

Series On Baptist Doctrine – Soteriology, The Doctrine of Salvation

Text: Acts 4:12

I. THE DEFINITION OF SOTERIOLOGY

1. Soteriology, A Greek word; def. Web. – Theology dealing with salvation as effected by Jesus Christ.
2. Salvation of sinners is wholly of grace through the Mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon Himself our nature, yet without sin; honored the divine law by His personal obedience, and by His death made full atonement for our sins; that having risen from the dead, He is now enthroned in heaven; and is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

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

Not of works, lest any man should boast. Ephes. 2:8-9

b. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. 2:6-7

c. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53:5

d. 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. Heb. 7:25

3. Baptist Distinctives Regarding Salvation

a. Wholly by grace, apart from works

(1) If salvation is wholly offered by grace, there is no place for works in this equation.

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

(2) A truly Baptist distinctive among the denominational religions (Show tract ‘The Spirit of Truth and the Spirit of Error’)

(3) *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

John 3:16

(4) *Now to him that worketh is the reward not reckoned of grace, but of debt. ¶ But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities*

are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Rom. 4:4-8

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

b. Full, not limited atonement; like the hyper-Calvinists believe.

(1) The hyper-Calvinist position: "Election is that act of God by which, in His sovereign pleasure and on account of no foreseen merit in them, He chooses certain, out of a number of sinful men, to be recipients of the special grace of His Spirit and so to be made voluntary partakers of Christ's salvation." Bancroft, p. 219

(2) Limited atonement is contrary to the teaching of Scripture.

(3) Do not confuse predestination with God's foreknowledge. 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. Rom. 8:29

(4) God predestinated the plan, not the person.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Ephes. 1:4

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

Not of works, lest any man should boast.

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephes. 2:8-10

c. Eternal Security of the Believer; Cannot Lose Salvation

(1) Biblical evidence that argues for the doctrine of eternal security:

(a) Arguments based upon the PERFECT SUFFICIENCY of the work of the Saviour.

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

Phil. 1:6

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. Heb. 7:25

Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

Ps. 97:10

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 9:11-14

(b) Arguments based upon PLAIN STATEMENTS in the Scripture.

The steps of a good man are ordered by the LORD: and he delighteth in his way.

Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand. Ps. 37:23-24

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Jer. 32:40

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 3:36

My sheep hear my voice, and I know them, and they follow me: 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

That we should be to the praise of his glory, who first trusted in Christ ¶

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,

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephes. 1:12-14

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. I John 5:13

(2) Doctrinal error associated with distinctive

(a) A system of belief called Arminianism named after a Dutch Protestant of the 16th century named James Arminian who wrote against the tenets of strict Calvinism.

(b) Arminianism states that *probation* is still the condition of mankind.

(c) An Arminian believes that one must persevere in the faith to be saved.

(d) Arminianism is by necessity synergistic, in that it conceives of salvation as the joint or mutual effort of both God and man.

(e) Eternal security proclaims a God who saves; Arminianism speaks of a God who enables man to save himself.

(f) The one makes salvation dependent on the work of God, the other on a work of man.

(g) The Arminianist says the twin truths of Divine preservation and Christian perseverance must not be parted, for the former is accomplished via the latter and not without it.

(h) The Arminianist says God preserves His people in this world through their perseverance; that perseverance is a duty incumbent upon the saint, not an evidence.

(d) Sanctification – Positional

(2) Positional sanctification is defined as the work of God's grace whereby we are renewed in the whole man after the image of God, and are enabled more and more to die to sin and live unto righteousness.

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. Rom. 8:29

(3) In short, positional sanctification is that act of God whereby He makes us holy in His sight.

(4) Sanctification simply means, "to set apart" – to set apart from one position to another position.

(5) "Sanctification", "sanctify", "saint", and "holy" all come from the same root word, and all have reference to the work of God in setting a believer apart from his position under the curse and condemnation of sin, aligned with the world in its alienation from God, and setting him apart to a place of relationship to God which is in accord with and answers to His holiness.

(6) Sanctification is immediate in nature:

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: I Cor. 1:2

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. I Cor. 6:11

And be renewed in the spirit of your mind;

And that ye put on the new man, which after God is created in righteousness and true holiness. Ephes. 4:24

(e) Sanctification – Progressive

(1) Where positional sanctification is a reality, so will progressive or practical sanctification be manifested.

(2) Positional sanctification involves our being *made* holy by a mighty work of God at the time of salvation. This sanctification is immediate and once and for all.

(3) Progressive, practical sanctification involves our *manifestation* of holiness.

(4) Through positional sanctification we *become* holy through a once-for-all work of God. In progressive/practical sanctification we *behave* holy day to day.

(5) Positional sanctification concerns our *standing*, while progressive sanctification concerns our *state*:

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

For I have no man likeminded, who will naturally care for your state.
Phil. 2:19-20.

(a) The only *state* Timothy would have been concerned about is their *spiritual* state.

(6) Positional sanctification is *constant*, but progressive sanctification is subject to *change*.

(7) The reason for progressive sanctification – When you see progressive sanctification, two things are at work. There is a desire for both.

(a) The Mortification of the flesh

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

(b) To mortify – become dead, put to death, to deaden – Mentioned two times in the Bible and in both times in regards to the flesh.

(c) In positional sanctification, the child of God by faith regards or concludes that part of you (the flesh) is declared dead.

(d) In progressive sanctification, there is that desire in the child of God that that part of you must die and *stay* dead, because in practicality the flesh can be fed back to life in the Christian.

- Remember, in salvation the flesh, the old nature is not eradicated. It is reckoned dead, with a desire that it be a reality.

(d) The Magnification of the Father – The other desire at work in progressive sanctification.

(e) The grand design in creation is that God be glorified.

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. Rev. 4:11

(f) That grand design is built into salvation and will be seen in *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5:16*

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. I Cor. 6:20

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. I Cor. 10:31

(g) The responsibility of progressive sanctification – that the saint be proactive.

- There must be performance on our part – We have a responsibility in progressive sanctification to be persistent.

- Everything is in place for you to succeed because of positional sanctification.

- Remember it's a battle we're in, but the child of God will succeed!

- You will grow in grace; you will progress!

- How can we fail if we have the Holy Spirit and the Word of God!

(h) The results of progressive sanctification is a life that will be RICHER

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. John 10:10

(c) The results of progressive sanctification is a life that will be REWARDED.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward. I Cor. 3:13-14