Elenctic Theology

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*Soteriology: The Doctrine of Salvation*

## The Doctrine of Election

### *Preliminary Considerations*

#### There are different places a theological system where the doctrine can be treated (e.g., the doctrine of God, providence, etc.). We are covering it here because election is unto salvation.

#### It is important to maintain the proper attitude when covering this.

#### This is one of, if not the most, difficult of all theological issues. This is why it is called the *crux theologorum*—“the cross of theologians*.”*

#### In this syllabus two views will be presented with the best arguments for each. This will help you to make up your own mind on this most difficult question.

### *View of Conditional Election (Arminian)*

#### ***Definition*** *God foreknows who will believe in Him, and because they believe in Him, He chooses them in Christ for salvation.*

#### ***Biblical Evidence Offered***

##### **Jn. 6:64**—Jesus knew from the beginning who would not believe. Arminians claim that this shows his foreknowledge of who would and would not believe.

##### **Rom. 8:29**—Those whom God foreknew he predestined. Arminians say that this shows God’s election is based on his foreknowledge (i.e., of foreseen faith).

##### **1 Pet. 1:2**—Christians are elect (chosen) according to the foreknowledge of God.

##### **Acts 16:31; Rev. 22:17;** etc.—Arminians use these verses to argue that the universal offer of salvation could not be genuine if people were unconditionally predestined or not predestined ahead of time.

##### **2 Pet. 3:9; 1 Tim. 2:4; cf. Ez. 33:11**—God is said to desire *all* to be saved, not just a select few chosen beforehand.

#### ***Some Difficulties with the Conditional Election View***

##### Biblical passages that teach *pre*destination may not fit this view. In conditional election, predestination is not really “pre” but “post.”

##### It may be that the Greek word translated “foreknow” really has the sense of “to *choose* beforehand,” not merely to know information about something in advance.

##### The Arminian position assumes a synergistic view of the will, whereas the Bible presents people as “dead” in trespasses and sins” (Eph. 2:1; Col. 2:13)

### *View of Unconditional Election*

#### ***Definition*** *God ordained (predestined) some individuals to eternal life and because He ordained them, they will assuredly believe in Christ unto salvation.*

#### ***Evidence***

##### **Jn. 6:37-44**—Those who hold to unconditional election point out that this text says that no one comes to Jesus unless the Father draws him.

##### **Jn. 6:64-65**—Jesus’ knowledge of those who would not believe is tied to those whom the Father does or does not draw. Belief is granted by the Father.

##### **Acts 13:48**—“As many as were ordained to eternal life believed.”

##### **Rom. 8:28-30**—These verses present a “golden chain” of predestination.

##### **Rom. 9:6-29**—These verses about Jacob and Esau (esp. v. 19) are said to demonstrate God’s unconditional election.

##### **Eph. 1:4-5**—These verses state that God chose us in Christ before the creation of the world, and that we were predestined to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will.

##### **2 Thess. 2:13**—God chose us from the beginning.

##### **2 Tim. 1:9**—We were called by grace, given before the beginning of time.

##### **1 Pet. 2:9**—We are a chosen people.

#### ***Some Difficulties with the Unconditional Election View***

##### As noted in the earlier discussion on “limited atonement,” unconditional election is said to be difficult or impossible to harmonize with the universal offer in salvation.

##### Some say that unconditional election makes God unjust. If God determines by an antecedent decree that the non-elect will go to hell, then they do not even have a chance to be saved. Yet, God condemns them anyway.

##### Unconditional election is said to destroy the need to evangelize. If someone is elect, he or she will be saved no matter what.

### *Summary*

*In the view of unconditional election, the divine ordination is the ultimate cause of the individual’s faith in Christ. In the conditional election view, the person’s faith in Christ is the cause for God’s election of that particular individual.*

## The Condition for Salvation--Faith

### The Sole Condition for Salvation is Faith in Christ.

#### ***Support for faith in Christ as the sole condition for salvation***

##### Faith in the person and work of Christ for salvation is presented as the sole condition for salvation more than 200 times in the N.T. —See Jn. 1:12; Acts 16:31

##### Eph. 2:8-9; Rom. 4-5; Tit. 3:4-7—Faith correlates with the biblical teaching that salvation is the free and gracious gift of God.

#### ***The Meaning of “Faith”***

##### Note the distinction between *fides qua creditur* (“the faith by which something is believed”) and *fides quae creditur* (“the faith which is believed”)*.*

###### ***Qua***—Eph. 2:8—In this passage the reference is subjective faith.

###### ***Quae***—Lk. 18:8; 1 Tim. 4:1; 2 Tim. 4:7-8; Jude 3—”The faith” refers to the sum of total of Christian doctrine as contained in Scripture.

##### Jas. 2:24, 19 cf. Jn. 2:23-25—Mere mental belief or intellectual assent is distinct from the biblical concept of genuine saving faith.

##### Heb. 11:1 cf. Tit. 2:13; Rom. 4:20-21—Hope is the logical consequent of faith. Christian hope may be more fully defined as certain expectation that God will perform what He has promised.

##### “Trust” is the best English equivalent of the general terms “faith” or “belief/believe” as used in Scripture (i.e., in the sense of *fides qua creditur*).

#### ***The Elements of Saving Faith***

##### Faith can be understood in terms of 3 elements:

###### *Knowledge (Notitia)*

###### *Assent (Assensus)*

###### *Trust (Fiducia)*

##### In light of the above it is clear that faith involves the total personality of the one who exercises it.

###### **Faith involves the *intellect*.** Before faith is exercised there should be furnished:

Knowledge of what to believe.

A reason for believing or why believe.

###### **Faith involves the *will*.** See Jn. 7:17; Rev. 22:17. The operation of the will involved in saving faith includes:

Acts 16:31; 2 Tim. 1:12—a commitment or entrusting of one’s self to Christ as divine (“Lord”) Savior.

Jn. 1:12; Rev. 3:20—an appropriation of Christ as divine Savior into one’s life.

###### **Faith involves the *emotions*.**

2 Cor. 7:10—The emotional element is always involved in true saving faith.

Note that feelings can be a misleading judge of one’s spiritual relationship to God. Feelings change and may be manifested in different ways in different persons.

In contrast to feelings, God’s word (Ps. 119:89) and God’s Spirit are unchangeable (Jn. 14:16; Rom. 8:16-17; I Jn. 5:10).

#### ***The Importance of Faith***

##### Heb. 11:6—Faith is absolutely essential to please God.

##### Rom. 3:29; Eph. 2:8-9—A person is saved only through faith in Christ.

##### Rom. 1:17; 2 Cor. 5:7; Gal. 2:2- cf. Col. 2:6—The believer is divinely called to live totally and daily by faith in Christ.

#### ***The Source of Faith***

##### God is the ultimate Source of faith (Phil 1:29).

##### Although God is the ultimate source of faith, Eph. 2:8 should not be cited as evidence for this. The terms “that” (*touto*, neuter, nom. sing.) and “the gift” (*to doron*, neuter, nom., sing.) are best construed as having a comprehensive reference to salvation (implied in *sesosmenoi*) rather than having a specific reference to “faith” (*pisteos*, fem., gen., sing.). In this regard, J. Harold Greenlee notes that “in Eph. 2:8 *touto* agrees in gender with neither ‘grace’ nor ‘faith’; it is neuter and means ‘those whole condition’ not ‘this faith’ nor ‘this grace’).”[[1]](#footnote-1)

##### Since only God can bring a person to a saving knowledge of Christ (Matt. 16:16-17; esp. Jn 6:44, 65), and since faith is the only means by which a person can come to God (Heb. 11:6), then it follows that God gives faith.

##### I Cor. 12:9 cf. Rom. 12:3—The spiritual gift of faith implies that God is also the Giver of initial saving faith to Christians.

##### Mark 9:24; Lk. 17:5—Christians may ask for an increase of the faith which they already possess.

#### ***The Relationship of Faith to Other Elements of Salvation***

##### *Relationship of Faith to Repentance*

###### Repentance is not a separate requirement from faith for salvation.

###### True saving faith in its comprehensive sense always includes the element of repentance.

###### The most common word for repentance (*metanoia*) means “a change of mind.”

###### Sorrow or strong emotional feeling may be involved in repentance in a wide variation of order and degree. Sorrow or remorse is *not* the emphasis in biblical repentance.

###### Luke 17:3-4; Rev. 2:5,16—When the Christian sins, he or she needs to repent of the particular sins committed. Such repentance involves confession (cf. 1 Jn. 1:9; Prov. 28:13) and results in forgiveness and cleansing (1 Jn. 1:9).

###### Since repentance is part of saving faith it is therefore *not* a work. Repentance has *wrongly* been spoken of as if it were a work:

###### George Otis, Jr.: “Repentance is the condition of, or *prerequisite to*, salvation….Repentance doesn’t mean that we cease to be guilty, but that we cease to sin.”[[2]](#footnote-2)

###### On the other hand, note Matt. 3:8—“Bring forth fruit in keeping with repentance.” If repentance were the fruit (i.e., works), John the Baptist would have said simply, “Bring forth repentance.”

##### ***Relationship of Faith to Works***

###### Jas. 2:14, 19—The kind of faith that is mere intellectual assent cannot save.

###### Jas. 2:18, 21-22—Works must follow a profession of faith to demonstrate the saving reality of that faith.

###### Gal. 5:6—Faith is not only an assent and an attitude, but also it results in works through the dynamic of love.

###### “Faith without works is dead” (Jas. 2:26) and works not preceded by genuine faith are works of lawlessness (Mt. 7:23).

#### ***The Various Types of Faith[[3]](#footnote-3)***

##### **Subjective Faith --The Faith by which it is believed (*fides qua creditor*)**

##### **Objective Faith --The Faith which is believed (*fides quae creditur*)**

##### **Saving Faith (*fides salvifica*)**

###### This is faith that accepts the promises of God unto salvation.

###### This is also known as “Proper Faith.”

###### This kind would include knowledge, assent, and trust.

##### **Historical Faith (*fides historica*)**

###### This is acceptance of data as true apart from any spiritual effect

###### Demons have this kind of faith. (Jas. 2:19)

##### **Legal Faith (*fides legalis*)**

###### This is accepting as true the contents of divine revelation apart from the Gospel, that is, acceptance of the law and its demands for obedience.

##### **Temporary Faith (*fides temporaria*)**

###### This is apprehending the truth of God as more than mere historical data, but subsequently fading into unbelief.

##### **Miraculous Faith (*fides miraculosa*)**

###### This is faith directed specifically toward divine promises of supernatural or suprahuman capacities. E.g., it’s faith that moves mountains

##### **Actual Faith (*fides actualis*)**

###### This is faith that truly grasps the grace of Christ, as opposed to temporary or historical faith.

##### **Special or Personal Faith (*fides specialis*)**

###### This is another name for saving faith.

##### **Justifying Faith (*fides iustificans*)**

###### The faith on the basis of which we are justified by grace.

###### Faith does not actively justify, but is the means of accepting the grace that justifies.

##### **Apprehending Faith (*fides apprehensiva*)**

###### This faith that apprehends or appropriates Christ. It is synonymous with trust (*fiducia*).

##### **Evangelical Faith (*fides evangelica*)**

###### This faith accepts as true the saving revelation of God in Christ as given specifically in the Gospel.

##### **Reflective Faith (*fides reflexa*)**

###### This is the inward appropriation of the object of faith according to which the individual knows she believes.

##### **Direct Faith (*fides directa*)**

###### This is faith that believes in the object of faith.

##### **Divine Faith (*fides divina*)**

###### This is faith engendered in us by the power of God as distinct from human faith, which is the natural human capacity to hold convictions concerning things.

##### **Human Faith (*fides humana*)**

###### See Divine Faith, *supra*.

##### **Informed Faith (*fides formata*)**

###### This is faith informed by love that produces good works.

###### This was rejected by the Reformers as it implied the necessity of works for justification.

##### **Uninformed Faith (*fides informis*)**

###### See Informed Faith

##### **Implicit Faith (*fides implicita*)**

###### AKA “Blind Faith”

###### This is assent without knowledge. E.g., faith in “what the church believes.”

###### Reformers reject this faith.

### The Rite of Water Baptism as an Unnecessary Addition to Faith in Christ

#### From the total teaching of Scripture, there is overwhelming evidence to consider water baptism as an ordinance of the Lord (Matt. 28:19), to which a person should submit after experiencing salvation (cf. Acts 2:41; 8:36-38; 16:31-33, et al.), rather than construing baptism as an ordinance that a person must fulfill in order to be saved. Those who do believe that water baptism is essential to salvation cite several passages as alleged support for their position. Some groups holding that baptism is essential to salvation are: Eastern Orthodoxy, Roman Catholic, the Church of Christ (including the Boston movement, or “International Churches of Christ”), *et alii*.

#### ***Mark 16:16,*** “He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.”

##### Mark 16:16 is included in a portion of Scripture that rests upon questionable manuscript authority. More specifically, many scholars do not believe that Mark 16:9-20 is a genuine part of Mark’s gospel since two of the earliest and best manuscripts, Aleph (Codex Sinaiticus) and B (Codex Vaticanus), do not contain these verses. However, there are able scholars who do support the genuineness of this passage. Regardless, it would not be wise to make such a highly debatable passage be the basis for a key doctrine.

##### Even if one regarded the long ending of Mark to be genuine, baptism in Mark 16:16 may be thought of as a natural response of obedience in the believer rather than a requirement for salvation in addition to faith. It was naturally expected that a genuine convert to Christ would give an outward testimony of his faith in Christ by submission to the ordinance of water baptism. Both biblical history and extrabiblical sources attest that this principle was believed and quite consistently practiced by the early church.

##### The latter part of Mark 16:16, “but he who has disbelieved shall be condemned,” present unbelief as the only condition for condemnation and not belief minus water baptism. Luke 23:39-43—The thief on the cross is a case in point of a person saved through faith in Christ apart from water baptism.

#### ***Acts 2:38,*** “And Peter said to them, ‘Repent and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.

##### The remission of sins is conditioned solely upon repentance while baptism is considered an outward expression and a natural accompaniment for salvation.

##### The use of plural and singular imperatives is highly significant in the interpretation of this text:[[4]](#footnote-4)

###### “Repent” is a plural imperative, and “forgiveness of *your* sins” is also plural (“your” is second person plural). So these plurals “match up” and therefore tie forgiveness to repentance, not to baptism.

###### Therefore, the preferred way to translate this text is: “Repent for the forgiveness of your sins, and let each of you be baptized.”

###### Consider, for a moment, the impossibility of the opposite conclusion (i.e., that forgiveness goes with baptism rather than with repentance). Since the text says “Let each of you (singular) be baptized,” if we were to tie baptism to forgiveness we would have each individual person (singular) being baptized for the forgiveness of the *entire* group (since, as noted above, “*your* sins” is plural, not singular). But this would be absurd: even those who use this passage to teach the necessity of water baptism for salvation do not say that one person can secure the forgiveness for *many* people through baptism; they can secure salvation only for themselves.

##### *Significance of the preposition* eis*:*

###### The Greek preposition *eis*, translated “for” in the AV and NASB, can have a considerable range of meaning. It could express purpose, but it could also indicate simply a connection, the nature of which is not specified. It could therefore mean something like “with respect to.”[[5]](#footnote-5)

###### It could also mean “because of,” as it does in Mt. 12:41 [Nineveh repented *because of* the preaching of Jonah]; Lk.11:32.[[6]](#footnote-6)

#### ***Acts 22:16***, “‘And now why do you delay? Arise, and be baptized, and wash away your sins, calling on His name.’“

##### At first sight, one might erroneously conclude that the baptism spoken of in this verse would bring about the washing away of sins.

##### However, a closer examination of the grammar of the verse indicates differently. There are two imperatives contained in the words, *baptisai kai apoloussai tas hamartias sou*, and Bruce brings out the imperatival idea in his translation: “get yourself baptized and get your sins washed away.”[[7]](#footnote-7) The two imperatives are separated by *kai* (“and”) and the imperatival idea of baptism is connected with the participial idea of rising up, while the imperatival idea of getting sins washed away is connected with the participial idea of calling on the Lord’s name.

##### Therefore, the washing away of the sins is not directly connected with the baptism but is based solely on calling on the name of the Lord.

##### The proper understanding of the relation of baptism in this verse is given by Bruce when he says: “His baptism was to be the outward and visible sign of his inward and spiritual cleansing from sin by the grace of God.”[[8]](#footnote-8)

#### ***1 Peter 3:21,*** “And corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ.

##### The passage itself teaches that baptism is only an outward figure, likeness, or correspondence in relation to salvation.

##### Salvation does not involve the application of baptismal waters to the flesh but the response of a good conscience (inward man) to God.

#### ***Contra* Baptismal Regeneration**

##### **Acts 10: 34-48**

##### **I Cor. 1:13-17**

## Justification

### The Words Used

#### **NT Verb: *dikaioo***

##### *Definition:* “To declare righteous or just.” This has a strongly juridical idea.

##### Passages where this verb must mean “to declare righteous,” rather than “to make righteous or holy”:

###### Lk. 7:29—The people and the tax gatherers “*justified* God.” Clearly this cannot mean that the people “made God holy.” The meaning is simply that they “declared” God just.

###### Lk. 10:29—The lawyer wanted to justify himself. That is, he wanted to be vindicated, not made holy.

###### Lk. 16:15—The Pharisees sought to justify themselves in the sight of men. That is, they wanted to be declared right in the eyes of others.

###### Lk. 18:14—The tax gatherer was “justified,” i.e., declared righteous.

##### Passages where the word is contrasted to condemnation also show the juridical idea: Rom. 8:33-34 (If God justifies, who condemns?)

#### ***Dikaiosis****—*The process of justification. The process of declaring a person just (Rom. 5:16)

#### ***Dikaioma****—*The result or expression of the process of justification—a declaration that a person is just (Rom. 5:16)

#### ***Dikaiosune****—*The forensic state of one justified

#### **Concluding Definition** “Justification is the judicial act of God in which he declares the believer righteous on the basis of the righteousness of Christ imputed to him.”

### The Essence of Justification

#### ***It is a Forensic Act.*** While the primary meaning is the declaration of this new standing, this standing is based upon the constitutive act of making man positionally righteous.

#### ***It is an Instantaneous Act.***

##### The fact that justification is instantaneous is a logical deduction from the nature of justification. One is either guilty or not guilty.

##### Another way of looking at it might be to say that justification is “digital” (i.e., “on or off”) whereas sanctification is “analog” (“more or less”).

#### ***It is a “Once for All” Act.***

##### Note the doctrine of perseverance of the saints.

##### Justification’s “once for all” character is seen clearly in Rom. 8:30. Those who are justified will also be glorified. It is so certain to take place that Paul speaks of it as already accomplished. This could hardly be so unless justification were a once for all act.

### The Impossibility of Justifying Ourselves

#### We cannot do it on the basis of our own character (Ps. 130:3; 143:2).

#### We cannot do it by keeping the law (Rom. 3:20; Gal. 3:11-12).

##### Why not?

##### Note Luther’s comment: “The law tells a man to run but doesn’t give him the legs.”

##### The Law’s purpose is to demonstrate our inability to justify ourselves.

#### Justification is not accomplished through religious rituals (e.g., circumcision—Rom. 4:9-11).

#### Conclusion: A person must either keep the law or pay its penalty. Both are impossible for man. Justification must be the work of God.

### God’s Method of Justification

#### ***Problem***: How can God forgive sinners and yet remain holy? How can he uphold his moral government of the world?

#### ***Solution:*** The only way that man could be accounted righteous and God retain his righteousness was for God to *pay the penalty* that man had from the law and *give to him righteousness*. These are the two directions of God's justification.

##### ***Payment of the Penalty*** (cf. our earlier discussions on the atonement)—this was taken care of by Christ’s ***Passive Obedience****.*

##### ***Positive Provision of Righteousness***—Christ secured this through his ***Active Obedience.***

###### The believer needs not only the payment of the penalty of the law, but also the positive aspect of obedience to God. Man is not only brought back to the place of untested holiness of Adam but is made fit for eternal fellowship with God.

###### Christ’s own obedience presented to the Father—Phil. 2:8; Rom. 5:19; Eph. 5:2

###### Christ’s obedience as imputed to us—Rom. 5:19; Isa. 61:10

### Subjective Application of Justification

#### ***Justification is by Faith (Rom. 4:5; Gal. 2:16***; ***Rom. 3:24*)**

#### ***The Problem of James 2:14-26***

##### This text is constantly used by cultists to prove salvation by works.

##### Dr. Robert Saucy gives this helpful discussion: “In approaching this passage and the alleged conflict with the Pauline doctrine of justification by faith alone, it is necessary to see that Paul and James are writing for different purposes. Paul writes concerning the theological concept of salvation against those that would use the law for salvation. James writes concerning the practical aspects of Christianity against those that would make Christianity a theological or philosophical system rather than a life. That they are not opposed to each other is seen in their both using the same reference to Abraham, James 2:23; Rom. 4:3. With this distinction in mind we notice that Paul and James use three terms in different ways.”

##### ***Faith:***

###### Paul uses it in the sense of genuine belief. However, he also notes that true faith is one that works (Gal. 5:6—faith working through love).

###### James is talking about *mere intellectual assent*. Note v. 14, where he says *that* faith can’t save. Also, v. 19—the demons have “faith.”

##### ***Works***

###### Paul is speaking of legal works of the law to gain merit, as opposed to faith. He is speaking of meritorious works.

###### James is talking about works as an outworking or expression of faith. (See. v. 22—works which work with faith and perfect it.)

##### ***Justification***

###### *Paul*—Paul is using “justification” in the sense of a pronouncement of not guilty through faith alone.

###### *James*—James is speaking of a declaration of righteousness at the judgment that is based on the evidence of faith demonstrated through works in life. For James, “to justify” has something of the sense of “showing to be righteous” (Lk. 10:29; Matt. 12:37). (Paul also uses it in this sense in certain contexts; see Rom. 2:13, 15; 3:4.)

### Summary of the Results of Justification

#### ***Removal of Sin’s Penalty***

##### ***Rom. 4:6-8***—For Christians there is no imputation of sin.

##### ***Rom. 5:9***—We experience deliverance from wrath.

##### ***Rom. 8:1, 33-34 cf. Jn. 5:24***—There is no condemnation in Christ.

#### ***Imputation of Divine Righteousness***

##### Rom. 3:22

##### 1 Cor. 1:30

##### 2 Cor. 5:21

#### ***Peace with God—***Rom. 5:1

#### ***Heirs of Eternal Life—***Tit. 3:7

#### ***Assurance of Glorification***—Rom. 8:30

## Regeneration

### Definition

***Definition:*** *Regeneration is the act of God whereby he imparts eternal spiritual life to the believer in Christ.*

### *Palingenesia* is translated “regeneration” and is found in:

#### ***Matt. 19:28***—refers to the regeneration of the earth in the millennial age.

#### ***Tit. 3:5***—refers to the regeneration of the believer by the Spirit (cf. Jn. 3:5).

### The Need for Regeneration

#### ***Eph. 2:1-5, esp. vv. 1, 5***—Man is born spiritually dead in sins. Therefore, he needs to be regenerated.

#### ***Man is Born***

##### ***Lk. 16:8***—”a son of this age”; cf. Gal. 1:4.

##### ***Mt. 23:15***—”a child of Gehenna.”

##### ***Eph. 2:2***—”a son of disobedience.”

##### ***Eph. 2:3***—”a child of wrath.”

##### ***1 Jn. 3:10 (cf. Mt. 13:38; Jn. 8:44)—*** *“*a child of the devil.”

#### ***Man Needs Rebirth*** ***Jn. 1:12-13***—Man needs to experience divine regeneration (i.e., a spiritual birth) in order to become a spiritual child of God.

### The Means of Regeneration

#### Jn. 1:13; Jas. 1:18; I Pet. 1:3—Regeneration is ultimately an act of God the Father.

#### Jn. 3:5-6; Tit. 3:5—The personal agency of the Holy Spirit is involved in regeneration.

#### Jn 15:3; I Cor. 4:15; Jas. 1:18; I Pet. 1:23—The Scriptures play an instrumental role in regeneration.

#### Eph. 6:17, “the sword of the Spirit, which is the word of God”—This passage shows the close alliance of the Spirit of God and the Word of God in effecting regeneration.

### The Basis of Regeneration

***1 Pet. 1:3***—The work of Christ and especially His resurrection form the basis of our regeneration.

### The Results of Regeneration

#### ***Regeneration is God’s Provision for Victory:***

##### **1 Jn. 3:9—victory over sin.**

##### **1 Jn. 5:4—victory over the world.**

##### **1 Jn. 5:18—victory over the devil.**

#### ***Regeneration Produces Love in the Christian (Rom. 5:5; Gal. 5:22):***

##### **1 Jn. 5:1-2—love for God**

##### **1 Pet. 1:22; 1 Jn. 5:1—love for other Christians**

##### **Matt. 5:44—love for all people, even towards enemies.** Note that love, even towards enemies, is a characteristic of the kingdom citizen, and the true kingdom citizen has been regenerated (Jn 3:3, 5 cf. Matt. 5:44, 29-30).

#### ***Regeneration Establishes our Position of Spiritual Sonship (Jn. 1:12-13).***

#### ***Regeneration Gives us the Privilege of Heirship (Rom. 8:16-17; cf. 1 Pet. 1:3-4).***

#### ***Through Regeneration we Experience Spiritual Cleansing and Possession of the Spirit (Tit. 3:5 cf. Jn. 3:5).***

#### ***Through Regeneration We Received a Perception of Spiritual Things (Jn. 3:33 cf. I Cor. 2:9-16; Jn. 16:13-15).***

### The Relationship Between Regeneration and Conversion

#### The term “conversion” is sometimes used in a theological sense as practically equivalent to regeneration.

#### However, in its strict biblical usage “conversion” or “turning” (*epistrepho*, Acts 3:19; 15:19; 26:18) is man’s expected response to God. In this sense, it is practically equivalent to repentance.

#### This term (*epistrepho*) is also used of a believer’s post-regenerative experience of turning back to the Lord and receiving restoration of spiritual condition and ministry (Lk. 22:32, “But I have prayed for you, that your faith may not fail; and you, when you have turned again [*epistrepsas*], strengthen your brothers”).

### The Relationship Between Active Conversion and Passive Conversion

#### **Active Conversion**

#### **Passive Conversion**

## Adoption

## Union with Christ

1. J. Harold Greenlee, *A Concise Exegetical Grammar of New Testament Greek* (3rd ed., rev.; Grand Rapids: Eerdmans, 1963) p. 77. [↑](#footnote-ref-1)
2. Otis, *The God They Never Knew,* 136, 155 (emphasis his). [↑](#footnote-ref-2)
3. *See* Muller, *DLGTT*, 115-118. [↑](#footnote-ref-3)
4. For this line of argument I thank Dr. E. Calvin Beisner, who presented it in a now out-of-print booklet entitled *Is Baptism Necessary for Salvation?* [↑](#footnote-ref-4)
5. Dana and Mantey, *A Manual Grammar of the Greek New Testament,* p. 104; Oepke in *TDNT*, II, 427-28. Passages where this use is found: Mt. 3:11; 12:41; Lu. 11:32; Rom. 4:20; 2 Cor. 10:16; Gal. 6:4. [↑](#footnote-ref-5)
6. A.T. Robertson, Word Pictures in the New Testament (New York: Harper, 1930), III, 35-36. On the basis of the grammatical evidence, Robertson comes to this pointed conclusion: “I understand Peter to be urging baptism on each of the, who had already turned (repented) and for it to be done in the name of Jesus Christ on the basis of the forgiveness of sins which they already received” (III, 36). See also J. Mantey, “Unusual Meanings for Prepositions in the Greek New Testament,” *Expositor* (London, June, 1923), cited by H.E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan, 1927). p. 104. [↑](#footnote-ref-6)
7. F.F. Bruce, *The Acts of the Apostles* (London: Tyndale, 1951), p. 403. [↑](#footnote-ref-7)
8. F.F. Bruce, *Commentary on the Book of Acts* (Grand Rapids: Eerdmans, 1954), p. 442. [↑](#footnote-ref-8)