

Salvation

- Conversion
- The order of salvation
- Models of initial salvation
- Sanctification
- Glorification
- Assurance and perseverance

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Conversion

- “Salvation is the Spirit at work in bringing us into full conformity with the likeness of Jesus Christ” (Grenz 178).
- “Conversion is that life-changing encounter with the Triune God which inaugurates a radical break with our old, fallen existence and a new life in fellowship with God, other believers, and eventually with all creation” (Grenz 179).

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Conversion

- Another description of conversion:
 - Bruce Demarest, *The Cross and Salvation*: “The initial human response to the Spirit’s working in the heart commonly known as conversion (belief, repentance, and faith)...a person’s decisive turning from sin, self, and Satan unto God through Jesus Christ and the power of the Spirit” (235, 249).

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Conversion

- In OT and NT, turning or returning to God.
 - Has negative and positive aspect.
 - Turn away from sin, old life, Satan: repentance (*metanoia*).
 - Turn toward God: faith (*pistis*).

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Conversion

- Repentance: “A radical change of mind and heart followed by a behavioral reformation of a sinful life, a sorrowing for sin so as to forsake sin altogether” (Thomas Oden).
- Involves change of allegiance.
- “Repentance is being sorry enough to quit.”

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Conversion

- Repentance involves mind, emotions, will:
 - Recognition of our wrong course.
 - Sorrow for sin.
 - Decision to turn from sin.

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Conversion

- William Hull: Repentance need not involve terrible remorse for a life of degradation.
 - “Repentance speaks to an urgent need which we all feel, even if our past is not particularly sordid, to reorient life so that it will be centered around ultimate goals.”
 - “Most of us miss the prize in life (Phil. 3:14), not because of some monstrous defiance of God, but because we live from day to day without ever really asking where it all will lead.”

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Conversion

- Why is repentance so difficult?

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Conversion

- How is repentance different from angst or despair?

- Repentance and faith go together.

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Conversion

- Faith
 - Greek *pisteuo* (believe, have faith, be faithful); *pistis* (belief, faith, faithfulness).
- Faith is not just cognitive.
 - Acceptance of facts (Rom. 10:9-10).
 - Element of trust (“believe into” - John 3:16).
 - Includes faithfulness (see Rom. 3:3).

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Conversion

- Faith has three dimensions:
 - *Notitia*: knowledge of one’s sin, Christ’s work
 - *Assensus*: agreement with the truth of the gospel
 - *Fiducia*: personal trust in Christ; commitment
- Saved by grace through faith unto works (Eph. 2:8-10).

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Conversion

- Think of faith as covenant relationship:
 - “What we call *grace* refers to the openness of God to be known and loved which He demonstrated by giving Himself freely and unconditionally in His Son. Likewise, what we call *faith* refers to our openness to this divine initiative which we demonstrate by accepting Christ freely and unconditionally into our lives. . . . The outgoing of God to us is grace, the outgoing of us to God is faith” (W. Hull).

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Order of Salvation

- Sequence of events in process of salvation.
 - Mark 1:15; Acts 2:38; Romans 10:9-17.
 - Kingdom has come; repent, believe.
 - Repent, be baptized, sins forgiven, receive Holy Spirit.
 - Send, preach, hear, believe, confess, be justified and saved.

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Order of Salvation

- Salvation is God's initiative (grace).
- Human beings must respond (faith).
- All of salvation happens "in Christ."
- God accomplishes salvation for us.
 - Election - God's choice to save those in Christ.
 - Atonement - provision of salvation in Christ.

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Order of Salvation

- God makes salvation available to people.
 - Calling through the Word and the Spirit (the gospel is shared; the Spirit works inwardly).
 - Arminian: universal, resistible call.
 - Calvinists: general call to everyone; special or effectual call to the elect (irresistible).
 - The central role of proclamation shows the importance of the community.

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Order of Salvation

- The Spirit illumines or enlightens us.
 - Enables us to understand the gospel.
 - We've been blinded by sin (2 Cor. 4:4-6).
 - Spirit works by conviction of sin (John 16:8) and enabling our response (John 6:44; 63-65).
 - Arminians: prevenient grace that is universal, resistible (Acts 7:51).
 - Calvinists: irresistible grace to the elect only.

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Order of Salvation

- Our response: conversion.
 - Repentance and faith.
 - Confession - public acknowledgement.
 - Submission to Christ is part of faith.
 - Baptism is included in the Acts sequence.
- Salvation has three tenses.
 - "We were saved" – initial salvation.
 - "We are being saved" – ongoing process.
 - "We will be saved" – final salvation.

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Order of Salvation

- Initial salvation: justification.
 - Inclusion in Christ and in the church
 - Justification, forgiveness, peace with God
 - Freedom, reconciliation, adoption
 - Regeneration, Holy Spirit, eternal life
 - Assurance, restoration of image of God
- Theologically distinguishable, but not separable.

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Order of Salvation

- Ongoing process: sanctification.
 - God's side: sanctification, gifts of the Spirit, fruit of the Spirit, preservation, intercession.
 - Our side: faith, faithfulness, discipleship, obedience, good works.
- Final goal: glorification.
 - Resurrection, judgment, perfection, inheritance.
 - Complete conformity to Christ.
 - Our response: worship!

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Models of Initial Salvation

- Salvation is God's answer to the multifaceted problem of sin.
- A = Alienation \Rightarrow Reconciliation (Rom. 5:10)
- B = Bondage \Rightarrow Redemption (Rom. 8:2)
- C = Condemnation \Rightarrow Justification (Rom. 5:18)
- D = Depravity \Rightarrow Regeneration (Rom. 6:4-6)
- E = Eternal death \Rightarrow Eternal life (Rom. 6:23)

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Models of Initial Salvation

- Union with Christ is most inclusive model.
 - A real spiritual union.
 - Every dimension of salvation is in Christ.
- Relational: reconciliation, adoption.
 - Answer to alienation from God, others, self.
 - Become children of God.
 - Involves a change of *status* and of *condition*.

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Models of Initial Salvation

- Legal/covenantal dimension: justification.
 - God brings people into covenant relationship with himself.
 - Traditionally = status of not-guilty.
 - Many today recognize covenant context.
 - Righteousness = fulfilling obligations of relationship.
 - God’s righteousness = covenant faithfulness.
 - Ours = being rightly related to God.

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Models of Initial Salvation

- Moral/spiritual: regeneration, liberation.
 - Part of God’s renewal of all things.
 - Re-creating our human nature; born again.
 - Addresses our moral corruption, made alive.
 - Holy Spirit comes to indwell us.
 - Liberation from our bondage to sin and Satan.
 - We have a new life of discipleship.
 - Our bodies aren’t redeemed yet (Rom. 8:9-11).

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Models of Initial Salvation

- Divinization or deification (*theosis*).
 - Addresses the distortion of the divine image.
 - “God became human so that human beings could become divine” (Athanasius).
 - Model used by early church, Orthodoxy.
 - Participants in the divine nature (2 Pet. 1:4).
 - We do not become God or become gods.
 - The image of God is restored in us by the indwelling Holy Spirit (like glorification).

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Models of Initial Salvation

- What kinds of clients might need to hear about these different models?
- Salvation addresses our false beliefs about ourselves, God, and others.
- Forgiveness - importance for counseling?

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Sanctification

- “Sanctification is the ongoing process whereby the Holy Spirit makes us holy by setting us apart, transforming us into the likeness of Christ and leading us into service to God” (Grenz 198).
 - Positional: status as sanctified in Christ.
 - Conditional: moral purity.
- My view: vocation and maturity.
- Part of God creating a people for himself.

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Sanctification

- It's based on the work of Christ and accomplished in us by the Holy Spirit.
 - All three persons of the Trinity are involved.
 - We are NOT sanctified by law, but by faith.
- It has both past and future tenses.
 - Vocational = past tense (Christ did it for us).
 - Maturity = future tense (we pursue it).

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Sanctification

- Can sanctification be complete in this life?
- Perfectionism = idea that we can attain complete sanctification in this life and reach the point where we no longer sin.
 - Some biblical texts urge us to perfection.
 - Wesley’s doctrine of entire sanctification was the beginning of modern perfectionism.

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Sanctification

- Wesley’s idea of entire sanctification.
 - Believers become perfected in love so that they no longer sin (willful transgression of a known law).
 - An experience one lays hold of by faith.
 - End of the internal war; we’re set free to love.
 - Not absolute legal perfection but an unbroken love relationship with Christ.

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Sanctification

- In NT, perfection is used like sanctification.
 - Derives from worship; qualified to approach God. Jesus has “qualified” us (vocational).
 - Also has a teleological sense (toward a goal).
 - We are to go on toward perfection (maturity).
- My view: complete perfection is possible (by the Holy Spirit) but unlikely (by our refusal to cooperate).

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Sanctification

- If Jesus is the essential human being, a fully Christian life should look like his.
 - Servanthood, obedience, *agape*, fruit of Spirit.
- How do we attain it?

- Relevance for counseling?

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Glorification

- The goal of our salvation.
- Our eschatological hope.
- The completion of our salvation.
- We'll be perfectly conformed to Christ.
- Includes resurrection.
- We'll be spared from God's wrath.
- Includes the renewal of creation.
- Heaven is not our final hope.

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Assurance and Perseverance

- Definitions:
 - Assurance: whether you can know that you presently possess salvation.
 - Perseverance: whether believers inevitably attain final salvation.
- Three positions:
 - Calvinism
 - Arminianism
 - Eternal security (19th century)

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Assurance and Perseverance

	Calvinism	Arminianism	Eternal security
Assurance?	No	Yes	Yes
Perseverance?	Yes	No	Yes
Theologically consistent?	Yes	Yes	No

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Assurance and Perseverance

- Calvinism: doctrine of perseverance but no doctrine of assurance.
 - The elect will inevitably persevere.
 - But the elect are known only to God.
 - Consistent: grace is particular and irresistible throughout the process.
 - View developed at time of Reformation.

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Assurance and Perseverance

- Arminianism: doctrine of assurance but no doctrine of perseverance.
 - Believers can know they're saved.
 - But it's possible for believers to apostasize (fall away, reject salvation).
 - Consistent: grace is universal and resistible throughout the process.
 - Most Christians have believed this.

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Assurance and Perseverance

- Eternal security: 19th century development (from dispensationalism and revivalism).
 - Doctrines of assurance and perseverance.
 - Anyone can respond to the gospel invitation.
 - Believers can know they’re saved.
 - Once saved, they can never fall away (“once saved, always saved”).
 - Inconsistent: grace is universal and resistible at the beginning, particular and irresistible later.

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Assurance and Perseverance

- Eternal security solutions to “apostasy”:
 - Never regenerate in the first place.
 - Live as “carnal Christians” their whole lives.
 - God will kill believers so they won’t fall away.
 - People can actively and continuously deny Christ and still be saved because they made an earlier confession.

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Assurance and Perseverance

- Calvinists and Arminians agree on a lot:
 - God’s keeping power; we don’t keep ourselves.
 - Completeness of salvation God provides.
 - God’s willingness and ability to keep believers.
 - God’s faithfulness to that end.
 - Believers’ ability (by Spirit) to remain faithful.
- Disagree on whether believers themselves can apostasize.

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Assurance and Perseverance

- We can have assurance of salvation.
- Needs both God's faithfulness and ours.
- God will remain faithful.
- The only question is if we can forsake God.
- We are kept by grace through faith.
- Salvation is a covenant relationship with Christ. If we remain in him we are secure.
- Significance in counseling?

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Ed tells you that he's thinking of divorcing his wife. The excitement has gone out of his seven-year marriage. He has met someone new who understands him and makes him feel alive. His earlier marriage had also ended in divorce, before he became a Christian. He says that he knows God forgave him for his earlier divorce, because it happened before he was a Christian. He believes that God would disapprove of this step he's about to take, but he also believes that God desires his happiness. Isn't that what salvation is all about? His pastor says that Jesus paid for all our sins—past, present, and future—by his death on the cross. We are saved by faith alone, not by any works we do. And once we have accepted Christ, we are eternally secure. Ed says that he accepted Christ eight years ago and has been attending church ever since. So doesn't that mean that God will forgive him if he divorces his current wife? What theological framework will you need in order to address his situation?

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Case Study

- What are the theological issues?
- What does Ed need to understand about salvation?
- What does Ed need to understand about the atonement?
- What does Ed need to understand about forgiveness?
- What does Ed need to understand about marriage?

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