

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

By

Edward G. Rice

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Professor Warren Vanhetloo

Calvary Baptist Theological Seminary

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Abstract

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

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

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

When we try to extinguish this new life generated by God in a new believer, or to expel the Holy Spirit from its new found temple, or to separate a soul from the union with Christ by a strong Armenian will of man argument, we are defeated. Coupling of these five aspects of salvation into a single gold ring that may be put on, but never removed is to capture a Biblical model of salvation with such a stronghold as to disallow philosophical tweaking. These five aspect of salvation help us focus and reveal the weaknesses and flaws of other philosophical models of "so great salvation".

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Chapter I

Introduction

Within Christendom there are many divides of doctrine normally falling along denominational lines. There have been efforts to break down the lines and in the words of some, to "not let doctrine divide us and let the spirit unite us." Many have said that we are all Christians we just do things differently; all the same but with different ideas or doctrines, about how to do what we do. In this article, it will be demonstrated that there is a hinge pin where these doctrinal lines divide in their many directions. That hinge pin is the view and understanding of the new birth or salvation experience as presented in the Bible. It is important to focus on this dividing point (and it is that) because it sets a crucial difference between denominations, between Churches, and between movements that entangle our Churches in the 21st century.

Standing between Christendom and non-Christendom¹ there exists another dividing line based upon the person of the Lord Jesus Christ. An incorrect doctrine of who Christ is, his deity, his human-ness,

his virgin birth, his equality with God, neatly separates away those which are non-Christian. Plainly many of these concede that they are not Christian and call themselves, latter day saints (Mormons), JW (Russelites) or other religions. Some, however, infiltrate the ranks of Christendom and call themselves Christians. They try to follow the teachings of Christ while rejecting the person of Jesus Christ. The departure from this doctrine of "who Jesus was" makes them infidels to Christendom just the same. Those who do not accept completely the deity of the man Christ Jesus are plainly infidels to the faith. This is not the hinge-pin we will focus on in this paper.

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

Purpose

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

Approach

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

¹ Non-Christendom here generally referring to cults, hedonism or non-Christian religions.

Chapter II

A Biblical Model of the New Birth

There are two ways of developing a systematic model that captures what Jesus called "being born again", or "being saved", or "receiving eternal life." The first is to consider 1) the preponderance of scripture, 2) the orthodox teaching of the past and 3) the logic and philosophy of human reasoning then

develop a model, choose the supporting verses and stick with the model. It will be shown that this method has been widely used and the results take on the names of their prominent developers such as Calvinism, or Armenianism. Such models will often be defended to the death, even when their developments begin to contradict a majority of scripture. A second, and preferred approach is to consider the preponderance of scripture alone, develop a systematic model then, and only then, contrast the model with the orthodox teaching of the past. This contrast provides a sanity check but more so a completeness check of the Biblical model. One would then consider the logic and philosophy of human reasoning to comprehend the model. We use our deductive reasoning to comprehend Scripture, but we also have a tendency to use our reasoning to twist Scripture and make it fit into our realm of philosophy and reason. Thus, where this systematic model does not fit our finite comprehension, we are not to tweak the Biblically based model, but we compensate our finite understanding with the knowledge that God's thoughts are not mans thoughts. Isa 55:7 *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. 8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* Let us therefore build our salvation model faithful to the Scriptures and be careful that our misunderstandings, reason and philosophy not create a misrepresentation of so great salvation.

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

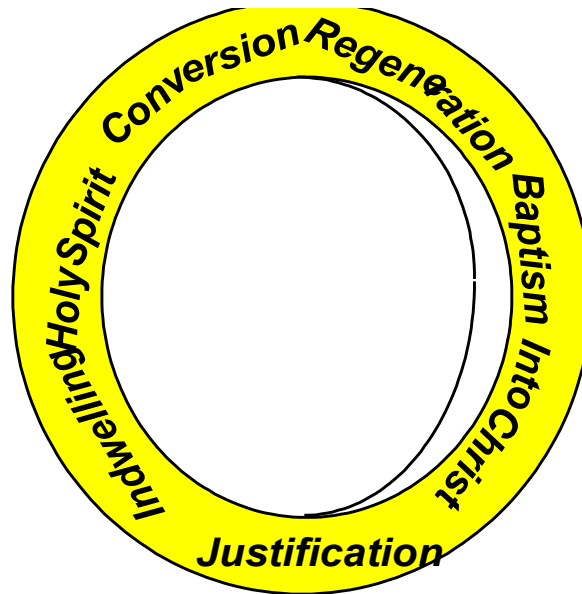


Figure 1 Five Aspects of Salvation in a Ring

This immediacy of the new-birth, that all five partitions occur at one instant in time, is vital to the comprehension of Biblical salvation, and is key to distinguishing between denominations and doctrines. Understanding the new-birth as just that, an event in time, for an individual, where all five of these ingredients come together and take place simultaneously, clarifies, distinguishes, and safeguards the Biblical teaching from most doctrinal error and even denominational differences. The hinge pin that distinguishes most clearly between denominations is how far they will separate any of these 5 events

from one another and take them out of a distinct, individual, personal salvation experience. An example developed later but given here for illustration, is the timing of the occurrence of regeneration within the Reformed & Presbyterian doctrine. Many holding to individual soul election contend that a soul in sin is totally depraved, so depraved he is incapable of turning one fiber of his being towards the redeeming act of salvation. Thus before that person could start down a path that would lead to conversion, he must be regenerated. Regeneration, then is separated from the ring above, and made an event that precedes the new birth. Some would go so far as to place the regenerative act at conception or birth of an individual. This is done to fit their model and philosophy of election, even though it clearly disintegrates the Biblical model of the new birth. We should, then, carefully develop the timing of these five and demonstrate that in Scripture they all must occur simultaneously. Then, we will just stick tenaciously to the Scriptures as a Biblicist, or Fideist as some have labeled this approach.

With this as our basic model of the new birth, we should define each of these 5 ingredients of the new birth. In the next chapter we will take each and show how they systematically fall out of the Scriptures and how they are tied together in time as a single event.

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

Regeneration is "that act of God by which new, spiritual life is implanted in man whereby the governing disposition of the soul is made holy by the Holy Spirit through truth as the means."¹ Dr. W. Vanhetloo gave here the best one sentence definition of regeneration that I have seen.

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

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

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

The purpose of this paper is not to define and develop these 5 transactions that occur at salvation, but to demonstrate that Biblically they all occur at an instant in time, the instant one is 'born-again'. We shall develop more fully these 5 transactions in the next chapter. Again with our emphasis on the marvelous revelation that all five of them are instantaneous and united transactions. Making this tie, that all five are tied in time to conversion, is what will allow us to clearly differentiate various

denominational differences. We can use this understanding of conversion as the hinge pin to evaluate and bring into focus all other 'Christian' doctrines and differences

¹ Dr. W. Vanhetloo's Syllabus of *Soteriology* #404 Spr 94, Page 42, Calvary Baptist Theological Seminary

CHAPTER III

The Instantaneous Transaction of Conversion

We said previously that:

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

Examining conversion as one of the 5 instantaneous entities that make up salvation is somewhat of a challenge because it is, in our mind, the act that sets off the whole event, and is viewed more as a process than an event. Thus, as we examine it, we shall attempt to separate it from all the events, process's and circumstances that leads a soul to the place where he would turn from sin and turn to Christ. And separate it from the after-math of the changes that begin to happen, changes which demonstrate that there was genuine conversion.

This turning from sin to Christ is the hall mark of salvation. Conversion, in various forms occurs in 37 verses¹ of the Bible. It is clearly described in Scripture as an event that happens in an instant of time. A works salvation is very attractive to man. A works salvation is what surrounds and encapsulates 'religion'. This ever-present teaching of works salvation is what makes it difficult, but necessary to look at this conversion as an event that happens in an instant of time. In examining the scriptures that pinpoint this as an event, we shall examine the aspects of conversion as 1) A new birth, 2) turning (from sin and to Christ) and 3) belief on Christ.

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

Thus we speak of being 'born again' as an event, and can ask an individual if they are a born again believer. In this explanation, given by Jesus Christ himself, he brings out that being born of the spirit, being converted, being saved from ones sin debt is a voluntary operation or act of belief by an individual. However, it is likened to a birth. Does one voluntarily choose birth, no. What initiates birth? Certainly conception and coming to full term has a role, but even as I write this we wait for twin grandkids to be born. Labor started 6 weeks early then stopped, and we now wait. We have tried lots of things to help but we often hear that "they will come when they are ready". What initiates the birthing event? God does. In our spiritual life what initiates the spiritual new birth? God does. Can we force it or fake it? Many have, but God is in charge of genuine spiritual birth. We have overlooked several aspects of this powerful illustration. Let me list a few for your consideration:

1. Birth takes place at a time, thus we end up with a birthday.

2. Birth is a miracle, not just conception and development but birth itself.
3. Birth is initiated.
4. Birth may be labored.
5. Birth is completed.
6. The infant is not in control.
7. It marks the entry of a new independent life into the world

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

Anyone that is born in the flesh² can be born in the spirit. It has thus been said by some "If you are born once, you must die twice, but if you are born twice you may³ die only once." Clearly this new birth is not a process over years, but an event in ones life. Clearly an infant has little control during this birthing process but lets look at an individuals involvement in the spiritual birth.

Jesus further clarified this new birth with the illustration from Numbers 26 that looking to a brazen serpent saved the life of a judged snake bite victim. As much as an Israelite had only to look at the brazen serpent to be saved from his snake-bite, so one has only to turn and look to Christ to be saved from his sin sentence. (John 3:14-16) What was mans part? To believe and to look. Belief alone was inadequate. There must be an application of the belief, but that application had no physical requirement, no gauze or ointment, no water washing or need of someone else to dunk them in magical water. In the word's of the songwriter one had but to "*look and live, my brother live, look to Jesus now and live, it's recorded in His word, hallelujah, it is only that you look and live.*" Marvelous simplicity. Marvelous availability. Marvelous attainability to all who would believe.

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

The best illustration of conversion then is in a two sided coin containing faith and repentance. Accepting the whole coin is as easy as reaching out and receiving. Dividing the two is as difficult as cutting a coin without defacing either side. When your done you don't have a complete coin.

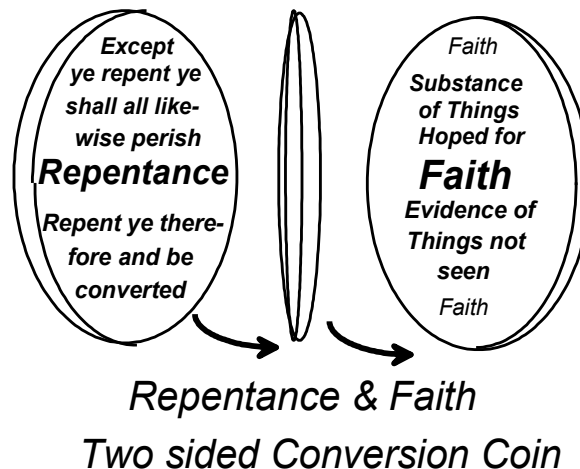


Figure 2 Conversion is Repentance and Faith

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

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

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

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

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

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

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

American society is filled with individuals who were never converted yet think themselves Christian. There is no time or place in their life where they verbally called on Christ for their salvation and realized it a completed transaction. Jesus calls these pretenders tares amongst the wheat in Matt 13, and goats among the sheep. Joe Henry Hankins wisely said "The yoke of Jesus is always easy for the true sheep, but it will rub a goats neck raw." They often have spent their lives acting Christian without the new life and assurance that conversion brings. If you are one of these, please realize now that "*Except ye be converted, . . . ye shall not enter into the kingdom of heaven.*"

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

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

² Note here that there has been much disparity about exactly what is meant by Christ when he said

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

³ The term 'may' is used here because Jesus himself said "*I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.*" John 11:25-26

Chapter IV

The Instantaneous Transaction of Regeneration

We said previously that:

Regeneration is "that act of God by which new, spiritual life is implanted in man whereby the governing disposition of the soul is made holy by the Holy Spirit through truth as the means."¹

Once again we are not covering all aspects of this tremendous miracle in this chapter, only establishing the Scriptural basis that it occurs at an instant in time in an individuals life, that it occurs simultaneously with the new birth, and that this new birth also includes the other 4 ingredients of Conversion, Justification, Baptism into Christ, and Indwelling of the Holy Spirit.

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

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

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

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

Let's notice from scripture that Jesus Christ is the one who quickeneth, and he does so to whom he pleases. *John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son*

quickeneth whom he will. We do not quicken ourselves and it is not thus a process but an event in our lives. Christ uses the spirit in this act of quickening. *John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.* There is an interesting development that can be made just by looking at the use of God's word in this quickening action. The psalm about His word, Psalm 119, shows in 12 verses the different relationships of God's word to quickening.²

1. Rom 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.
2. I Cor 15:36 Thou fool, that which thou sowest is not quickened, except it die:
3. I Cor 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.
4. Eph 2:1 And you hath he quickened, who were dead in trespasses and sins;
5. Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
6. Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
7. I Tim 6:13 I give thee charge in the sight of God, who quickeneth all things, and [before] Christ Jesus, who before Pontius Pilate witnessed a good confession;
8. 1Pet 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
9. Luke 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
10. Luke 15:32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.
11. Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

¹ Dr. W. Vanhetloo's Syllabus of *Soteriology* #404 Spr 94, Page 42, Calvary Baptist Theological Seminary

² Reference Psal 119:25,40,50,88,93,107,149,154,156, 159

Chapter V

The Instantaneous Transaction of Justification

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

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

Justification then is a heavenly judicial declaration of 1) remission of sin and of 2) restoration to God.

Justification is illustrated for us in Scriptures in four predominant ways. These are found in Jesus' keen description of salvation in John 3:16. "*For God so loved the world*", this presents the **moral analogy** of justification; "*That he gave*", this presents the **commercial analogy** of justification, the purchasing of souls; "*His only begotten Son*", this presents the **legal analogy**, of a substitute, a surety;

"that whosoever believeth on Him, should not perish", lastly the **sacrificial analogy** of God's justification of man is presented; "but hath everlasting life", praise the Lord this emphasizes the present possession of this so great salvation.

We shall not here endeavor to visit each of these analogies of justification, but to illustrate the timing of this justification to show how it aligns with the other four in our model. When Jesus cried "it is finished" certainly the justification of mankind was a finished act. The love of God had been fully demonstrated (moral analogy); the price had been paid (commercial analogy); the substitution had been complete (legal analogy); and the last sacrifice had been made (sacrificial analogy). However, though the justification of mankind was complete, the transactions that applied that justification to individuals had just begun. Let's examine that application.

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

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

The act of justification is a completed act, but the application of it to an individual's soul is one of the aspects of being born again.

CHAPTER VI

The Instantaneous Baptism Into Christ

Some tend to shy from the wording found in this aspect of salvation. To be baptized does not always take water. It simply means to be wholly immersed into. In secular Greek usage of the day ships were 'baptized' into the sea, . . . they were sunk! We are thus baptized into Christ; we are wholly immersed into him. Examine again the key scripture which we already presented for baptism into Christ:

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

Notice carefully that we are making parallel or synonymous the 'union with Christ' and the 'baptism

into Christ'. Again this requires the careful examination of the word baptized without the bias normally connected to this word use. For clarification let's list some of the corrections which need to be considered:

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

In Ephesians chapter one Paul writes to those who are "faithful in Christ Jesus" (vr 1). One could learn a lot by looking at the many uses of the little word "in" throughout chapter one. Look particularly at verse 10: *"That **in** the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth'; even **in** him."* When one is converted he is placed into Christ; at that moment. Examine the central Scripture for this for this aspect of salvation in I Cor 12:13. *"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit."* This concept of being placed into one body, the body of Christ, is found throughout Paul's writings. Notice its clarity in Romans 12:4. *"For we have many members in one body, and all members have not the same office; So we, being many; are one body in Christ, and every one members one of another."* Thus, it is clear from scripture that when saved, we have a new position **in** Christ. When do we receive this position in Christ? When we are born? No. When we are added to a local church? No. When we are baptized with water? No. We receive this baptism into the body of Christ, this union with Christ, at the moment of conversion. *"If any man be **in Christ**, he is a new creature (regeneration), old things are passed away, behold all things are become new.* (II Cor 5:17) We have seen then that "baptism into Christ", is an act done by the Holy Spirit, whereby a believer is placed in union with the Lord Jesus Christ. "In Christ", "In union with Christ" and "Baptized into Christ", then, all properly describe this event which occurs at the conversion of a soul to Christ.

Agustus H. Strong¹ lists five Biblical analogies for this union with Christ shown as follows:

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

He goes on to list these direct statements:

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

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

¹ "Systematic Theology", Augustus H. Strong @1907 pp 795

CHAPTER VII

The Instantaneous Indwelling of The Holy Spirit

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

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

To examine this indwelling and demonstrate its occurrence and permanence at conversion, let's again examine Paul's tremendous introduction to a new group of believers at Ephesus. In that introduction Paul lists 3 things done by the Father¹, "to the praise of the glory of His grace"; he lists 7 things accomplished by Christ² "that we should be to the praise of his glory: and he then lists 4 things accomplished by the Holy Spirit, unto the praise of his glory." Examining just the 4 done by the Holy Spirit notice that he 1) caused us to hear the word of truth; he 2) caused us to believe; he 3) sealed us and he 4) is the earnest of our inheritance. Noting there the Holy Spirit caused our salvation and he is the seal and earnest of our salvation it is obvious that he indwells us at salvation and stays till we get our inheritance.

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

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

² The Son gave us 1) redemption, 2) forgiveness, 3) wisdom, 4) prudence, 5) revealed mystery, 6)

gathering place (in him), and 7) purpose.

CHAPTER VIII

The conflict with a philosophy of sacraments

Conversion contrasted with Sacraments

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

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

When we examine the Catholic sacramental system we find that its tentacles reach out into many works salvation models found throughout Christendom today. The basis for the Catholic sacraments by which one earns ones way to heaven are best understood through their own butter churn illustration. Gods grace, in this Catholic illustration, is poured out like milk through the spigot of the Catholic Church. Man takes this 'grace milk' and churns it into butter through 'good works'. The churned butter represents man made righteousness which is stacked up to earn ones way to heaven. How much man made butter is needed to secure heaven? Well, that depends. It depends on so many things that one can never know if they churned up enough butter or not. This catholic model of the salvation process stands in contrast to Jesus' words "Verily I say unto you, Except ye be converted,¹ . . . ye shall not enter into the kingdom of heaven." (Matt 18:3)

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

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

Because of the Catholic doctrine of sacraments and the Protestant retention of some sacraments, most of 'Christian America' carry an idea that if they have been good enough and worked up their own

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

Our Biblical model that connects salvation of the soul with the new birth and makes this event instantaneous with a conversion, regeneration and justification occurring in a moment of time, causes the concept of progressively working up more and more good to deserve heaven wither away and turn a obscure. The whole connection of this supernatural event to any physical, material, performance, such as works for a Church or water baptism is foreign to the Scriptures. It should be carefully kept foreign to our doctrines as well; certainly kept foreign to our doctrine of salvation but we should also keep the sacramental tentacles out of our doctrine of sanctification.

¹ The phrase "and become as little children is omitted here to emphasize the verb "be converted". One converted becomes as a little child, but one who becomes as a little child is not necessarily converted.

CHAPTER IX

The conflict with the philosophy of Calvinism

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

CALVINISM –a definition and explanation

The essential parts of this system are the well-known five points of Calvinism, namely, total depravity in distinction from partial; unconditional election in distinction from conditional; irresistible regenerating grace in distinction from resistible; limited redemption (not atonement) in distinction from universal; the certain perseverance of the regenerate in distinction from their possible apostasy. No one of these points can be rejected without impairing the integrity of Calvinism . . . [William G. T. Shedd. Calvinism: Pure and Mixed. p. 147].

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

The Westminster Confession of Faith, 1647, Chapter VIII and Section VIII says:

To all those for whom Christ has purchased redemption He does certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by His Spirit to believe and obey; and governing their hearts by His Word and Spirit; overcoming all their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to His wonderful and unsearchable dispensation [Schaff. op. cit. p. 622].

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

The Thirty-nine Articles of the Church of England in Article XVII states:

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He has constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He has chosen in Christ to everlasting salvation, as vessels made to honor. Wherefore, those who are endued with so excellent a benefit of God, be called according to God's purpose by His Spirit working in due season: they through Grace obey the calling: they are justified freely: they are made sons of God by adoption: they are made like the image of His only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting happiness [Ibid. p. 497].

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

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

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

The General Association of Regular Baptist Churches Article X states that:

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about by our sovereign God in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance, faith and newness of life [General Association of Regular Baptist Churches. Literature Item 1. p. 6].

Notice the careful treatment of regeneration and how it is brought about in a manner beyond our comprehension. Regeneration remains a part of salvation in this article, but the wording still eludes to the conflict brought on by the Calvinistic tendency to place regeneration at the birth of their elect individuals and not at the time of salvation. Let's once more examine the logic path that causes a defender of individual soul election to place regeneration at the birth of one of these elect ones.

A first tentacle of Calvinism is that man is totally depraved. Their definition of this total depravity is that they are absolutely dead to all spiritual life. Imagine trying to coax a corpse into making a decision. It can not be done. Thus before this spiritual corpse can make a decision for Christ there must be some kind of spiritual awareness, some spiritual life, placed into him. Since, in their philosophy, God chose certain humans for salvation, he only puts this spiritual life into his elect. The placement of this

spiritual life, or spiritual awareness in a human is synonymous with the Bible teaching of regeneration, however now it has been made a precursor to salvation so that the Spirit of God can draw this one to himself. Well then, when does this spiritual awareness, this regeneration occur? At birth! God has his elect souls all chosen so he regenerates them at birth. Suppose they die before birth. OK, at conception. God has his elect souls all chosen so when the genes form from the egg and sperm to lock in ones physical traits, God also locks in their spiritual trait by breathing spiritual life into some and neglecting spiritual life in others. God is sovereign and can do just that. Although I believe the latter statement, God's word prevents such a scenario. God regenerates one at the time of conversion, at the time of justification, at the time of baptism into Christ, at the time of indwelling of the Holy Spirit. The regular Baptist state that it is in a manner above our comprehension. It is best left there, for the Bible says that God tries the reins of every man, that we are all without excuse, that we all have a knowledge of God that the Holy Spirit draws on every man, that the light lighteth every man, that God is not willing that any should perish, that whosoever will may come, and that if any man come, he will in no wise cast him out. It also says that we are dead in trespasses and sins, that we are blind to the things of God, that no man comes to Christ unless the Father draw him. When the Biblical model of Salvation is incomprehensible to our logic, don't abandon an infallible Bible for our finite logic. Regeneration occurs at conversion.

CHAPTER X

The conflict with the philosophy of Armenianism

Armenius (1560-1609) was an outspoken opponent to individual predestination. He, and his followers became expositors of Armenian doctrine which put a emphatic emphasis on the freedom of the will of man to decide his fate. As much as Calvinism upholds a fatalistic view, Armenians upholds an absolute free will view. It is interesting that the Word of God upholds neither. The conflict of our model with Armenian doctrine is not so much with the attaining of salvation, as it is with the retaining of salvation. In examining the issue of retaining ones salvation we still put our emphasis on the immediacy of the five aspects of salvation 1) conversion, 2) regeneration, 3) justification , 4) baptism into Christ, and 5) Indwelling of the Holy Spirit. We emphasize this because it makes them each, not only un-sequential and immediate in their origin but un-segmented and finished in their completion. In other words on the day I got saved I was as converted as I would ever be, I was as regenerated as I would ever be, I was as justified as I would ever be, I was as united with Christ as I would ever be, and I was as indwelt by the Holy Spirit as I would ever be¹.

Armenian doctrines, because of its emphasis on the free will of man, leaves ample room for an individual to become unsaved. For an Armenian, when a man, of his free will, chooses to turn his back on God, he forfeits his salvation. Instead of being characterized as a son, he is somehow disowned by God and becomes, again, lost and in his sins. They use some scriptures to support this idea. Scriptures about "enduring to the end" or having "fallen away" are often sought out and bolstered into their philosophy, but what of the 5 completed acts in our scriptural model. What of the fact that when converted one, present tense, "hath" eternal life? What of the fact that we once were dead but now alive; were blind but now we see? Does that new regenerated eternal life now die? What of the fact that we were justified with our sin debt forever paid? Do we take it back onto our own shoulders? What of the fact that we were baptized into Christ? Are we now ripped back out of him because we did not, with our free will, endure till the end? What of the "earnest money" that was given? Is it revoked and the Spirit, once present is ordered out of the premises? No. By no means. Indeed all five of these aspects of salvation, their initiation and completion on the day of our salvation give strong testimony to the permanence of this "so great salvation". For if we do not attain this salvation by our act, we do not

retain it by our act, nor can we slay the regenerated man, pull out of the body of Christ and evict the Holy Spirit from our body and go back under the condemnation of sin by our act or our volition.

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

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

CHAPTER XI

Conclusion

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

When we comprehend the scriptures about these 5 aspects of the new birth we can root out more clearly the error of a sacramental belief system that expects to attain this salvation by some Church connected sacrament. When we secure regeneration to the other four and disallow its separation we thwart a Calvinists preconceived notion that it occurs at birth. It can not. No matter how strong the need of their philosophical model to move it, regeneration is a part of the salvation package, and must stay in the package.

When we try to extinguish this new life generated by God in a new believer, or to expel the Holy Spirit from its new found temple, or to separate a soul from the union with Christ by a strong Armenian will of man argument, we are defeated. Coupling of these five aspects of salvation into a single gold ring that may be put on, but never removed is to capture a Biblical model of salvation with such a stronghold as to disallow philosophical tweaking. These five aspects of salvation help us focus and reveal the weaknesses and flaws of other philosophical models of "so great salvation". The two tables below summarize these five aspects of salvation and show their conflict with some doctrines.

If one is already locked into one of these models then the 5 aspect instantaneous model can be used to safeguard them from extremes or to draw them back to the truth of Scripture. The surety that all five of these events occur not sequentially but instantly would be a hinge pin to tell how far a belief system has drifted from the Bible. Does your hinge line up properly with the hinge pin? If so the door of salvation can be secured and you can go in and out and find pasture.

Table I Truths Established for Each Aspect of Salvation				
Conversion	Regeneration	Justification	Baptism Into Christ	Indwelling of Holy Spirit
One can know they did this as sure as marriage vows.	I once was dead, and now I live, was blind, but now I see.	One can read and understand this promise.	Like a building on its foundation, believer is IN Christ	One can know when someone moves into their life.
Involves both mental assent and willful trust.	One can know this happened; know there is now new life.	Illustrated in moral analogy of Scripture Done because "God so loved".	Like the body members and the head, Christ is IN the believer.	Leads us into truth.
Wholly independent of works	New life is imparted by God.	Illustrated with the commercial purchasing analogy of Scripture	Like the vine and its branches, the Father and Son dwell in the believer.	Causes us to believe.
No external, physical act done, or to be done by another.	The new life is eternal, it cannot die.	Illustrated with the legal analogy of Scripture.	Like union of husband and wife believer has life by partaking in Christ,	Seals us in Christ.
Independent of self reformation	The new life CANNOT sin.	Illustrated with the sacrificial analogy of Scripture.	Like the Race with the source of life in Adam, believers are one in Christ.	Is the earnest of our inheritance.
Independent of Church Sacraments	The new life can see spiritual things.	Completed for the world at Calvary.	Believer is made partaker of divine nature.	Will never leave us.
Not done by/to infants.	The new life responds with the Holy Spirit.	Applied for the individual at conversion.	Believer is made one spirit with the Lord.	Intercedes with words that cannot be uttered.
Conversion is an instantaneously completed act with other 4 aspects, not sequentially, but instantaneously.	Regeneration is an instantaneously completed act with other 4 aspects, not sequentially, but instantaneously.	Justification is an instantaneously completed act with other 4 aspects, not sequentially, but instantaneously.	This baptism is an instantaneously completed act with other 4 aspects, not sequentially, but instantaneously.	Indwelling is an instantaneously completed act with other 4 aspects, not sequentially, but instantaneously.

Table II Conflicts Between Systematic Doctrines and Each Aspect of Salvation

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

<i>is the temple of the Holy Ghost which is in you, which ye have of God,</i>			
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