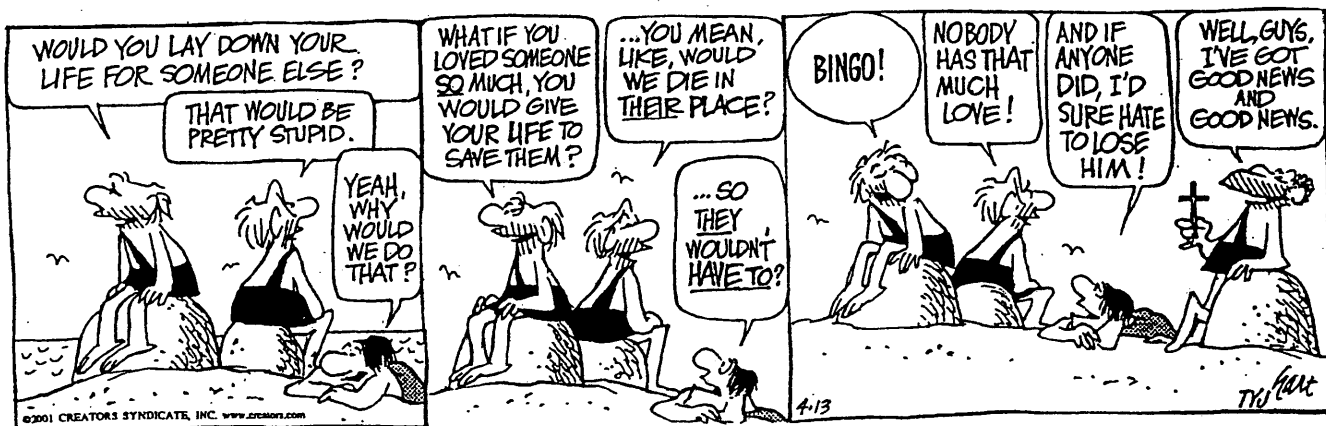


Huper is definitely used in the sense of substitution in this non-soteriological context:

Philemon 13 Whom I would have retained with me, that inthy stead [huper] he might have ministered unto me in the bonds of the gospel:

Liberalism asserts that Christ did something **in us** or **for our benefit** but **not in our place**, as our substitute.

B.C.

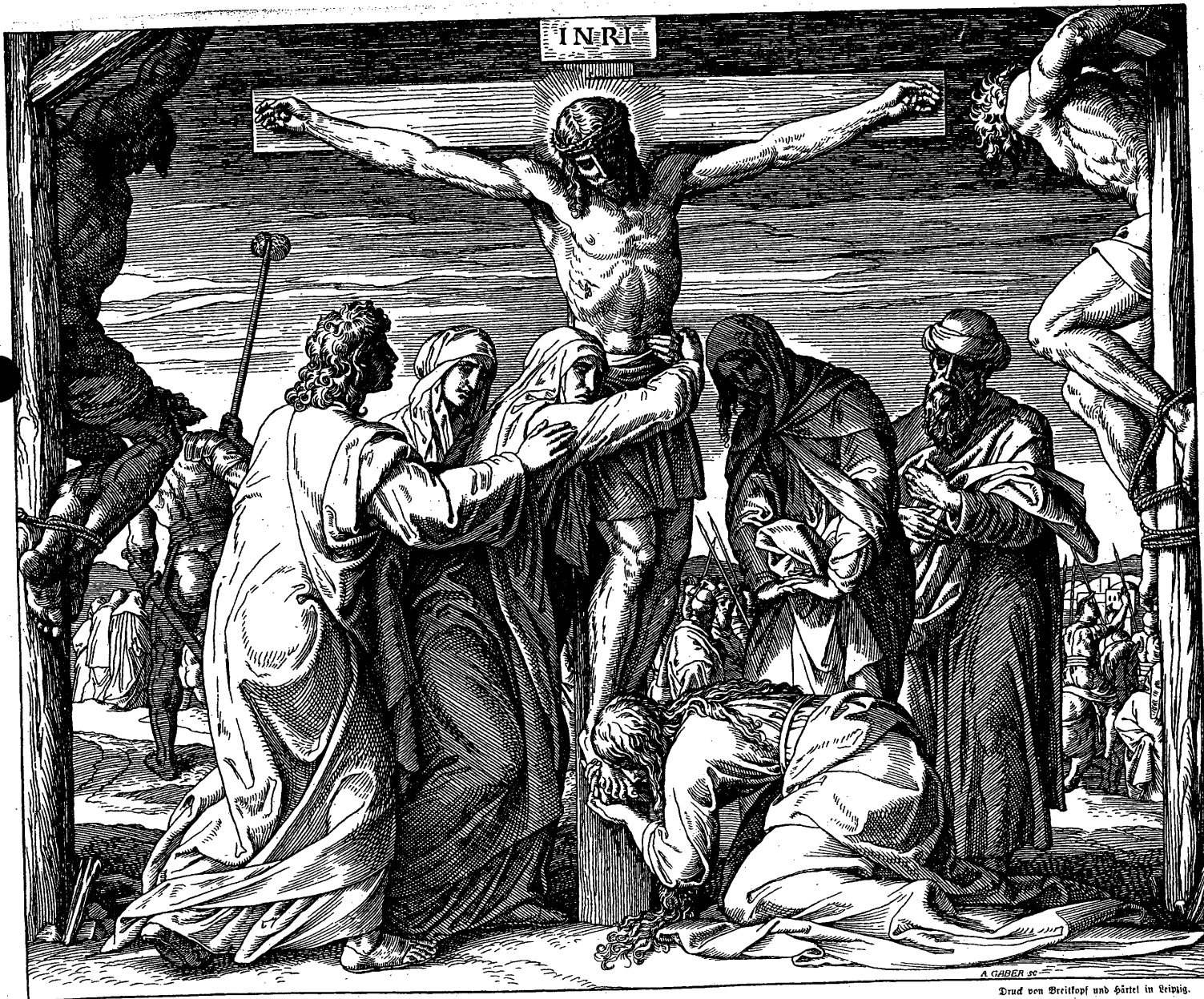


3c. The benefits of substitution:

1d. Negatively, Christ bore the penalty for sins and took them away.

2d. Positively, Christ imputed His righteousness to the saved person.

"My hope is built on nothing less/than Jesus' blood and righteousness."



Verlag von Georg Wigand in Leipzig.

Druck von Breitkopf und Härtel in Leipzig.

Jesu Tod am Kreuze.

Da nun Jesus den Geist genommen hatte, sprach er: es ist vollbracht, und neigte das Haupt und verschied.
Ev. Johannis. Cap. 19. v. 30.

2A. **Redemption from Sin:** Redemption may be defined as “the transaction whereby the sinner is purchased from the slave market of sin and set free.”

1b. The meaning of redemption:

The word *redemption* in the Greek is *agoradzo*, meaning “to purchase in the marketplace.” It is derived from the custom of selling slaves in the marketplace. The word graphically describes the believer’s purchase out of the slave market of sin and being set free from sin’s bondage. The purchase price paid for the believer’s freedom and his release from sin was the death of Jesus Christ (1 Cor. 6:20; 7:23; Rev. 5:9; 14:3-4).

2b. The proof of redemption:

There are two Greek verbs, virtually synonymous, which emphasize different aspects of redemption, *agoradzo* and *lutroo*.

1c. **Agoradzo**, “to buy, purchase” (2 Pt. 2:1; 1 Cor. 6:19-20; Acts 20:28)

Ransom: Christ paid the price.

2c. **Exagoradzo**, “to buy out of” (Gal. 4:4-5, Gal. 3:13)

Removal: Christ removed the sinner from the slavemarket of sin.

2c. **Lutroo**, “to loose, set free” (Heb. 9:12; 1 Tim. 2:6)

Release: Christ set the sinner free.

3b. The benefits of redemption:

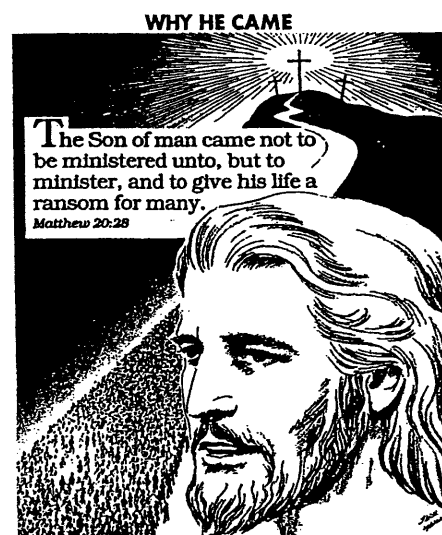
1c. Ransom: man is saved **from** something, the slave market of sin.

2c. Removal: man is saved **through** something, the payment of a price.

3c. Release: man is saved **to** something, freedom and service for Christ.

The meaningful truth of freedom in Christ is well expressed in the song “My Redeemer.”

I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross he suffered
From the curse to set me free.
Sing, oh, sing of my Redeemer,
With His blood He purchased me;
On the cross He sealed my pardon,
Paid the debt and made me free.





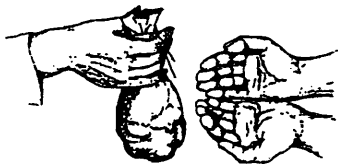
The Bible word '*redemption*' involves the picture of a slave who is 'bought back' or ransomed. The slave market, where men and women were bought and sold, was a familiar sight in the Roman world at the time of Jesus.

Alexander, Pat ed. *Eerdmans' Family Encyclopedia of the Bible*. England: Lion Publishing, 1978. p. 123.

RAMIFICATIONS OF REDEMPTION

RANSOM

agoradzo



1 Cor. 6:19-20

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?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

REMOVAL

exagoradzo



Gal. 3:13

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:

Gal. 4:4-5

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

RELEASE

lutroo



Tit. 2:14

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

1 Pet. 1:18-19

18 Forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot.



Prof. Manfred Kober, Th.D.
Faith Baptist Bible College &
Theological Seminary

3A. Reconciliation for Man:

Reconciliation: "Man's state of alienation from God is changed so that he is now able to be saved."

1b. The meaning of reconciliation:

Man was estranged from God and is now brought into fellowship with God. Sin had created a barrier between man and God and rendered man an enemy of God (Isa. 59:1-2; Col 1:21-22; James 4:4). Through Christ that enmity of man and wrath of God were removed (Rom. 5:10).

2b. The proof of reconciliation:

The word *reconciliation* comes from the Greek word *katalasso* meaning, "to effect a change, to reconcile." It is man who is reconciled to God. He needed to be restored. This reconciliation extends to the entire world but is appropriated through personal faith.

3b. The benefits of reconciliation:

2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Ephesians 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Colossians 1:22-23 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

4A. Propitiation for God:

1b. The meaning of propitiation:

Propitiation means "the death of Christ fully satisfied God's righteous demands upon the sinner." Because God is holy and righteous, He cannot ignore sin; through the substitutionary death of Christ, God is fully satisfied that His righteous demands have been met. Through union in Christ, the believer is now accepted in God and avoids the wrath of God.

2b. The proof for propitiation:

The Old Testament word *kaphar* means "to cover," involving a ritual covering for sin (Lev. 4:35; 10:17). The Greek word *hilaskomai* means "to propitiate," and is used twice in the New Testament. In Luke 18:13, the repentant publican prayed

for God to be propitiated, or that God would provide a covering for his sin. This is one prayer in the Bible that the believer no longer needs to pray. God has been propitiated. On the desk of the founder and first president of Dallas Theological Seminary was a sign with the simple words, **HE IS PROPITIATED**, a wonderful reminder of the work of a gracious Savior on the sinner's behalf.

In Hebrews 2:17, it is said that Christ has made propitiation for sin.

3d. The benefits of propitiation:

Romans 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;

1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Luke 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

5A. Forgiveness of Sin:

Space and time prevent us from listing many other accomplishments in the death of Christ. Forgiveness has ramifications for the believer in his past, present and future.

1b. The meaning of forgiveness:

"Forgiveness is a legal act of God whereby He removes the charges that were held against the sinner because proper satisfaction for atonement for these sins has been made.



"Several Greek words are used to describe forgiveness. One is *charizomai*, which is related to the word grace and means to forgive out of grace. It is used of cancellation of a debt (Col. 2:13). The context emphasizes that our debt was nailed to the cross with Christ's atonement freely forgiving the sins that were charged against us." (Paul Enns, *The Moody Handbook of Theology*, Chicago: Moody Press, 1989, 325).

The most common word for forgiveness is *aphiemi*, meaning "to let go, release, send away." The noun form appears in Ephesians 1:7 where it stresses the marvelous fact that the believer's sins have been forgiven or sent away because of God's abundant grace revealed in the death of His Son. Forgiveness forever solves the dilemma of sin in the believer's life: it includes all sins past, present and future.

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.

In a judicial way, all sins of the believer have been forgiven but to maintain fellowship with God, the believer needs to confess his sins daily.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

2b. The aspects of forgiveness:

Earl D. Radmacher, in his recent volume *Salvation* (2000.p. 75) has an helpful Overview of the various aspects of judicial and fellowship forgiveness:

Four Kinds of God's Forgiveness of Sin

1. *Initial Judicial Forgiveness*

Time: At the moment of belief in Christ
 Nature: Conditioned on faith alone
 Sins involved: All previous sins committed before justification
 Result: Eternal life

3. *Repetitive Judicial Forgiveness*

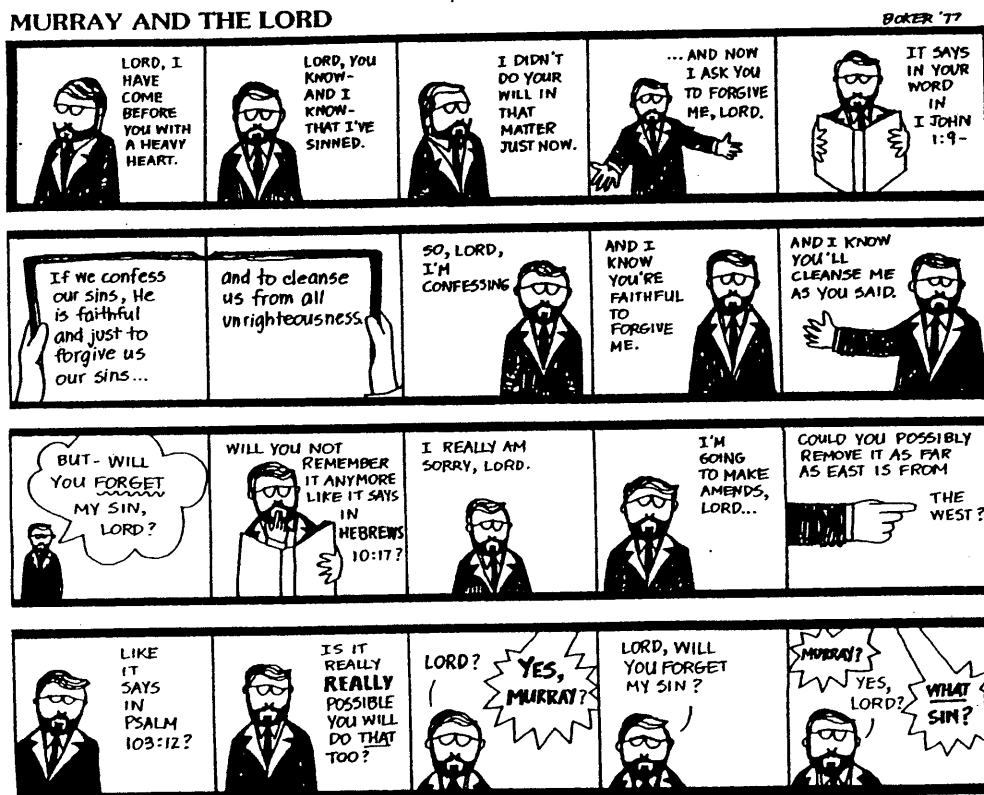
Time: At the moment a Christian sins
 Means: Jesus' work as the believer's Advocate
 Nature: Immediate and unconditional
 Sins involved: Sins committed in a believer's life

2. *Initial Fellowship Forgiveness*

Time: At the moment of belief in Christ
 Nature: Removal of estrangement
 Sins involved: All previous sins committed before justification
 Result: Fellowship with God begun (1 John 1:7)

4. *Repetitive Fellowship Forgiveness*

Time: When a Christian confesses his sin
 Means: Jesus' ministry as the believer's High Priest
 Nature: Conditioned on confession
 Result: Fellowship with God restored (1 John 1:9)



Salvation and Progressive Revelation: The Holy Distinctiveness of the Church

In a treatment of the progressive revelation concerning salvation, it might be helpful to discuss salvation in its past, present and future aspects. Eventually we want to answer the important question as to who, if anybody, will be saved in the tribulation.

Furthermore, we want to accent the similarities and differences of salvation for individuals in the Old Testament and in the New Testament age. Some aspects of salvation have never changed, others have. It is important to rightly divide the Word of truth on this important doctrine.

1A. Dispensational Distinctions in Salvation:

Dispensationalists have consistently taught that salvation is always through God's grace. Lewis Sperry Chafer, founder of Dallas Theological Seminary, has clearly enunciated the traditional dispensational position:

"Are there two ways by which one may be saved? In reply to this question it may be stated that salvation of whatever specific character is always the work of God in behalf of man and never a work of man in behalf of God. This is to assert that God never saved any one person or group of persons on any other ground than that righteous freedom to do so which the Cross of Christ secured. There is, therefore, but one way to be saved and that is by the power of God made possible through the sacrifice of Christ."

(L. S. Chafer, "Inventing Heretics Through Misunderstanding," *Bib. Sac.*, 102 (January, 1945), 1).

Only the content of salvation has been different from dispensation to dispensation. It is theologically incorrect to suggest that the average Israelite had the same knowledge of the finished work of Christ as the individual does in the New Testament era.

THE PATTERN OF SALVATION THROUGH THE DISPENSATIONS

1. The Object of Salvation :

2. The Basis of Salvation :

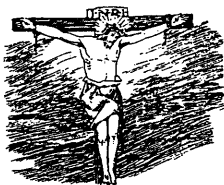
3. The Means of Salvation:

4. The Agent of Salvation:

5. The Result of Salvation:

6. The Permanence of Salvation:

7. The Content of Salvation:



- ◆ The *object* of saving faith has always been God.
- ◆ The *basis* of salvation has always been the blood.
- ◆ The *means* of salvation has always been faith.
- ◆ The *agent* of salvation has always been the Holy Spirit.
- ◆ The *result* of salvation has always been a righteous standing before God.
- ◆ The *permanence* of salvation has always been guaranteed by the power of God.
- ◆ The *content* of salvation is based on the amount of revelation given concerning redemption.

2A. Past Patterns of Salvation:

Covenant theologians insist that the Old Testament believer had essentially the same knowledge of the redeeming work of Christ as does the Church age saint. They accuse dispensationalists of teaching two ways of salvation, one of salvation by works in the Old Testament and one of salvation by faith in the New Testament.

Charles Ryrie agrees with what was noted under the last point and refutes the charge of two ways of salvation:

“The *basis* of salvation in every age is the death of Christ; the *requirement* for salvation in every age is faith; the *object* of faith in every age is God; the *content* of faith changes in the various dispensations. It is this last point, of course, which distinguishes dispensationalism from covenant theology, but it is not a point to which the charge of teaching two ways of salvation can be attached. It simply recognizes the obvious fact of progressive revelation. When Adam looked upon the coats of skins with which God had clothed him and his wife, he did not see what the believer today sees looking back on the cross of Calvary. And neither did other Old Testament saints see what we can see today. There have to be two sides to this matter—that which God sees from His side and that which man sees from his.” (Charles Ryrie, *Dispensationalism Today*, 1965, 123-124).

While it was historically impossible for Old Testament saints to have as their conscious object of faith the incarnate, crucified Savior, the Lamb of God (Jn. 1:29), their salvation was based on faith in God’s provision for salvation. It is not always clear how much their salvation was based on faith in God’s provision for salvation. It is not always clear how much God revealed to individuals concerning a substitute sacrifice for man’s sin. However, the case of Abraham and Rahab may prove illuminating.

1b. Abraham’s salvation:

In Genesis 15:6, Abraham’s salvation is clearly asserted.

And he believed in the LORD; and he counted it to him for righteousness.



Whatever Abraham believed about God's promises that he would have a great seed (15:5) and that through his seed blessings to the whole world would come (Gen. 12:3), it is unlikely that Abraham clearly perceived the death, burial and resurrection of Christ as the Father's ultimate provision for salvation. Nevertheless, Abraham believed in Yahweh, the One who always keeps His covenant, and it was counted to him for righteousness. Abraham's faith resulted in the Almighty's judicial verdict of Abraham, "Not guilty!" Abraham's sins were forgiven because he trusted in the promises of God.

2b. The Salvation of Rahab:

Joshua 2 affords indisputable evidence that a Canaanitess, Rahab the harlot, was saved. How much did Rahab know concerning the future Savior? Apparently nothing at all. So how was she saved? By trusting in God who alone could deliver her.

Joshua 2:9-11

And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. 10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. 11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

She, like all the Canaanites, had observed the Israelites in their exodus from Egypt and during their 40 years of wilderness wanderings. From this she rightly concluded that the God of the Israelites who could deliver them from the hand of the Egyptian armies and the attacks of the Amorites was the only true God who could deliver those who trusted in Him. In slaying the Egyptian forces in the Reed Sea and the Amorites through Israel, a people totally unprepared for battle, Israel's God showed that He was more powerful than the pagan deities worshipped in Egypt and Transjordan. In fact, Rahab appears to have been convinced that there was only one true God and she wanted to have that God as her deliverer as well. No wonder her life was spared. Furthermore, she is listed as a woman of faith (Heb. 12:31; James 2:25) and she is included in the messianic line (Mt. 1:5).

3A. The Content of Salvation in the Church Age:

1b. The uniqueness of salvation for the church:

1c. Complete acceptance by God:

Ephesians 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.



Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

2c. A new position in Christ:

1d. **Citizens of heaven:**

Philippians 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

2d. **A royal priesthood:**

1 Peter 2:5,9 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

3d. **Members of God's family:**

Ephesians 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

1e. By spiritual birth:

John 3:5 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.

2e. By adoption:

Galatians 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

3e. By marriage:

Revelation 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

(1) We are children by birth—we receive a divine nature

(2) We are sons by adoption—we obtain divine rights

(3) We are the bride by marriage—we experience divine affection

3c. A spiritual inheritance through Christ:

Col. 2:9-10 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power.

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

1 Pt. 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

4c. The dynamic strength in the Christian life:

Rom. 6:14 For sin shall not have dominion over you: or ye are not under the law, but under grace.

2 Cor 3:6-13 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. {giveth life: or, quickeneth} 7 But if the ministration of death, written [and] engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which [glory] was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation [be] glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excellet. 11 For if that which is done away [was] glorious, much more that which remaineth [is] glorious. 12 Seeing then that we have such hope, we use great plainness of speech: {plainness: or, boldness} 13 And not as Moses, [which] put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.

5c. The sanctification of the believer:

1d. Positional:

1 Cor. 1:2 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:

cf. 6:11 And 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.

2d. Progressive:

1 Pet. 1:16 Because it is written, Be ye holy; for I am holy.

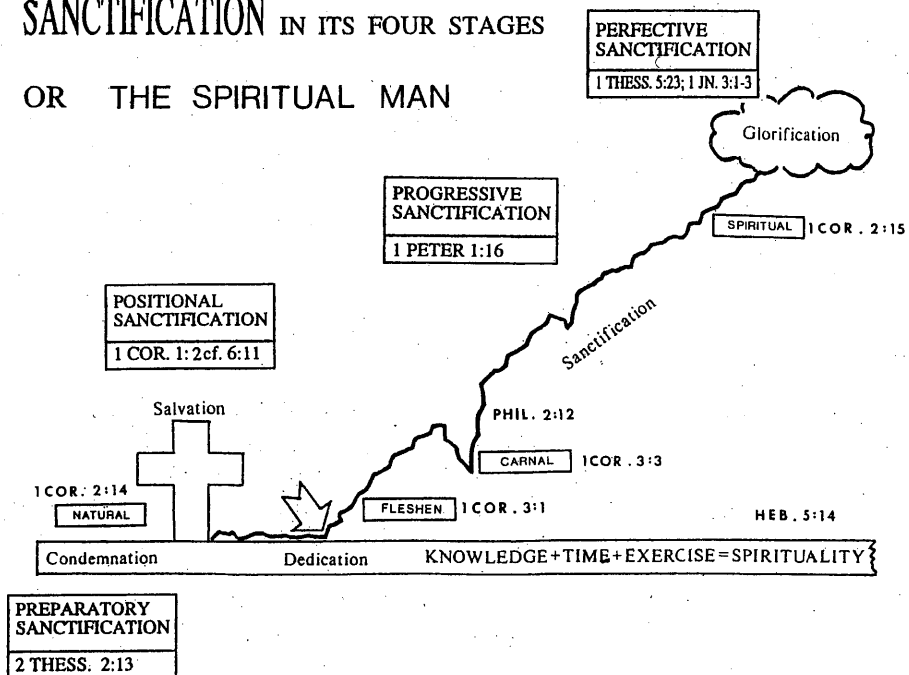
3d. Perfective:

1 Jn. 3:1-3 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

SANCTIFICATION IN ITS FOUR STAGES

OR THE SPIRITUAL MAN

6



4A. Future Facets of Salvation:

1b. Salvation in the Tribulation

1c. The Position of Dispensationalists:

Salvation is accomplished in the tribulation period as in any other period of biblical history. It is based upon faith and accomplished through the work of the Holy Spirit. Those saved will include both Jews and Gentiles. The message will be proclaimed by those saved during the Tribulation, as well as through heavenly messengers, and will include both the announcement of the kingdom and the truth of the cross. Those who reject Christ in the Church age may be able to receive Christ during the Tribulation, but are not as likely to respond to the message.

2c. The Presupposition Concerning the Church and the Holy Spirit:

1d. The Church will be removed from earth prior to the Tribulation period: Jn. 14:3; 1 Cor. 15:51-52; 1 Thess. 4:13-18.

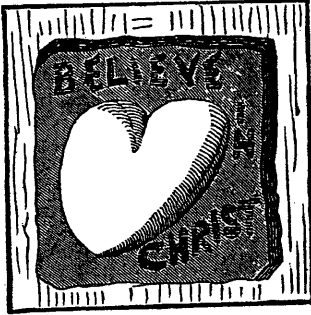
2d. The Holy Spirit as the restrainer will be removed prior to the Tribulation: 2 Thess. 2:7; Gen. 6:3

3c. The Principles Governing Salvation:

1d. The role of the Holy Spirit:

1e. The ministries of the Holy Spirit that are to be removed are primarily those that belong exclusively to the Church: baptizing (1 Cor. 12:13), and indwelling (Jn. 14:16). These ministries will be gone because the body to which they have been promised will be gone.

- 2e. The restraining ministry of the Holy Spirit will also be removed: 2 Thess. 2:7
- 3e. Ministries like convicting, regenerating, sealing and illuminating will be present during the Tribulation, otherwise, no one could be saved.

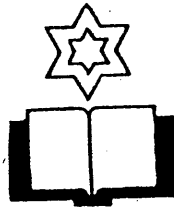


2d. The Nature of Salvation in the Tribulation:

- 1e. The message of Hebrews 11:1 through 12:2 clearly teaches that faith is the means of salvation in every period of human history: in the predeluvian (vs. 1-7), in the patriarchal (vs. 9-31), in the period of the judges (vs. 32a), during the times of the kings and prophets (vs. 32b-40), and in the Church age (12:1-2).

- 2e. It has been stressed previously that salvation in any dispensation has as

- 1f. The basis: the blood
- 2f. The means: faith
- 3f. The object: God
- 4f. The agent: the Holy Spirit
- 5f. The only difference is the content. What does a person have to know in order to be saved? In this dispensation, the content of the gospel: Christ's death, burial and resurrection (1 Cor. 15:3-4). In the Tribulation this will include the above as well as the good news of the kingdom (Rev. 14:6-7; Mt. 24:14; Mk. 3:10).

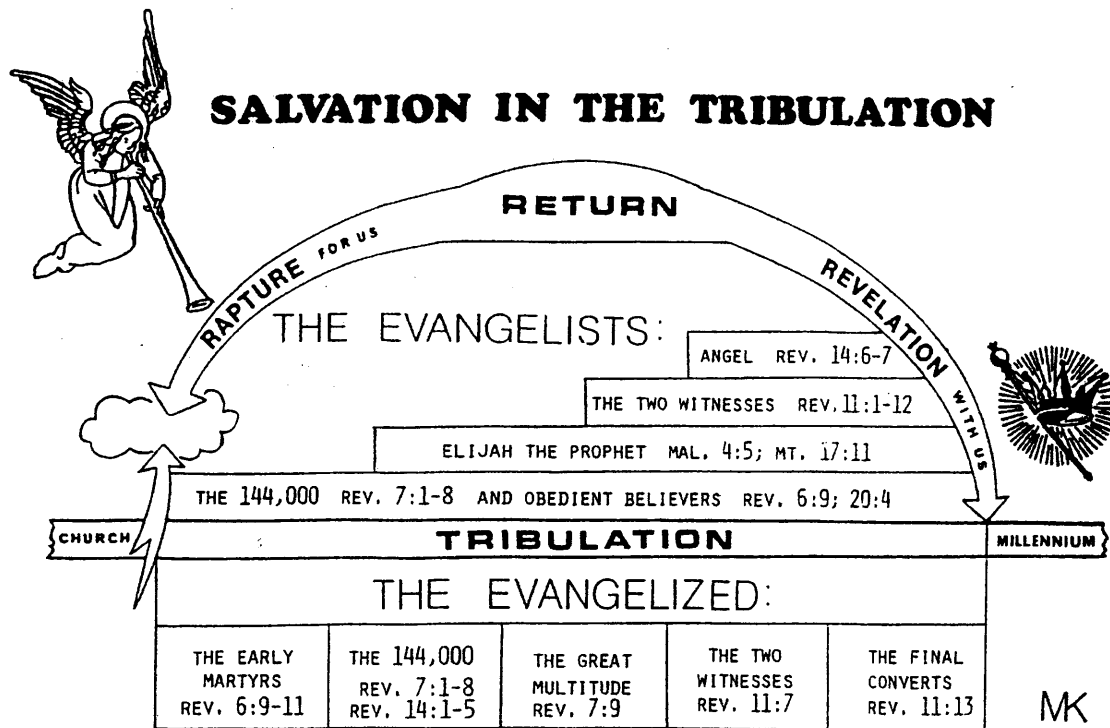


3d. The evangelists during the Tribulation:

- 1e. The 144,000: Rev. 7:9
- 2e. The two witnesses: Rev. 11:7
- 3e. The Angel: Rev. 14:6-7
- 4e. Elijah: Mal. 3:1; 4:5-6; Jn. 1:21; Mt. 17:11
- 5e. Obedient believers:
Rev. 6:9 "Slain for the Word of God and the testimony which they held"
Rev. 20:4 "Beheaded for the witness of Jesus and for the Word of God."

4d. The evangelized of the Tribulation:

- 1e. The early martyrs: Rev. 6:9-11
- 2e. The 144,000: Rev. 7:1-8; 14:1-5
- 3e. The great multitude: Rev. 7:9
- 4e. The two witnesses: Rev. 11:7
- 5e. The final converts: Rev. 11:13



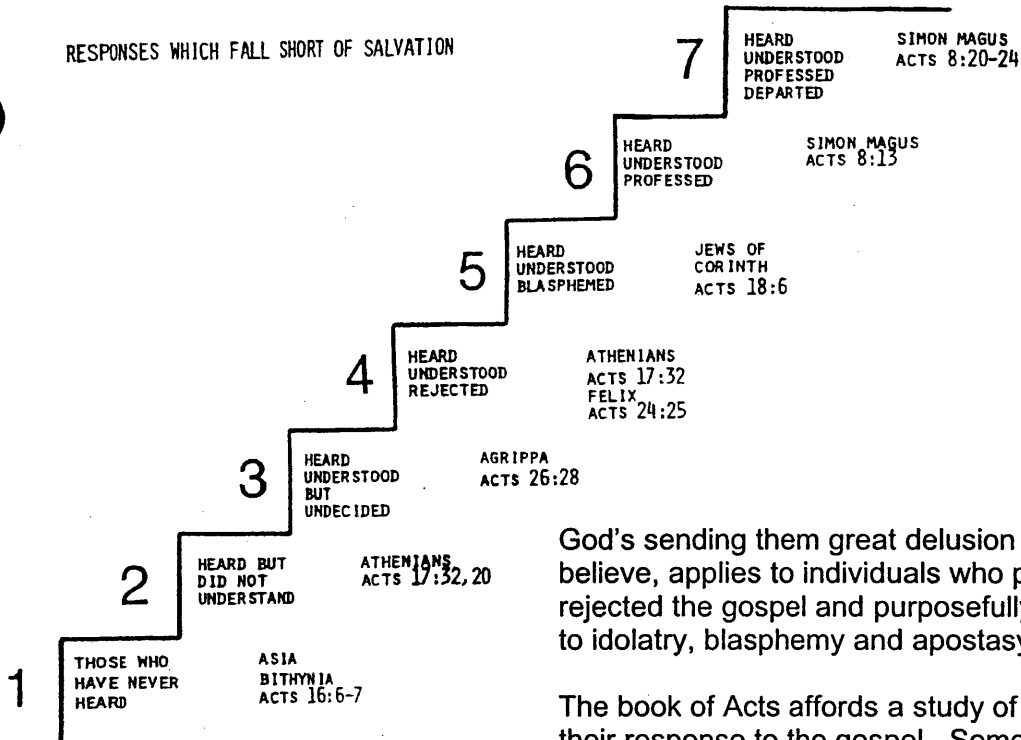
5d. The destiny of those who reject Christ in the Church Age:

1e. The biblical considerations:

Can individuals who have heard and rejected the gospel in the Church age be saved during the Tribulation? Many have given a negative answer to this important question. However, it can be demonstrated that some individuals at least will be saved in the Tribulation who rejected the gospel in the Church age. Soon after the rapture, 144,000 Jewish witnesses will be saved and sealed (Rev. 7:3-8). They would have been alive before the rapture. As part of their Jewish heritage they, as every Jew, would have heard about Christ and rejected Him as their Messiah, otherwise they would have been taken away in the rapture. The 144,000 thus comprise a group who have heard the gospel, rejected it and are still redeemed after the rapture.

Who are those individuals in the Tribulation who "believe the lie" (2 Thess. 2:10-11)? Most likely they are Church age individuals who heard the truth of the gospel, rejected it, but have gone beyond mere unbelief and blasphemed the gospel somehow. Thus they are judicially hardened. They are not simple individuals who have heard the gospel in this dispensation, but have refused to believe it. As Hiebert says, "Not only did they refuse 'the truth' (not truth abstractly but the saving truth of the gospel, as the added clause makes clear), but manifested a disposition of aversion to the truth, showing no desire to seek and possess the saving truth of God. Their unbelief was not so much a matter of the head as of the heart." (*The Thessalonian Epistles*, 318).

RESPONSES WHICH FALL SHORT OF SALVATION



God's sending them great delusion lest they should believe, applies to individuals who persistently have rejected the gospel and purposefully turned away from God to idolatry, blasphemy and apostasy.

The book of Acts affords a study of various groups and their response to the gospel. Some have never heard the gospel in the Church age. They belong to the group which defiantly can be saved after the rapture. Others have heard and not understood or heard and delayed a decision or heard and rejected, such as the 144,000. Salvation for these groups is possible. But there are individuals like some of the Corinthians (Acts 18:6) and Simon Magus (Acts 8:20-25) who heard, understood and blasphemed. These religious renegades will never be saved. Rejection and ridicule bring reprobation.



Another consideration is in order in answering the question of who can be saved after the rapture. The converts of the Tribulation do not simply come from countries unreached by the gospel in the Church age. In fact, as a result of the ministry of the 144,000 witnesses and the angelic messenger, people from "all nations, and kindred, and tongues" (Rev. 7:9; Rev. 14:6) will be saved. Certainly Western Europe and North American have heard the gospel and many individuals have rejected it. And yet, myriads of persons will be gloriously saved.

Of course, it will not be any easier to accept the Lord in the Tribulation than it is now in the Church age. The pleading of the Holy Spirit to each individual is "Today, if you will hear his voice, harden not your hearts" (Heb. 3:7; cf. 7:13,15). It is true that the possibility of salvation exists in the Tribulation. It is equally true that to defer a decision until then is presumptuous. Nobody knows when his allotted days shall be used up. May the Latin motto be our guide:

RARA HORA—BREVIS MORA
(The hours are few—Death is soon)

- 2e. The concluding principles:
- 1f. Believers in the Tribulation are not baptized into Christ and are therefore not Christians who comprise the bride of Christ. Rather, Tribulation saints are friend of the bridegroom (Mt. 25:1; Js. 2:23). As the bride is more intimate to the bridegroom, so Church age saints have a position of greater intimacy than Old Testament saints or Tribulation saints. What a blessedness to belong to the bride of Christ!
 - 2f. As has been stated, there is no guarantee that a person who rejects the gospel now will accept it at a later time. Furthermore, there is no guarantee that a person has the opportunity to live another hour, day, week, month or year.
 - 3f. To reiterate once more: the time to believe is now.
 - 1g. God pleads for salvation today: Heb. 3:7,8 "Today if you will hear His voice, harden not your hearts!"
 - 2g. God promises salvation today:
2 Cor. 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now [is] the accepted time; behold, now [is] the day of salvation.)

2b. Salvation in the Millennium

No unsaved person is to enter the Millennium. At the second advent various judgments will remove unbelievers and only believers will remain to join Christ in His kingdom.

1c. The salvation of Israel:

Israel's conversion is effected at the second advent, for Paul writes: Romans 11:26-27 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins.

God will give to His people an intuitive knowledge of Himself and will place His Spirit within every person.

Jeremiah 31:33-34 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.

Ezekiel 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

2c. The salvation of the gentiles:

When Christ returns, He will separate believing from unbelieving gentiles and those who believe will enter the millennial kingdom (Mt. 25:32-24).

Salvation in the kingdom will be possible as it is now and as it will be during the Tribulation, by calling on the name of the Lord for deliverance. Those who are born in the millennial kingdom will have inherited a sin nature and need personal redemption.

Joel 2:32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Despite the most ideal circumstances in the millennial kingdom and evidences of the Savior's personal presence, vast numbers will still remain unsaved and Satan will deceive them after he is loosed from the abyss for a little season. Their number is described as "the sand of the sea."

Revelation 20:7-9 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.



Salvation and Contemporary Theology: Heretical Departures from Biblical Truth

The doctrine of salvation is central to the Christian faith. It is not surprising that Satan tries to destroy or at least to distort the true message of salvation. One can be incorrect in the doctrine of God, Christ, man, and future things without it affecting one's salvation, but if one is wrong on the essence of salvation, one is eternally lost.

More than two hundred times the New Testament bases salvation on faith. It would be difficult to find clearer salvation passages than Acts 16:31 and Ephesians 2:8.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

The correct formula of salvation, based on Eph. 2:8-10, is:

GRACE + FAITH = SALVATION + WORKS

A distorted view of salvation is that good works need to be added to grace and faith. Certain good works such as baptism, works of kindness, and submission to Christ are prerequisites for salvation. Note the two different views concerning salvation, expressed by two different formulas in the diagram below:

THE FORMULA OF FAITH

<p style="text-align: center;">EPHESIANS 2</p> <p>8 For by grace are ye saved through faith; and that not of yourselves: <i>it is</i> the gift of God:</p> <p>9 Not of works, lest any man should boast.</p> <p>10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.</p>	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; vertical-align: top;"> <p>8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι - For by grace ye are having been saved</p> <p>διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, through faith; and this not of you,</p> <p>θεοῦ τὸ δῶρον· 9 οὐκ ἐξ ἔργων, ἵνα μὴ of [is] the gift; not of works, lest</p> <p>God</p> </td> <td style="width: 50%; vertical-align: top;"> <p>10 αὐτοῦ γὰρ ἐσμεν For of him we are</p> <p>ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ a product, created in Christ Jesus</p> <p>ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν unto works good, which 'previously prepared</p> <p>ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. - 'God in order that in them we might walk.</p> </td> </tr> </table>	<p>8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι - For by grace ye are having been saved</p> <p>διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, through faith; and this not of you,</p> <p>θεοῦ τὸ δῶρον· 9 οὐκ ἐξ ἔργων, ἵνα μὴ of [is] the gift; not of works, lest</p> <p>God</p>	<p>10 αὐτοῦ γὰρ ἐσμεν For of him we are</p> <p>ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ a product, created in Christ Jesus</p> <p>ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν unto works good, which 'previously prepared</p> <p>ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. - 'God in order that in them we might walk.</p>
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correct view: Grace + Faith = Salvation + Works

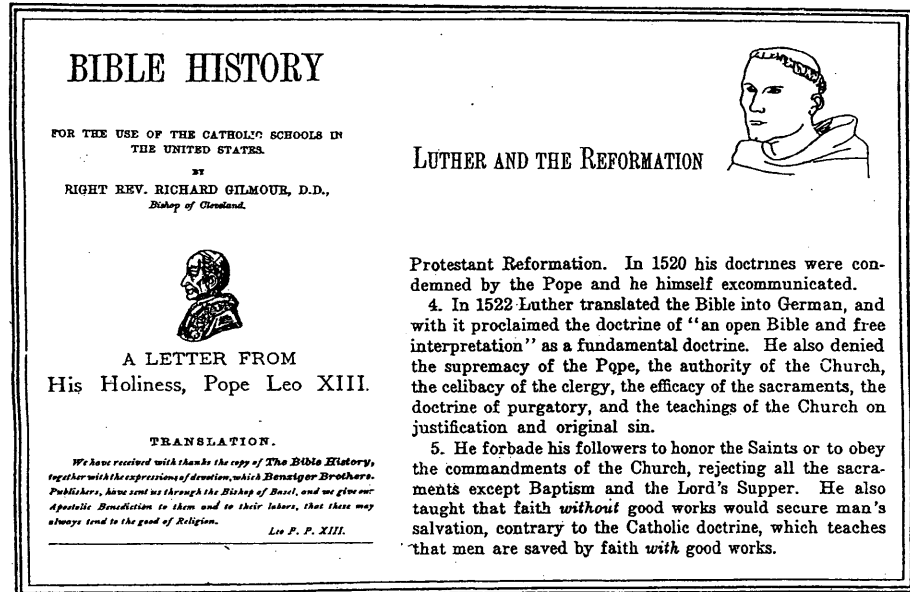
corrupt view: Grace + Faith + Works = Salvation

MK

1A. The Addition of Good Works:

1b. False concepts:

- 1c. Roman Catholicism: Good works are necessary for salvation which may be lost and restored through penance. Very telling is the official publication of the Roman church below, which clearly shows the difference between Protestantism and Roman Catholicism. The writer states that Luther, in addition to his many other errors, "taught that faith *without* good works would secure man's salvation, contrary to the Catholic doctrine, which teaches that men are saved by faith *with* good works." (italics in the original)



- 2c. Arminianism: Faith is man's gift to God, amounting to human work.
- 3c. Liberalism: Man is not totally depraved and perfectibility is possible through good works.
- 4c. Cultism: Every cult teaches that good works are a requirement for salvation.

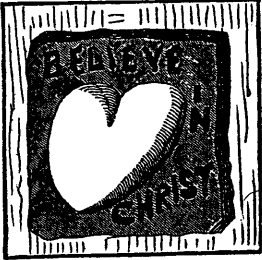
Incidentally, the characteristics of a cult are that they believe that membership to their group is necessary for salvation. They teach that good works are necessary to gain salvation, and they use the writings of their founders or teachers on an equal footing with that of the Bible. Where the two writings conflict, their religious books, such as the *Book of Mormon*, are given preference.

2b. The true view:

Rom. 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Romans 4:2-5 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of

debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.



Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

- 1c. Salvation is based on the work of Christ.
- 2c. Justification is by faith alone.
- 3c. True faith always manifests itself in good works.
"Man is saved by faith alone but the faith that saves is not alone." –Calvin

2A. The Lordship of Christ:

1b. The contemporary problem:

- 1c. The statement of the problem: "Must there be a commitment to Christ as Lord of one's life in order to be saved?" John MacArthur, *The Gospel According to Jesus and Faith Works*.
- 2c. The reasons for the position:
 - 1d. An attempt to eliminate shallowness in professions of faith.
 - 2d. An attempt to counter "easy-believism."
 - 3d. A failure to understand the various meanings of the designation "Lord."
 - 4d. A failure to understand the concept of discipleship.

2b. Lordship advocates:

- 1c. J. I. Packer:
Individuals must not just trust Christ as sin bearer . . . they must also deny themselves and enthrone him as Lord (*Evangelism and the Sovereignty of God*, 89).
- 2c. Walter Chantry:
"Practical acknowledgement of Jesus' Lordship, yielding to His rule by following is the very fibre of saving faith . . . Without obedience, you shall not see life! Unless you bow to Christ's scepter, you will not receive the benefits of Christ's sacrifice" (*Today's Gospel—Authentic or Synthetic?* 60).
- 3c. John R. Stott:
"It is as unbiblical as it is unrealistic to divorce the Lordship from the Saviorhood of Jesus Christ" (*Eternity*, Sept. 1959, 37).
- 4c. James Montgomery Boice:
Salvation through faith alone is "a defective theology." This kind of faith "is

directed to one who is a false Christ" (*Moody Monthly* Feb. 1986, 34, 36).

- 5c. A. W. Tozer:
He labels the view of salvation by faith alone "a notable heresy" and "a false teaching" (*I Call It Heresy!* 9, 19).
- 6c. John MacArthur:
Salvation is a transaction, "You give up all you have for all He has" (*Parables of the Kingdom*, 108).

"No one can come to Christ on any other terms than full commitment" (*The Gospel According to Jesus*. 197).

Below are some additional statements by MacArthur, taken from his book *The Gospel According to Jesus*, 1988, 28, 31, 135, 176:

No promise of salvation is ever extended to those who refuse to accede to Christ's lordship. Thus, there is no salvation except 'lordship salvation.'

Salvation is a gift, yet it costs everything.

Forsaking oneself for Christ's sake is not an optional step of discipleship subsequent to conversion: it is the *sine qua non* of saving faith.

So-called 'faith' in God that does not produce this yearning to submit to His will is not faith at all. The state of mind that refuses obedience is pure and simple unbelief.

- 3b. The crucial issue:

This writer has noted elsewhere:

It is difficult to conceive of amore crucial question in Christianity that this: What is the condition for salvation? What do I need to do to be saved? The answer that Paul gives to that question in Acts 16:31 is "Believe on the Lord Jesus Christ, and thou shalt be saved." Over one hundred times in the New Testament faith is mentioned as the only condition for salvation. Yet a controversy is raging in evangelical circles. Shrill voices are telling us that individuals are not genuinely saved unless they believe and submit. In other words, salvation is dependent on faith plus dedication. One cannot be a Christian, we are told, without being a disciple. ("Lordship Salvation: A Forgotten Truth or a False Doctrine?" Part II, *Faith Pulpit*, April/May 1989.)

- 4b. The biblical answers:

- 1c. Shallowness in profession:

- 1d. The Lord Himself told us to expect that when the Word is preached.
Matthew 13:3-9
3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places,



where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

(cf. Luke 8:4)

- 2d. There are numerous cases of unyielded believers in the N. T.:
 Revelation 2:13-14 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Revelation 2:19-20 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

1 Corinthians 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

- 3d. Some who make a profession are not saved.
 1 John 2:18-19 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

2c. Lordship in salvation:

- 1d. The term "Lord" may mean "sir"
 John 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

or "master"

Luke 6:46 And why call ye me, Lord, Lord, and do not the things which I say?

But is usually the New Testament equivalent of **Yahweh**.

- 2d. Christ did not just claim to be the master, but He was killed because He claimed to be God:
 Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Luke 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

- 3d. It was concerning the deity of Christ that the Jews needed to change their minds.

Romans 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

- 3c. Discipleship and salvation:

- 1d. A disciple is a learner:

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

- 2d. It costs nothing to be a believer; it costs everything to be a disciple:

Luke 14:16-24,33 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

It costs **nothing** to enjoy the banquet of salvation. Lk 14:16-24
It cost **everything** to follow Christ as a disciple. Lk. 14:15-33

- 3d. There are scriptural examples of uncommitted, unsundered, though genuine believers:

2 Peter 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked:

Acts 10:14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

Acts 19:8-10, 18-19 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 18 And many that believed came, and confessed, and shewed their deeds. 19

COME
FOLLOW
ME

Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

MUST CHRIST BE LORD TO BE SAVIOUR?

	Salvation	Discipleship
1. Cost	Nothing	
2. Center:	Jesus as Savior	
3. Commencement:	Salvation	
4. Conception:	Born	
5. Concept:	Deliverance from	
6. Content:	Deliverance	
7. Course:	Believe	
8. Consequence:	Forgiveness	
9. Confirmation:	Life	
10. Commandment:	Invitation	
11. Company:	Unbelievers	

MK



4c. Salvation and “easy-believism”:

Belief in Christ for salvation is not easy. The term “easy believism,” no matter how it is used, is inappropriate.

1d. The person of salvation:
We ask people to believe an individual whom they have never seen.

2d. The content of salvation:
A person who died 2000 years ago supposedly took care of my situation today.

3d. The record of salvation:
We are asked to stake our eternal destiny on the contents of a book written by His friends.

4d. The crucial issue: Since faith in Christ is God’s gift to us, we do not give anything to receive it.

5c. Belief in Christ is the only condition for salvation.
Since salvation is God’s free gift to us, we do not give anything to receive it.

6c. Belief in Christ plus something else constitutes a false gospel:
Galatians 1:8-9 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Lordship salvation stands under the anathema of God.

3A. Salvation Without the Gospel:

1b. The Roman Catholic position:

An alarming development has taken place in recent decades both among Roman Catholics and so-called evangelicals.

It appears that the Catholic church believes that people can be saved without the gospel. John MacArthur, in his recent book *Hard to Believe* (2003) notes that the *Los Angeles Times* quoted Pope John Paul II saying, “All who live a just life will be saved, even if they do not believe in Jesus Christ and the Roman Catholic Church.” The pope continued, “The Gospel teaches us that those who live in accordance with the Beatitudes, poor in spirit, the poor in heart, those who bear lovingly the sufferings of life will enter God’s kingdom” (December 9, 2000).

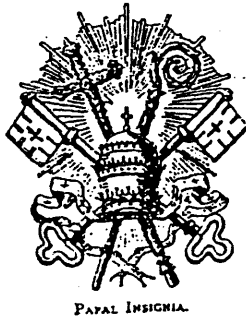
John MacArthur espouses Lordship salvation even in his recent book, *Hard to Believe*: “Salvation is giving up your life and embracing His,” p. 178; The gospel involves the understanding that Jesus Christ is Lord and that “He *needs* to be Lord” p. 187).

He is correct, however, in tracing the trends of Roman Catholicism:

**HARD TO
BELIEVE**

THE HIGH COST AND INFINITE VALUE
OF FOLLOWING JESUS

JOHN MACARTHUR



The pope is taking an inclusive view of salvation. Many people reject the biblical teaching that salvation comes only in response to faith in Jesus Christ. They insist that the heathen are saved if they just live good lives—if they're poor in spirit, pure in heart, and do what's right. As long as they are sincere, what they believe doesn't really matter.

This has been in the fabric of Roman Catholicism for centuries. That is why Catholic apologist Peter Kreeft, who wrote the book *Ecumenical Jihad* can say that there are Buddhists, Hindus, Confucianists, Muslims, atheists, and orthodox Jews in heaven: sincerity and goodness are the ticket to God's kingdom, not believing in the Christ of the gospel. Through innate goodness, they naturally reason themselves into a knowledge of God, please Him, and earn their salvation, whether they ever set eyes on a Bible in their lives or not. The pope, in his comment, simply affirmed what many Catholic theologians have long believed (*Hard to Believe*, 189-190).

2b. Billy Graham:

Regrettably, men like Billy Graham now also subscribes to the Roman Catholic doctrine of salvation apart from the gospel or Jesus Christ. Robert Kofahl has documented in the *Foundation* magazine, May-June 1997, pages 22-25, the strange position to which Dr. Graham prescribes. In an interview in answer to a question by Robert Schuller on his broadcast to the question, "Tell me, what do you think is the future of Christianity?" Dr. Graham says:

Well, Christianity and being a true believer—you know, I think there's the Body of Christ. This comes from all the Christian groups around the world, outside the Christian groups. I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ. And I don't think that we're going to see a great sweeping revival, that will turn the whole world to Christ at any time. I think James answered that, the Apostle James in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for His name. And that's what God is doing today. He's calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven.

(See a transcript of the television interview at the end of this outline. This author is in possession of this video, which may be ordered from Crystal Cathedral for a \$10 donation.)

Kofahl correctly deplores the turn toward Rome in recent years.

The doctrine that Dr. Graham expressed to Dr. Schuller is exactly what the Pope and the Ecumenical Institute in Rome have been teaching for years. This is the idea that any pagan, practicing idolatrous worship, having no slightest knowledge of the Bible, the gospel of grace, or the Person and name

and redeeming work of Jesus Christ—if he is a “good person” and if he is sincere in whatever he may believe—is automatically “redeemed” by the blood of Christ.

3b. Other evangelicals:

1c. John R. W. Stott:

John R. W. Stott is agnostic regarding the eternal fate of those who have never heard the gospel. He is against universalism but sees an implication in the “surprise” of the sheep and goats (Matt 25) that one is accepted or rejected by God based on good works (cited by Rdland McCune, *Promise Unfulfilled*, 2004, 282).

2c. Leon Morris:

Morris also is agnostic about the fate of the heathens: “We do not know what the fate of those who have not heard the gospel will be” (“The Dreadful Harvest,” *Christianity Today*, May 27, 1991, 37).

3c. Charles Stanley:

In 2001, the noted Southern Baptist radio preacher, Charles Stanley, declared that God would not send to hell those who have never heard the gospel. “Would God send somebody to hell because they did not receive Jesus, whom they have never heard about, never had the privilege of knowing about? And my answer is: No, He would not” (“Reconciling God’s Love with His Justice,” In Touch Ministries, July 31, 2001).

It is best to insist with careful students of the Bible that Jesus Christ is the only way and without Him there is no salvation. Stanley Ellisen addresses the lostness of the pagans in biblical fashion. He covers the subject with four main points:

1. Salvation is exclusively in God through Jesus Christ.
2. Christ is the world’s only Savior.
3. Christ is a world-wide Savior.
4. God gives further light to those who respond positively to His revelation in nature.

“God has given all men the light of creation, providence, and conscience, each of which testifies to the existence, power, and glory of God. To those who acknowledge and seek Him, He sends the light of the gospel.” (Stanley E. Ellisen, “Are Pagans Really Lost?” *Conservative Baptist*, Spring 1983, 6-9).

Billy Graham Believes Catholic Doctrine of Salvation Without Bible, Gospel, or Name of Christ

By Robert E. Kofahl, Ph.D

Television interview of Billy Graham by Robert Schuller. Part I, an approximately 7-minute-long broadcast in Southern California on Saturday, May 31, 1997. The following is an exact transcript of an excerpt close to the end of this broadcast.*

Schuller: Tell me, what do you think is the future of Christianity?

Graham: Well, Christianity and being a true believer—you know, I think there's the Body of Christ. This comes from all the Christian groups around the world, outside the Christian groups. I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ. And I don't think that we're going to see a great sweeping revival, that will turn the whole world to Christ at any time. I think James answered that, the Apostle James in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for His name. And that's what God is doing today. He's calling a people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven.

Schuller: What, what I hear you saying that it's possible for Jesus Christ to come into human hearts and soul and life, even if they've been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?

Graham: Yes, it is, because I believe that. I've met people in various parts of the world in tribal situations, that they have never seen a Bible or heard about a Bible, and never heard of Jesus, but they've believed in their hearts that there was a God, and they've tried to live a life that was quite apart from the surrounding community in which they lived.

Schuller: [R. S. trips over his tongue for a moment. his face beaming, then says] I'm so thrilled to hear you say this. There's a wideness in God's mercy.

Graham: There is. There definitely is.

*Television Interview of Dr. Graham by Dr. Schuller continued:
Part II was broadcast on Sunday, June 8.*

*The following is an accurate transcription of a segment.**

Schuller: You knew....Fulton Sheen. You knew these men. Your comments on both of these men [Fulton Sheen and Norman V. Peale].

Graham: The primary way of communicating is to live the life, let people see that, you're living what you proclaim.... [comments on his friendship and conversations with Fulton Sheen] I lost a very dear friend, and since that time, the whole relationship between me and my work, and you and your work, and the Roman Catholic Church has changed. They open their arms to welcome us and we have the support of the Catholic Church almost everywhere we go. And I think that we must come to the place where we keep our eyes on Jesus Christ, not on what denomination or what church or what group we belong to.

*Some Historical Background for Understanding
Billy Graham's Shocking Profession of
Roman Catholic Style Universalism in 1997:*

Billy Graham's first great city-wide evangelistic campaign was held in Los Angeles in 1949. At that time he made a public promise that he would never have any theological modernists (theological liberals) on his platform. Dr. Graham's first evangelistic campaign in England was held in the summer of 1954. On that tour he was accompanied by Dr. John Sutherland Bonnell, the pastor of the First Presbyterian Church in New York City. Dr. Bonnell was also the president of the Ministerial Association of New York City, which was dominated by modernist ministers and churches. On Dr. Graham's British tour Bonnell was working to persuade him to hold a campaign in New York in 1956 under the auspices of the liberal Ministerial Association. During that time a group of Bible-believing pastors and laymen sent Dr. Graham in England a telegram asking him to hold an

evangelistic series in New York City sponsored by "a committee of twice-born men."

On his return to the States, Dr. Graham announced that he would come to New York in 1956 sponsored by the Ministerial Association of New York City. The committee of Bible-believing men sent a delegation to Dr. Graham begging him not to confuse the line between the gospel of grace and the false gospel of the modernist churches represented in the Ministerial Association. Graham turned a deaf ear to them, and came to New York with the requirement that all churches should be invited to participate in the campaign. In that campaign, the Billy Graham Association trained counselors sent from all sorts of churches, including the Roman Catholic Church. The policy was established of directing each inquirer during the campaign to his or her home church. Some Protestants were sent to modernist churches. Roman Catholics were directed back to the priest of the Roman church nearest to their home address. This policy of cooperation with the Roman Church continues to this day.

Dr. Graham has received honors from Roman Catholic circles, including an honorary degree from a Catholic college. In his last campaign in the British Isles, two leading prelates in the Roman Catholic Church in England sent out pastoral letters encouraging Catholics to attend the Graham meetings. One of these prelates explained to his parishioners that "Billy Graham knows our limits." That is, the Roman Church can count on him not to touch on any theological doctrines that contradict official Romanist teachings. Thus Dr. Graham will not explain that a sinner trusting in the Lord Jesus Christ for forgiveness of sins and eternal life must give up any trust he might have in any other object of faith; that he or she must trust in the Person, Jesus Christ, and Him alone, not trusting in Mary or saints, rejecting any trust in the sinner's good works or religious observances, relying totally on His perfect work of redemption, a substitutionary atonement on the cross, taking the sinner's place under the judgment of God and receiving in His body the total punishment for sin that the sinner deserves, and through repentance and faith receive the perfect righteousness of Christ, imputed by God to the believer, that makes the sinner forever acceptable to a holy God, and immediately a possessor of the gift of eternal life that cannot be forfeited or lost, kept by the power of God throughout all eternity. If Billy Graham were to preach this biblical and complete doctrine of salvation, he would at once lose the support of the Roman Catholic leaders. Multitudes of Roman Catholics would be warned and frightened from attending Billy Graham meetings.

The doctrine that Dr. Graham expressed to Dr. Shuller is exactly what the Pope and the Ecumenical Institute in Rome have been teaching for years. This is the idea that any pagan, practicing idolatrous worship, having no slightest knowledge of the Bible, the gospel of grace, or the Person and name and redeeming work of Jesus Christ—if he is a "good person" and if he is sincere in whatever he may believe—is automatically "redeemed by the blood of Christ." This false doctrine of salvation was clearly and explicitly asserted and defended in debate

about four years ago on radio stations KABC and KBBT by Father Vivian Benjlma, then Director of the Office for Ecumenical and Interdenominational Affairs of the Archdiocese of Los Angeles, who just returned from a year's study at the Ecumenical Institute. It is the official teaching of the Roman Church.

The Billy Graham Evangelistic Association was the primary force for the founding of the Lausanne World Evangelism Conferences back in the 1980s. Especially in recent years these conferences have called on all churches, including the modernist ecumenical churches of the World Council of Churches and the Roman Catholic Church to cooperate with the evangelical churches in evangelizing the world for Christ. At Amsterdam '86, billed as a "school for evangelists" and sponsored by the Billy Graham Evangelistic Association, Graham revealed his ecumenical, inclusivist approach to worldwide evangelism. In the final press conference, Dr. Graham was asked by Dennis Costella, a news correspondent for *Foundation* magazine, how he could justify this melding together of such a disparate crowd of theologically disunited religious groups. Dr. Graham responded, "Evangelism is about the only word we can unite on. ... Our methods would be different and there would be debates over even the message sometimes, but there is no debate over the fact that we need to evangelize. ... I think there is an ecumenicity here that cannot [be gotten] under any other umbrella." Therefore, he averred, all the churches must be willing to disagree even on the question of what the Christian message to the world is.

More recently, in the spring of 1994, a group of both evangelical and Roman Catholic leaders signed a document called "Evangelicals and Catholics Together" (ECT). This document asserts that there is one Church (including both Protestant and Roman churches), that, therefore, they must work together in evangelizing the world for Christ, and agree that there will be no sheep-stealing, that is, proselytizing of members of one church to depart and join another church. ECT dismayed multitudes of Christians and elicited vigorous criticism from many Christian circles.

There can be little question that Dr. Billy Graham during almost forty years laid the major foundation for ECT. Where will the Billy Graham Evangelistic Association go in the future? Will the leadership that succeeds the founder continue down the same perilous path of compromising and diluting biblical truth until we arrive at total syncretism and universalism? May God forbid and warn His people!

* Robert E. Kofahl, Ph.D. and the Rev. Harold L. Webb certify the accuracy of the transcripts from Parts I and II, respectively, of the televised interview of Dr. Billy Graham by Dr. Robert Shuller.

Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

MUST CHRIST BE LORD TO BE SAVIOUR?

	Salvation	Discipleship
1. Cost	Nothing	Everything
2. Center:	Jesus as Savior	Jesus as Master
3. Commencement:	Salvation	Dedication
4. Conception:	Born	Made
5. Concept:	Deliverance from	Following after
6. Content:	Deliverance	Duty
7. Course:	Believe	Do
8. Consequence:	Forgiveness	Fruit
9. Confirmation:	Life	Love
10. Commandment:	Invitation	Imperative
11. Company:	Unbelievers	Believers

MK



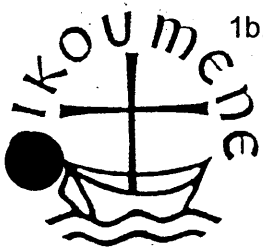
Salvation and the Gospel: The Honest Delivery of the Message

1A. Introduction:

Each time that I teach the doctrine of salvation, I give a quiz to test my students' understanding of the Gospel. I ask them to imagine that they are in a hospital room, calling on an unbeliever who is at death's door. The students have time for only twenty-five words to communicate the Gospel. After the 25th word, the patient has passed away. What would the students say in this situation? Are they able to express the Gospel so concisely that if the mortally ill person responds properly, he is saved? Do the students comprehend the Gospel sufficiently to put the saving message in these few words? We will return to the students and their quiz shortly.

Christ issued a comprehensive command to believers: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Let us note (1) what the Gospel is not, (2) what the Gospel is, and (3) how we can accurately communicate it.

2A. What the Gospel is not:



1b. The World Council of Churches

The World Council of Churches declared in Nairobi at its Fifth Assembly that the Gospel "always includes" "the responsibility to participate in the struggle for justice and human dignity, the obligation to denounce all that hinders human wholeness" (*Christianity Today*, January 2, 1972, 12). Is this the Gospel?

2b. Evangelist Leighton Ford

A few years ago, Evangelist Leighton Ford held a crusade in Des Moines. He was introduced to the audience as "the preacher of the two-legged Gospel." The Gospel, according to Ford, similar to the WCC position, must include the salvation of the individual as well as the salvation of society. Is this the Gospel?



3b. Robert Schuller

Robert Schuller, of Crystal Cathedral fame, asserts that "the Gospel of Christ must be proclaimed as salvation from shame to glory, from self-doubt and self-condemnation to self-confidence and self-affirmation." Schuller further maintains that "the Gospel of Jesus Christ can be proclaimed as a theology of self-esteem" (*Self-Esteem: The New Reformation*, 161, 47). Is this the Gospel?

4b. John MacArthur

John MacArthur, in his controversial book, *The Gospel According to Jesus*, writes that "the call to Calvary must be recognized for what it is: a call to discipleship under the Lordship of Jesus Christ" (30). "The gospel Jesus proclaimed was a call to discipleship. . ." (21). The essence of saving faith is "a complete resignation of self and absolute submission. . ." (153). Is this the Gospel?

Self
Esteem
New Reformation
Robert H.
Schuller

3A. What the Gospel is:

1b. The term "the gospel:"

The Greek word *euangelion*, translated as Gospel, means "good news." But the question needs to be asked: good news about what? The New Testament uses the term Gospel in several different ways:

1c. The Gospel can be good news about people.

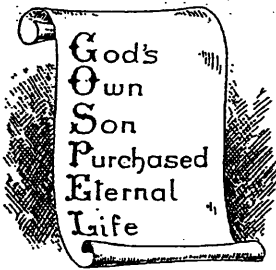
Paul wrote that Timothy brought good news, literally a gospel, about the steadfast walk of the saints in Thessalonica.

1 Thessalonians 3:6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

2c. The Gospel of the kingdom:

The New Testament further makes reference to the Gospel of the kingdom. In the Gospel of Matthew the word *euangelion* is used primarily of the Gospel of the kingdom (Mt. 31-2; 4:17; 10:5-7), that is, the good news that the Messiah would arrive and set up His kingdom as predicted in the Old Testament. At Christ's first coming the nation of Israel officially rejected His bonafide offer of the kingdom. However, the gospel of the kingdom will be proclaimed once again during the tribulation period (Mt. 24:14), just prior to Christ's return to set up the Davidic, millennial kingdom.

3c. The Gospel of grace:



The third usage of the term *euangelion* is that of "the gospel of the grace of God" (Acts 20:24): "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

M'Clintock and Strong correctly observe that: this term is used "because of God's free love and goodness and when truly and faithfully preached, is accompanied with the influence of the divine Spirit." (*Encyclopedia of Biblical, Theological, and Ecclesiastical Literature*, III, 392).

This Gospel is described in detail in the epistles but is defined by Paul in 1 Corinthians 15:3-4: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:" What is the gospel which Paul preached and every believer is to proclaim? As one writer succinctly puts it: "The good news is that Christ died for sins and arose from the dead" (Cocoris, *Evangelism: A Biblical Approach*, 60). A helpful analysis of the elements of the Gospel in 1 Corinthians 15:3-4 is given by Ryrie. He notes that,

"The Gospel is the good news about the death and resurrection of Christ. He died and He lives—this is the content of the Gospel. The fact of Christ's burial proves the reality of His death. . . He actually died and died for our sins. . . The inclusion of a list of witnesses proves the reality of His resurrection" (*So Great Salvation*, 30).

The Gospel then is good news about Christ, that He died for us and that He was raised again. It is the "Gospel of the grace of God" in which He offers the sinner the gift of eternal life. The sinner simply needs to believe on the Lord Jesus Christ (Acts 16:31) and God will graciously grant eternal life and all the blessings this entails (Ephesians 1:3).

2b. The truth of the Gospel:

1c. In the ministry of the Apostle Paul:

Robert H. Mounce has well-stated the importance of the Gospel in Paul's ministry:



Paul's ministry was distinctively that of the propagation of the gospel. Unto this gospel he was set apart (Rom 1:1) and made a minister according to the grace of God (Eph. 3:7). His special sphere of action was the gentile world (Rom. 16:16; Gal. 2:7). Since Paul accepted the gospel as a sacred trust (Gal. 2:7), it was necessary that in the discharge of this obligation he speak so as to please God rather than man (I Tim. 2:4). The divine commission had created a sense of urgency that made him cry out, "Woe to me if I do not preach the gospel" (I Cor. 9:22,23). No sacrifice was too great. Eternal issues were at stake. Those whose minds were blinded and did not obey the gospel were perishing and would ultimately reap the vengeance of divine wrath (II Cor. 4:3; II Thess. 1:9). On the other hand, to those who believed, the gospel had effectively become the power of God unto salvation (Rom. 1:16). (*Baker's Dictionary of Theology*, 256).

2c. In the experience of the church:

Mounce well summarizes the importance of the Gospel in the ministry of the church:

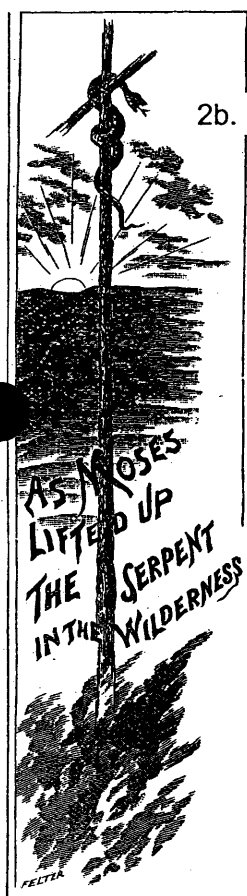
This gospel is power (Rom. 1:16). As an instrument of the Holy Spirit it convicts (I Thess. 1:5) and converts (Col. 1:16). It cannot be fettered (II Tim. 2:9). Although it is good news, it is strenuously opposed by a rebellious world (I Thess. 2:2). Opposition to the message takes the form of opposition to the messenger (II Tim. 1:11, 12, Philem. 13). Yet those who proclaim it must do so boldly (Eph. 6:19) and with transparent simplicity (II Cor. 4:2)—not with eloquence lest the cross of Christ be robbed of its power (I Cor. 1:17). To those who refuse the gospel it is both foolishness and a stumbling block (I Cor. 1:18ff.), but to those who respond in faith it

roves itself to be "the power of God unto salvation" (Rom. 1:16).
(*Baker's Dictionary of Theology*, 257).

3A. How to Present the Gospel:

1b. The centrality of the Gospel:

Nothing is more central o the Christian faith than the Gospel. Nothing is more crucial to the sinner's salvation than the Gospel. We dare not divide the Gospel into a social gospel to reform society and a saving gospel to redeem sinners, as the WCC and Leighton Ford are doing. We dare not divest the Gospel of the concept of human sin necessitating the death of Christ, as Schuller is doing. We dare not distort the Gospel by confusing salvation and sanctification and making submission to the Lordship of Christ a prerequisite for salvation, a "*sine qua non* of saving faith" (135) as MacArthur is doing.



2b. The communication of the Gospel:

Let us return once more to the theology quiz I have to my students (an idea originating in Dr. Ryrie's theology class). Some clever student will normally quote John 3:16, which, with its 25 words, is within our limit. However, this answer does not count. The assignment was that the student put the Gospel in his own words. Several students usually present their message something like this: "Jesus Christ gave His life for you. If you accept Him as your Savior He will save you." This answer is good but not good enough. I am afraid our failing friend does not have much of a chance. Lacking in this presentation is the first element of a clear Gospel presentation. The three ingredients of a complete and yet concise presentation of the gospel are (1) the human problem, (2) the divine provision and (3) the personal procurement. There is no salvation without the realization of the **human problem**. The recipient of the Gospel message needs to be made aware of his sinful and lost condition. Next he needs to be informed about the **divine provision**. The bad news is that man is lost and totally unable to come to God on his own merit. The good news is that God has provided a Savior. Christ died for sinners. He is their substitute, bearing the penalty for human sin. Finally, the unsaved individual must be told about the **personal procurement** of salvation. It is good to know that Christ tasted death for every man (Hebrews 2:9). But the fact that the Savior died for all does not imply that all are automatically saved. The sinner needs to appropriate personally this salvation. Biblically, the individual needs to believe or trust. He needs to receive the gift of salvation freely offered to all.

3b. The condensation of the Gospel:



After I analyze some of my students' answers in light of the three basic ingredients of the Gospel presentation, I present them with my idea how, in twenty-five words or less, the Gospel presentation can be made to include the human problem, the divine provision and personal procurement:

“Friend: You have sinned.
 But Christ died for sinners
 and rose again.
 Trust Him alone
 and He will save you eternally.
 Do it now!

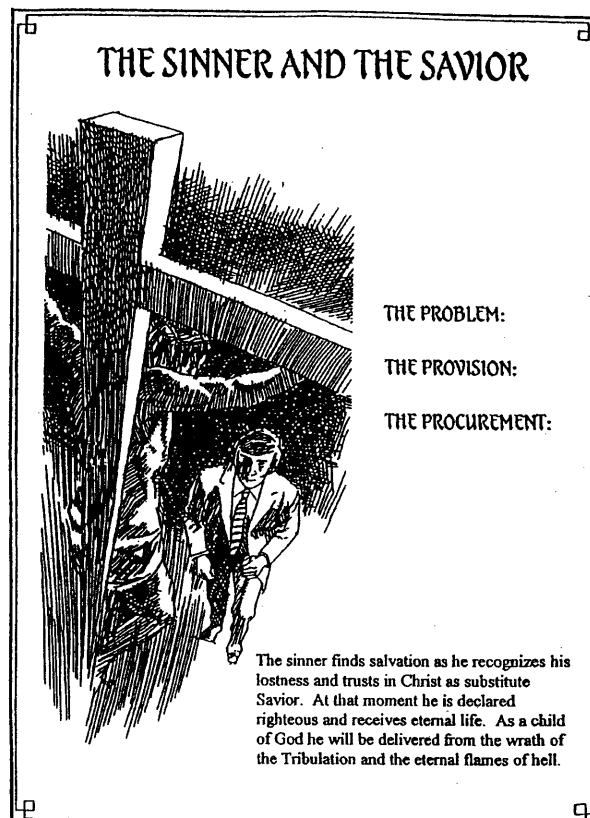
This, in a nutshell, is a valid Gospel presentation. It includes, as any offer of the Gospel should, information and an invitation. The sinner needs to know why he should be saved, who can save him and how he can be saved.

Do we really know the Gospel? Theological training, helpful as that may be, is not necessary for a clear and comprehensive communication of the Gospel. Sir Robert Anderson, with a fine balance, underscores the qualifications of those who would be Gospel witnesses:

What God wants in those whom He will put in trust with the gospel, is not that they shall be polished and educated gentlemen, much less that they shall be coarse and ignorant boors; not that they shall be skilled in dogmatic theology, much less that they shall be unlearned in doctrine; not that they shall be brilliant and eloquent, much less that they shall be ungifted and dull. All He seeks is a fitting instrument upon whom the power of Christ can rest, and empty earthen vessel that He can fill with His priceless treasure.” (*The Gospel and Its Ministry*, 6-7).

Our responsibility is to preach the Savior and proclaim pardon and peace to every creature. All of us can do this. All of us should do this. All of us should do it more. As we are faithful to the Master’s mandate we can expect the Spirit to empower us and the sovereign Lord to give the increase.

(The above material is an amplification of the author’s article “Do We Really Know the Gospel?” in the *Faith Pulpit*, February 1993.)





think . . .

death of an ordinary man could accomplish nothing for anyone else, but the death of the spotless Son of God accomplished everything by paying the price for the sins of the whole world (John 1:29). Now because of what Christ has done on the cross you have been made savable, for the holiness of God has been satisfied by the death of His Son, Jesus Christ, so now think . . .

About Yourself.

God has made you savable but are you saved? If you can't truthfully say "yes", then listen to how you can be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). That is all God asks you to do, and 150 times in the New Testament He offers salvation to you on the simple, single ground of believing that what Jesus Christ accomplished was done for you.

But, you say, surely there is something that I must do? What could you do, my friend, that would build up enough merit to make you presentable to a holy, infinitely righteous God? If you worked all your

About God.

Do you realize, dear friend, that God is absolutely holy and do you know what this means? It means that God cannot look upon sin, and that He, because of His holiness, can never take a sinner stained with sin to His spotless heaven. Since "all have sinned, and come short of the glory of God" (Romans 3:23) there is no possibility of our going to heaven as we are. God is righteous and just, and since He is, He must demand death as the penalty for sin, "for the wages of sin is death" (Romans 6:23). You cannot escape these truths about God; but, thank God, there is another side to the picture, so won't you with me think . . .

About Christ.

The Lord Jesus Christ was sent to this earth by God's love to die on the cross for your sins. God's love was so great that it could not rest until He had paid the full price for your sins even though it meant the death of His own Son. The

life, still your sin, yes, even one sin, would be enough to keep you out of heaven. The Bible says that "by grace are ye saved through faith . . . not of works" (Ephesians 2:8,9).

God is satisfied with what Christ did on the cross in payment for your sin. The question is, are you satisfied? Oh, think earnestly about this question, and if you are not absolutely certain that you are saved, make it certain in your own heart right now by simply accepting the salvation which God has provided in the Person of the Lord Jesus Christ. Trust Him now as your Saviour. "Him that cometh to me I will in no wise cast out" (John 6:37).

Charles C. Ryrie

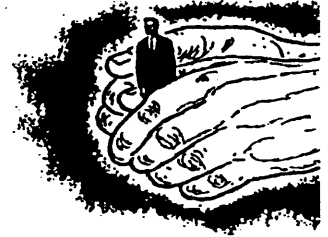
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Salvation and Eternity: God's Heroic Determination for Man's Security

1A. The Central Question:

Can a true believer ever lose his salvation by either Sinning or ceasing to believe or in any other way?



2A. The Historical Problem:

1b. The teachings of Calvin:

John Calvin (1509-1564), the Swiss Reformer, emphasized in his teaching the sovereignty of God. His followers set up the so-called 5 points of Calvinism or **T-U-L-I-P**:

1. Total depravity
2. Unconditional Election
3. Limited Atonement
4. Irresistible Grace
5. Perseverance of the Saints



In his famous *Institutes of the Christian Religion* (1536) he systematized biblical truth and taught forcefully the perseverance of the saints. The Westminster Confession of Faith expresses clearly the Calvinistic viewpoint: "they whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end and be eternally saved" (Chapter XVII, Section 1).

2b. The teachings of Arminius:

James Arminius (1560-1609) was trained in strict Reformed theology, but he weakened in his position while a professor at the University of Leiden in Holland. His system, known as Arminianism, taught that man is not totally depraved, that he cooperates with God in salvation and that a believer may lose his salvation. Arminius admitted: "I never taught that a true believer can either totally or finally fall away from the faith and perish; yet I will not conceal that there are passages of Scripture which seem to me to wear this aspect" (*Works*, I:254).

3A. The Contemporary Denials:

1b. The Roman Catholic position:

Mortal sin removes man from grace. Salvation depends on continued obedience.

2b. The Lutheran position:

Salvation is contingent upon man's continued activity of faith.

3b. The Arminian position:

Salvation depends on man's will to believe and his good works. Since man generates the faith to salvation, if he ceases to believe, he loses his salvation. (For an illustration of the Arminian position, see the last page of this outline.)

4A. The Crucial Distinction:

1b. Assurance:

Assurance is what man knows.

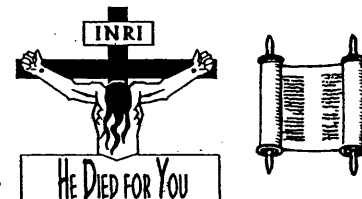
Every believer is saved, but not everyone is sure; every believer is secure, but not sure.

2b. Security:

Security is based upon what God does.

To put it differently:

- - security is based on the *work* of God: the blood of Christ.
- - assurance is based on the *word* of God: belief in Christ.



The Council of Trent (1546) declared that "The believer's assurance of pardon for his sins is a vain and ungodly confidence."

Cardinal Bellamy called assurance "a prime error of the heretics."

3b. Scriptures:

1c. Saints in the OT:

Job knew he was saved:

Job 19:25-26 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

2c. Saints in the NT:

John said we could be sure of our salvation:

1 John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

5A. The Biblical Proof:

Basically security is based on the grace of God and the fact that eternal life is a gift and it is eternal. When a person believes in Christ, he is brought into a relationship with the Godhead that assures his salvation is secure. Of course, this is true only of born again people. There are those who profess but do not possess life. Sometimes we can make a reasonably sure judgment as to whether an individual only professes or actually possesses eternal life. Sometimes we cannot. But the regenerated person's salvation is secure because of that relationship to God which he has through faith (Charles C. Ryrie, *Basic Theology*, 1986, 330).



Abundant proof may be adduced from the Scriptures for eternal security. We will be selective for the sake of time and space. We will highlight two works by each member of the Trinity which guarantee our salvation.

1b. The work of God the Father:

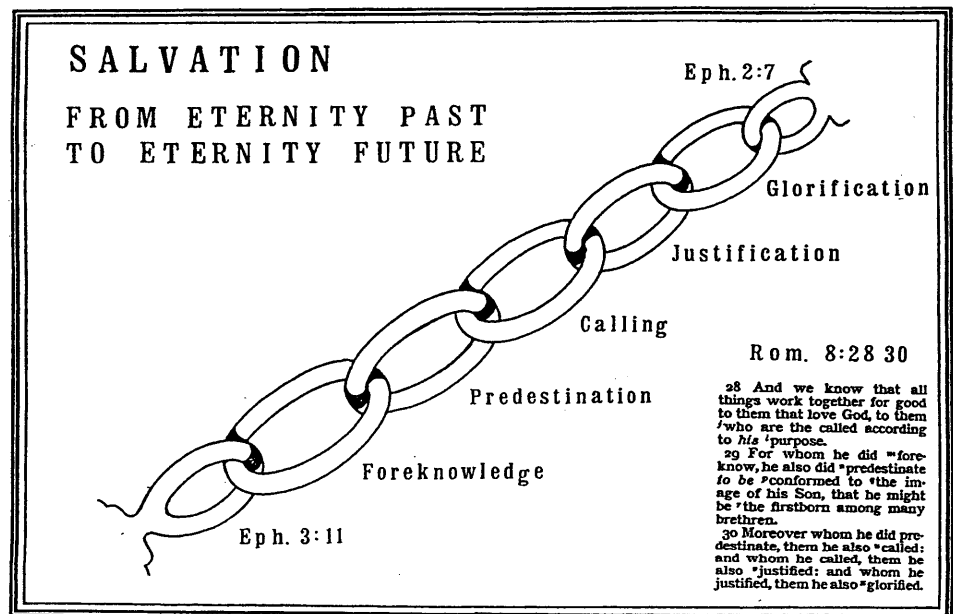
1c. The purpose of the Father:

It is God's purpose to glorify those whom He has made the special objects of His favor.

1d. The span of salvation:

It is interesting to note that one of the key passages on eternal security, Romans 8, commences with **no condemnation** and concludes with **no separation**.

Romans 8:28-30 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.



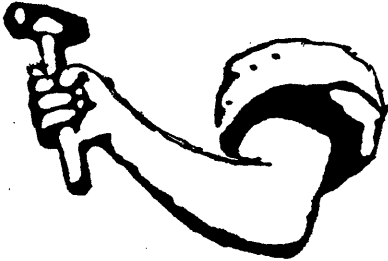
2d. The strength of security:

Romans 8:31-39 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died,

yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

- 1e. There is no chance that God is against us: v. 31.
- 2e. There is no charge because God is the justifier: vs. 33-34.
- 3e. There is no change in God's love: vs. 35-39.

2c. The power of the Father:



While "the perseverance of the saints" emphasizes man's part, it is actually God who perseveres. His infinite power keeps the believers secure.

1d. The power:

1 Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

2d. The promise:

Even if the time should come in a Christian's life that he can no longer believe, God's promise is clear.

2 Timothy 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Other passages speak equally forcefully about God's keeping power. Jude says that "he is able to keep you from falling" (v. 24) and Matthew 18:14 teaches that God is not willing that even one should perish. The syllogism would be thus:

God is able to keep us (Jude 24).

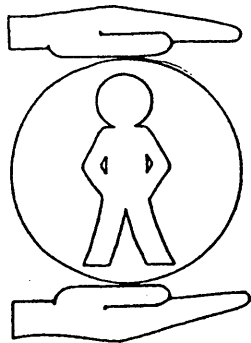
God wants to keep us (Matt. 18:14)

Therefore God will keep us (Perry Lassiter, *Once Saved. . . Always Saved*, p. 34).

2b. The work of Christ the Son:

1c. The promise of the Son:

Perhaps the strongest proof-text for eternal security is John 10:28-29.



And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Our Lord said that we are secure in His hand as well as in the Father's hand and that no one can remove the believer from the safe position. The "no one" would apply to the individual himself. An old, sweet Christian saint was asked whether she was not afraid that she might some day slip out of the Father's hand. "No," she replied, "because I am part of His hand."

2c. The prayer of the Son:



A two-fold aspect of Christ's prayer assures us of our salvation. Christ in his intercession prays in a preventive ministry (John 17) and in his advocacy prays in a curative ministry (1 John 2:1). Dr. Ryrie has well stated the case for the intercession of the Son:

"His prayer in chapter 17 illustrates the preventive aspect. There He prayed that we might be kept from the evil one (v. 15), that we would be sanctified (v. 17), that we would be united (v. 21), that we would be in heaven with Him (v. 24), and that we might behold His glory (v. 24). Because of His unceasing intercession for us He is able to save us completely and eternally (Heb. 7:25)." (*Basic Theology*, p. 331).

In verse 24, Christ prays that we would be with Him in heaven. In John 11:42 Christ assures us that His prayers are always heard by the Father. All prayer prayed in the will of God will be answered by the Father. The Son always prayed in the will of God, therefore, this prayer, that we will be with Him forever in glory will surely be answered.

Christ secured our salvation by His provision on the cross. When He cried, "It is finished" (John 19:30) He meant His death paid for sin in full. All we can do is accept His salvation, but we cannot add to His salvation. But Christ also secured our salvation, as we have seen by His prayers.

Hebrews 7:24-25 But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

As the unchanging and unchangeable Priest, Christ is praying for us. Therefore, He can save us to the uttermost—that is completely, totally, eternally!

3b. The work of the Holy Spirit:

Every believer has residing in him the Holy Spirit. Christ promised that He would abide with us forever (John 14:16). Two ministries of the Spirit especially relate to our eternal security, the earnest and the sealing of the Spirit.

**Shall
NEVER
Perish**

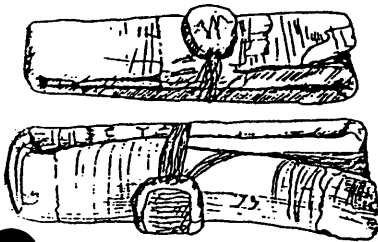
1c. The earnest of the Spirit (2 Cor. 1:22; 5:5; Eph. 1:14)

Charles Ryrie stresses well the significance of the earnest in relation to the believer's security:



The principal idea in the earnest is pledge. The presence of the Holy Spirit in the believer's heart is the pledged guarantee on the part of God that he will receive all the promised future blessings of his salvation. The fact that God gives the earnest of the Spirit binds Him to complete fully the salvation which He has begun in the heart. Even in human affairs, once earnest money has been given, the purchaser is pledged to go through with a transaction. What a sure guarantee is the presence of the Spirit, God's earnest, that He will never fail any of His promises connected with our salvation! (*The Holy Spirit*, 26)

2c. The sealing of the Spirit:



Ephesians 1:13-14 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

2 Corinthians 1:21-22 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Lewis Sperry Chafer, commenting on these two passages, observes:

Nothing could be more final than this. The Spirit Himself is the seal. His blessed presence in every true child of God is the divine mark of ownership, purpose and destiny. The Spirit Who was sent to abide in us will not withdraw. He may be grieved, or quenched (resisted), but He abides. This He does as the divine guaranty that there shall be no failure in any purpose of God and the sealed one will reach his eternal glory and the eternal blessedness of 'the day of redemption.' (*Salvation*, 125)

6A. The Sinning Believer:

The Bible teaches eternal security, but sometimes a problem arises with this teaching. Some individuals get the impression that they can sin with impunity and immunity.

Dr. Lewis Sperry Chafer, founder and first president of Dallas Theological Seminary, in his excellent little volume on salvation, asks the question, "Does not the doctrine of security license people to sin?"

His response to that frequently asked question is worth repeating: Biblically, No; Experimentally, No. There is no greater incentive to holiness of life than to know one's own eternal position in Christ Jesus. It is, according to the Bible, God's superlative appeal for true Christian living. To the question, "Shall

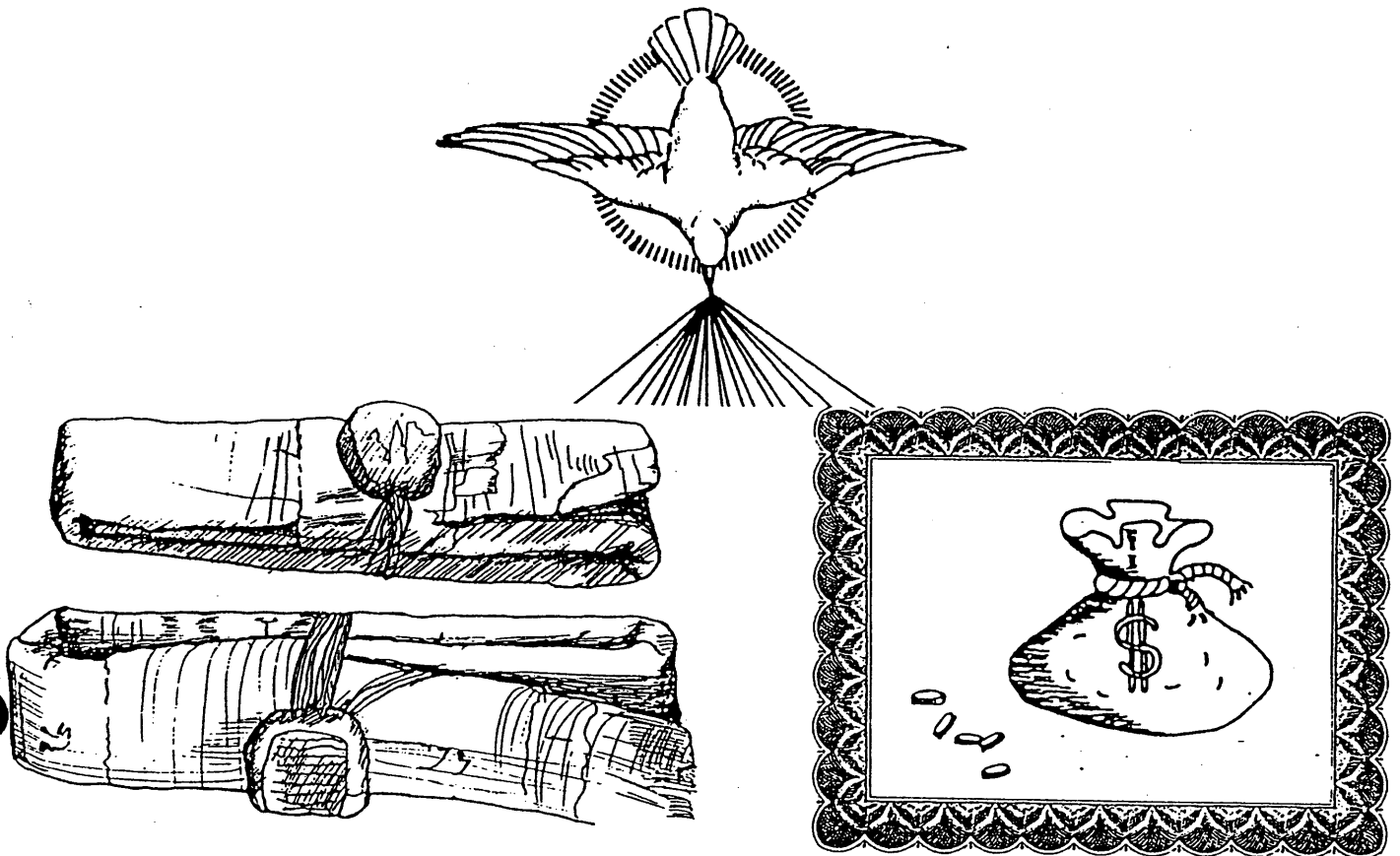
we continue in sin that grace may abound?" the unregenerate would answer "yes"; for that would be the voice of the fallen nature: but the regenerate will answer, "God forbid." To claim that teaching the doctrine of security will license people to sin is to ignore the mighty revelations of the believer's positions and the effect of these upon the life. It is to ignore the fact of the new divine nature which indwells each child of God. It is to ignore the new dispositions and tendencies flowing out of that new life. It is to ignore the imparted energy of God, "for it is God which worketh in you both to will and to do of his good pleasure." It is to challenge every revelation concerning God's plan of dealing with His child. (*Salvation: A Clear Doctrinal Analysis*, Grand Rapids: Zondervan, 1982, 81).

The Word of God is clear that a believer will never lose his salvation, but if he persists in sinning he will lose much nonetheless:

- 1b. He can lose fellowship (1 John 1).
- 2b. He can lose joy (Ps. 51:12).
- 3b. He can lose rewards (1 Cor. 3:11-12).
- 4b. He can lose his health (1 Cor. 11:30).
- 5b. He can lose his life (1 Cor. 11:30).



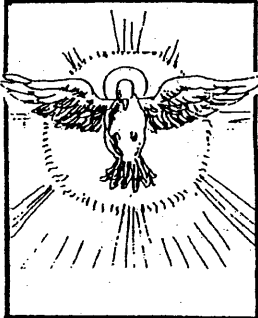
(G. Michael Cocoris, "The Doctrine of Eternal Security," *Biblical Research Monthly*, April/May 1982, 10.)

A believer cannot lose his salvation but that is not an endorsement or an encouragement to sin. Sin will lose fellowship but not relationship, rewards but not redemption.

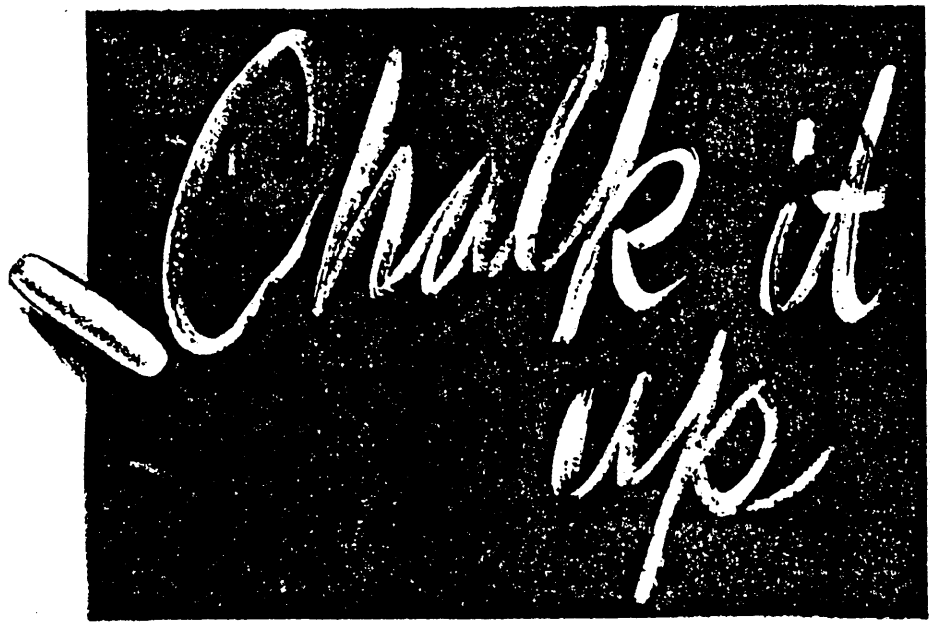


THE SOVEREIGN GOD AND ETERNAL SECURITY

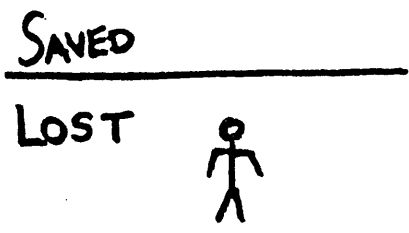
(SIX SUPPORTS FOR THE SINNER'S SECURE SALVATION)

MEMBER OF	THE WORK	SCRIPTURAL SUPPORT
<p style="text-align: center;">THE FATHER</p> 	<p style="text-align: center;">THE FATHER'S PLAN</p> <p style="text-align: center;">THE FATHER'S POWER</p>	<p>"... called according to his promise. For whom he did foreknow, he also did predestinate... Moreover whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified. Romans 8:28b-30</p> <p>Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 Peter 1:5</p>
<p style="text-align: center;">THE SON</p> 	<p style="text-align: center;">THE SON'S PRAYER</p> <p style="text-align: center;">THE SON'S PROMISE</p>	<p>Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 17:24 (Rom. 8:34)</p> <p>And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. John 10:28-29</p>
<p style="text-align: center;">THE HOLY SPIRIT</p> 	<p style="text-align: center;">THE EARNEST OF THE SPIRIT</p> <p style="text-align: center;">THE SEALING BY THE SPIRIT</p>	<p>"...ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. 1:13b-14</p> <p>And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4:30</p> <p>Who hath also sealed us, and given the earnest of the Spirit in our hearts. 1 Cor. 1:22</p>

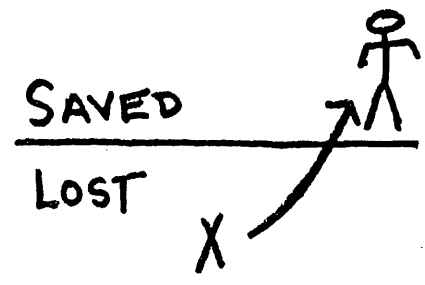




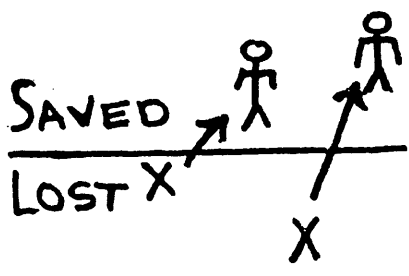
An Arminian illustration, teaching the possibility of losing one's salvation:



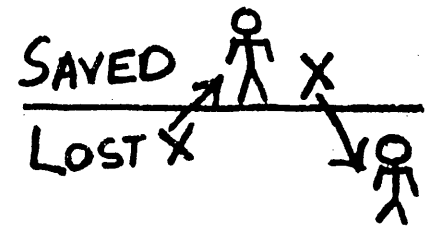
Idea 1: Each person in the world is lost apart from Christ.



Idea 2: The "new birth" experience is the crossing of the line from "lost" to "saved."



Idea 3: For some people the change is less conspicuous than for others.



Idea 4: A line that can be crossed can also be recrossed

