

**Pastor Jeremy M. Thomas
Fredericksburg Bible Church**

107 East Austin

Fredericksburg, Texas 78624

830-997-8834 jthomas@fbgbible.org

**A1113 – March 27, 2011 – Galatians 1:3-9 – Dick Roesch
Confusing Justification & Sanctification**

This morning I'd like for us to consider the confusing of Justification and Sanctification and how this confusion plays out in theology and affects people's lives.

BIBLICAL PRESUPPOSITION vs PAGAN PRESUPPOSITION

God is the ultimate authority

Man is the ultimate authority

As you will recall, when we studied “the Buried Truths of Origins” in our Framework Series, we learned that there are only two basic presuppositions.

Either, from the Bible, you presuppose that **God is the ultimate authority** making man responsible; or, as a pagan, you presuppose that **man is the ultimate authority**.

This seems simple enough, but it would appear that each presupposition wants to somehow incorporate a little of the other's presupposition. Mr. Pagan knows that God exists, and tries to suppress acknowledging his responsibility before his Creator, but he wants to be “good”. On the other hand the Mr. Christian wants less responsibility because he sees a lot of “do these things and don't do these things”, and is confused about whether these “things” will keep him out of heaven.

Is there not a compromise position? The answer, of course, is no.

Mr. Christian has misunderstood the doctrine of Justification by Faith and the doctrine of Sanctification.

First, let's consider the doctrine of Justification by Faith.

Although there were pockets of Bible believing members of the Roman Church at the time of the Reformation, for the most part that church had positioned herself as a player in international politics (presumably as a spiritual guide), but in fact had grown into an authoritarian dictatorship. And, although Martin Luther's 95 theses revolved around the selling of indulgences, the Papal powers saw that their authority was coming into question, and they reacted with decisiveness. This was simply intolerable. However, as the reformers clarified the doctrine of Justification by Faith alone, it became clear that the Church's authority had gone out of control, especially when the traditions of the Church, called "Sacred Traditions", and the "Sacred Scriptures" were proclaimed to have equal authority at the Council of Trent (1545-1563) with the Church having the authority to interpret Scripture.

The "Church at Rome" had finally become the "Roman Catholic Church". And so, there began a fight between those who cried, "Grace alone", "Faith alone", "Scripture alone", "Christ alone" for their salvation and those who continued to claim the Roman Catholic Church as the "one true church established by Christ", outside of which there was no salvation.

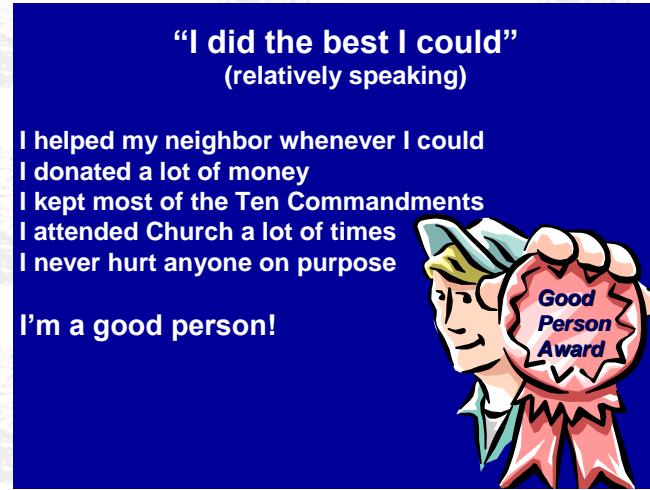
The reformers were studying Scripture as the Word of God and final authority, which said that God had sent His Son to die for sins of the world, and by believing in the finished work of Christ on the Cross, he would be "declared" righteous by God (a judicial act), not "becoming righteous" (the process of becoming righteous by human works). But the Church was already steeped in tradition and a system that had been developed over time that would provide its members a "Holy Mother, the Church", from birth to death. This organization is a masterpiece of human endeavor that grew out of a bad hermeneutic spearheaded by Origen, endorsed by Augustine, and assembled magnificently by Thomas Aquinas.

The basic problem with Justification by Faith is that Scripture tells us that God provided a free salvation for man through His Son, the God/Man, Jesus Christ.

...And man doesn't want to hear it!

Why this aversion to a FREE gift of salvation? Romans 1:18 tells us why - they suppress the truth in unrighteousness. In John 3:19 Jesus helps us understand, "...the light has come into the world, and men loved darkness rather than light, because their deeds were evil."

Man wants to make the world a safe place to sin.
He will settle for moral relativism rather than acknowledge God's authority!



He will tell you:

I helped my neighbor whenever I could
I donated a lot of money
I kept most of the Ten Commandments
I attended Church a lot of times
I never hurt anyone on purpose
..... I'm a good person!

The most this person will get is the "The Good Person Award".

Man can do moral "good" to fellow man but Man cannot go above the line of human living without the grace of God.

So, even the unsaved man can:

Help his neighbor,
Contribute time and money to humanitarian causes,
Be a person that has compassion on his fellow man,
and be regarded as a "righteous" man in the eyes of men;
but still unrighteous in the eyes of God, his Creator.

So, how can man to be righteous and acceptable to God?

First, let's review some basic understandings:

God does not need us! He is sufficient within Himself.
Exodus 3:13-14

Then Moses said to God, "Behold, I am going to the sons of Israel, and I shall say to them, 'The God of your fathers has sent me to you.'

Now they may say to me, 'What is His name?' What shall I say to them?"

And God said to Moses, "I AM WHO I AM"; and He said,

"Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

Thus, the **Creator-creature distinction** is established.

Man is a created being.

Psalm 103:14

"For He Himself knows our frame; He is mindful that we are but dust."

God can do as He pleases.

Romans 9:20 - "Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?"

Man is the one who has the wrath of God abiding on him!

John 3:36

"He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

The word "justification" is a courtroom term that means to "declare righteous"

This is a legal act of God. Believers are declared righteous and the Righteousness of Christ has been imputed to their account.

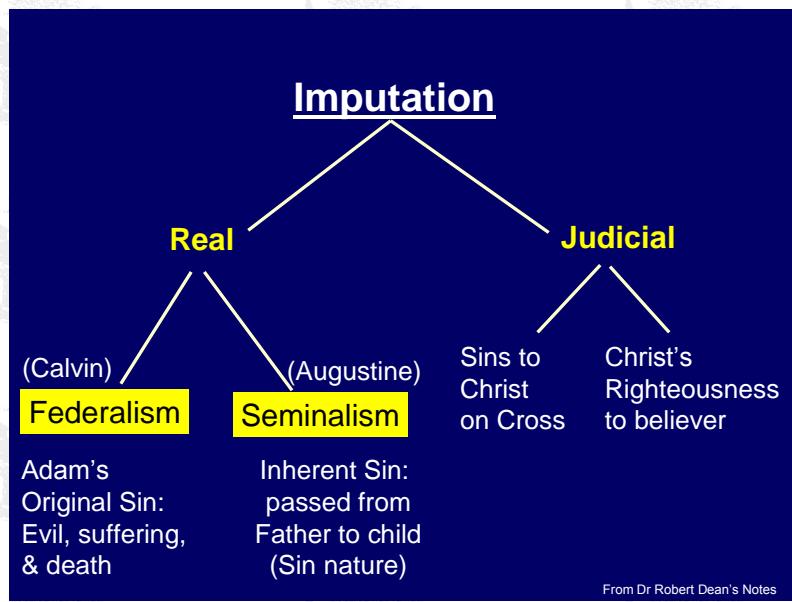
"Impute" is an accounting term meaning to "reckon over unto one's account", to "write in", or to "credit" to an account.

In Philemon v18-19 Paul writes concerning Philemon's slave, Onesimus, who had stolen from his master, run away, and ended up in jail with Paul. Paul led him to trust in Christ and now writes to Philemon to receive Onesimus

with forgiveness as a Christian brother. The normal punishment would have been death. Verse 18-19 says, "But if he has wronged you in any way or owes you anything, charge that to my account; I, Paul, am writing this with my own hand, I will repay it...."

During the early years of the Reformation, God clarified Justification by Faith, and the difference between “impute” and “infuse”. Infuse was/is the term used by the Roman Catholic Church theologians to explain what happens at the time of the sacrament of Baptism, i.e. Original Sin is removed, all personal sin is removed, and Sanctifying Grace is “infused” into the soul by which you are justified before God until you disobey one or more of His commandments. Baptism also initiates the “membership” into the Roman Catholic system of theology. This starts the “process” of justification, supported by the other “sacraments” of the church.

Along with understanding “justification”, “impute”, and “infuse”, it is necessary to go back to some fundamental doctrines to place man in proper perspective. So, let’s start with a review of the Doctrine of Imputation



John Calvin’s contribution to this theology of the doctrine of Imputation was called “federal headship” or **Federalism** - that Adam was the federal head of the race and that he represented all of us. Augustine, during his time had introduced the concept of **Seminalism** - that we were actually seminally, physically participatory.

Both of these views are called “real” imputations. Real imputations credit something to a person which truly belongs to him, i.e. there is a similarity, or an affinity between what is imputed and something that is possessed by the person to whom it is imputed. For example, when we say that eternal life is

imputed to a regenerate believer there is an affinity there because he is already regenerate. However, when we say that the personal sins of man have been imputed to Jesus Christ there is not an affinity, there is no relationship between our personal sin and the perfect Savior.

Which brings us to:

The two “judicial” imputations. These are, first our personal sins imputed to Jesus Christ on the cross, and second is His perfect righteousness imputed to the believer at the point of salvation. The result, then, is that man is “declared” righteous; he is not made righteous.

Remember, every believer is born condemned in three categories. First of all he has the sin nature, second he has Adam’s original sin imputed to that sin nature (spiritual death), and third he then commits personal sins. At the instant we are born we have a sin nature because that is transmitted genetically. To that sin nature is imputed Adam’s original sin. As a result of that we are born physically alive but spiritually dead, and we will commit personal sins. But we are “sinners” because we are born with a sin nature that has Adam’s original sin imputed to us, not because we commit personal sins.

We sin because we are “sinners”; we are not sinners because we commit personal sins. That is a very important distinction to understand. By nature we are sinners before we ever commit our first personal sin.

Man is **condemned because of his relationship to Adam**, not because of personal sins. That is one of the most difficult things for a lot of people to understand. You sin because you have a sin nature; you sin because you are a sinner. You are not a sinner because you sin; **you were condemned because of your possession of the sin nature and the imputation of Adam’s original sin**, not because of anything that you did. This goes back to an ancient heresy called Pelagianism which plagued the early church.

Pelagius taught that every person was born in the same state that Adam was created in - with a “clean slate”; untested righteousness; therefore, he argued, we are condemned because of the decisions we make. Wrong. That has been clearly recognized as heresy since the fifth century AD.

The Roman Catholic Church’s system is based on original sin being removed (forgiven) at baptism, so at that point you have a “clean slate” and have entered into what they say is “the one true church instituted by Christ”.

However, once you begin committing personal sins (Venial sin=purgatory and Mortal sin=hell), then you're under obligation to confess to a priest these personal sins and how many times you committed since your last "confession". This is built into the structure of a church that misinterprets Matt.16:19 to say, "I give you (RCC) the keys to the kingdom. Whose sins you shall forgive they are forgiven; whose sins you shall retain, they are retained".... evidence of the power that is present in that church.

Here's the situation: Mankind, from Adam's original sin, is condemned and can have no relationship with the Creator. We are cut off from God, we are going to die, and there is no forgiveness.



Except for the promise of the "seed of the woman" in Gen 3:15, there is no salvation, forgiveness, or reconnection with the One who created us. That's how Old Testament saints were "saved"; belief in that promise – that God would some day send a "savior" who would crush the head of the serpent and provide forgiveness of sin and reconcile mankind to their Creator once again. That is why the Gospel is the "good news" about Jesus Christ and His Cross-work and Resurrection.

Penalty of Adam's original sin



The penalty of Adam's sin and guilt:

The penalty for Adam's disobedience, as "head" of the human race, was immediate spiritual death (separation or disconnect from God) along with the pronouncement that Adam would physically die, i.e. return to the earth from which he came. Therefore spiritual death/physical death is the penalty handed down for all of mankind. This is the pronouncement of God's judgment referred to in Romans 5:12 because of Adam's federal headship. Adam represented all of us because he was the first and from whom all of man-kind's DNA would come, and in the sense that we were seen "in Adam", we all sinned.

Charles Hodge calls it "judicial abandonment", others call it "imputed sin". John Calvin in his Institutes of the Christian Religion writes, "... the Apostle (Paul) most distinctly testifies, that 'death passed upon all men, for that all have sinned,' (Rom. 5:12); that is, are involved in original sin, and polluted by its stain. Hence, even infants bringing their condemnation with them from their mother's womb, suffer not for another's, but for their own defect. For although they have not yet produced the fruits of their own unrighteousness, they have the seed implanted in them."

The two aspects of spiritual death

Total depravity:

Man is not as bad as he could be.
Man still has conscience and good qualities.
Man is capable of every sin.
Man is devoid of love and obedience to God.
Man is enslaved to sin.
Man is dead in his trespasses and sin.
(Jn. 5:42; 8:34; Rom. 7:23; Eph. 2:1; 4:18)

Total inability:

Man cannot bring his life into complete conformity to God's law.
He cannot change his fundamental preference for sin.
Man, in his fallen state, is unable to respond to God.
He cannot do any act that will commend him to God.
(Jn. 6:44; Rom. 7:18; 8:7; 1 Cor. 2:14)

From Arnold Fruchtenbaum

Arnold Fruchtenbaum explains spiritual death like this: "There are two aspects of spiritual death: total depravity and total inability.

Total depravity - what it is not and what it is.

Negatively, total depravity does not mean that man is as bad as he could be; he could be even worse. Total depravity does not mean that man is destitute of conscience or void of all good qualities. It does not mean that man engages in every sin, nor does it mean that he can do no good.

Positively, total depravity means that man is capable of every sin. While man is not guilty of every sin, the point of total depravity is that sin extends to every part of man. Total depravity means that man is enslaved to sin, and that man is dead in his trespasses and sin. Sin has touched every part of his being (Jn. 5:42; 8:34; Rom. 7:23; Eph. 2:1; 4:18).

Total inability - Man no longer has the power of contrary choice; he is still able to choose, but only in accordance with his nature, which is enslaved to sin. He is dead in trespasses and sin (Eph. 2:1). So total inability means that the sinner cannot, by a single act or volition, bring his character and life into complete conformity to God's law. He cannot change his fundamental preference for sin in favor of the love of God. Man, in his natural, fallen state, is unable to respond to God, nor can he do any act that will commend him to God (Jn. 6:44; Rom. 7:18; 8:7; 1 Cor. 2:14)."

So, now we understand man's desperate state. He can do absolutely nothing to restore the relationship with his Creator and is condemned to the Lake of Fire.

Man can do nothing, but God had a plan to "save" mankind as we see in John 3:16-17, "For God so loved the world (or, loved in this manner) that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved."

- **Justification is a gift of God.**

Romans 3:24

"..being justified as a gift by His grace through the redemption which is in Christ Jesus...."

Ephesians 2:8-9

"For by grace you have been saved through faith; and that¹ not of yourselves, it is the gift of God; not as a result of works, that no one should boast."

¹ "that" refers to grace, saved, and faith - (all the gift of God)!

Romans 5:1

"Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ....."

- **Justification is appropriated through faith.**

Romans 5:1

"Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ..."

Galatians 3:24

"Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

- **Justification is possible through the blood of Christ.**

Romans 5:9

"Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him."

- **Justification is apart from the law.**

Romans 3:20

“...because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.”

Galatians 2:16

“..nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.”

Romans 3:28

“For we maintain that a man is justified by faith apart from works of the Law.”

Galatians 3:11 Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."

Romans 4:2-3

“For if Abraham was justified by works, he has something to boast about; but not before God. For what does the Scripture say? ‘AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.’”

Romans 4:5

“But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness....”

Just as God imputed Adam's sin to the human race with the effect that all men are considered sinners by God, in the same manner, God declares the believer righteous in His sight by the merits of Christ's finished work on the cross. By the fact that the believer is, through the baptism of the Holy Spirit, “in Christ” - a member in His body (1 Cor. 12:13); a branch in the True Vine (John 15:1, 5), WE ARE IDENTIFIED WITH CHRIST! God loves us as He loves His own Son (John 17:23). He accepts the believer as He accepts His own Son (Eph 1:6; 1 Pet 2:5). And we are grateful that God justifies the ungodly!

There is a point in life where a “drawn” person stands naked before God - knowing that he/she could never be pleasing to Him, and places their trust in Christ's work alone for their salvation.

Their “faith” doesn’t save them. They believe what the Bible has revealed. This is done by the gift of grace alone, by faith alone, in Christ alone.

Sanctification by Faith

Now that I am a believer, now that I have eternal life, what do I do? The scripture is very clear. In fact, much of the scripture is addressed, not to people to get them saved, but to believers to teach them how to think like God; how to understand God’s plan and purposes for their lives so that they can go through God’s training program in preparation for our future ministry during the millennial kingdom as we reign as kings and priests with the Lord Jesus Christ, and from there on into eternity. So the first question we have to address is, OK, if I get saved, what happens if I sin? What do I do? What happens next? This has been a perennial problem for pastors, theologians and Christians to deal with over the years. What happens when I sin? Do I lose my salvation? Do I have to go through some kind of penance in order to get right with God? Do I have to say some special kind of prayer, or go to the priest, or just what do I do to deal with any kind of sin in my life? (This is where the confusion begins for the untrained average Christian as we will see in just a little while).

But scripture is very clear. Jesus Christ paid the penalty for all of our sin on the cross. Therefore, you cannot commit any sin after salvation (or before, for that matter) that has not already been taken care of on the cross. However, when we do sin after salvation, it does have an impact on our ongoing relationship with God. At salvation we are regenerate - we are “born again”. We receive new life in Christ. We are now “spiritually alive” and clothed in His Righteousness. We are adopted into God’s family, we are now His children. As members of the family, we cannot be kicked out of the family. But just as we as children at times disobeyed our parents; that disobedience created a barrier in our relationship with our parents, the same thing happens in our relationship with God. When we sin there is a breach of our fellowship with God. Because we are indwelt with the Holy Spirit, and from the instant of salvation God the Holy Spirit is working to mature us, to sanctify us, the scripture says, to bring us to spiritual maturity, there is also an impact on that ministry of God the Holy Spirit. That’s the reason for 1 John 1:9 – where we confess, and are restored to fellowship with God.

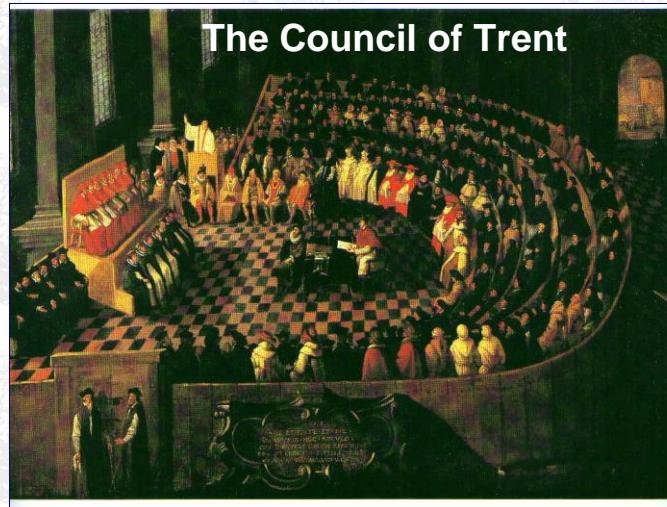
But let me express a few thoughts about the baby Christian. 1 Peter 2:2 tells us,

“...like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation...”. The command is ‘desire’. We are to desire the milk of the word like a newborn babe.

Just as a new born baby that gets hungry makes its will known by screams and cries for food, so there begins to be a “hunger and thirst” for more meaning, more instruction about what this “new birth” is; what this being “born again” means.

And here, it seems to me, that the problems and confusion begin.

The Roman Catholic Church Viewpoint



The Roman Catholic Church has made its position clear at the Council of Trent (1545AD – 1547AD), in Session VI - conducted on the thirteenth day of January, 1547 under Pope Paul III

- CANONS CONCERNING JUSTIFICATION

Canon 9. If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema. (let him be damned)

Man needs to cooperate in the attainment of his salvation.

Canon 15. If anyone says that a man who is born again and justified is bound ex fide to believe that he is certainly in the number of the predestined, let him be anathema. (let him be damned)
No man can have assurance of salvation.

Canon 24. If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, let him be anathema. (let him be damned)
Justification is obtained and increased by good works.

There are more, but these give you the flavor of how they felt about the Reformation movement.

Bottom line: Justification is a lifetime “process” with man cooperating by doing good works, without assurance of salvation (going to heaven). It is God working through human experience to “justify” you. In other words, you are justified by God’s work of grace in you.

Protestant Viewpoint

Protestants, on the other hand, have come to a peculiar place in the last 500 years – one of trying to answer the questions: Can I be “saved” and not go to heaven? Can I persevere until the end? Am I really saved? If I’m saved, why do I have such a problem with sin in my life? What is “saving” faith?

These questions and doubts come from a variety of areas of poorly taught doctrine. To begin with, the proliferation of so called “seminaries” are either teaching a multitude of non biblical studies to a multitude of empty minded students who are there for a variety of reasons; or it may be a denominational seminary teaching their denominational beliefs – which have, over the past 500 years, been heavily influenced and modified by the culture of the world through Psychology, Sociology, Science, and the Postmodern philosophy of life. But they won’t be teaching the Bible line by line, verse by verse, or a Biblical Framework from which to understand the overview of Scripture. Once the teachers of teachers (seminary professors) deny the inerrancy of the Bible or make it out be a human book or get away from the literal (normal),

grammatical / historical hermeneutic, then the door is open to any and all interpretations of scripture; calling everything into question from a human point of view, which will lead to an arrogant human desire to “experience” God and the desire to have God “reveal” things to you, speak to you, and the mystical feelings that accompany such an “encounter”. So, is it any wonder that many pastors and teachers are ill prepared to teach Biblical Truth? If we don’t understand the doctrine of Justification by Faith, we will be open to every wind of false doctrine and teaching, and confusion will cloud our decision making and our discernment.

At issue is the very meaning of the gospel and what a person must do to be saved. It is no longer a Protestant vs. Roman Catholic issue. The Protestants are moving back to Rome!

The confusion is seen in many strains of Protestantism.

The 2nd and 3rd generation reformers took John Calvin’s teachings and developed a closed “system” of theology – and the system became known as “Calvinism” which formed itself around the acronym TULIP:

T otal depravity
U nconditional election
L imited atonement
I rresistible grace
P erseverance of the saints

This “Perseverance of the saints” is the fifth and final factor of the five points of Calvinism. It should be observed that perseverance of the saints is logically connected with the preceding points. If man is totally depraved then he cannot respond to God; God must unconditionally elect man to salvation. For those who are elected, Christ has died to secure their salvation. God then irresistibly draws them to effect their salvation but also keeps them secure in that salvation to the end.¹

The doctrine of perseverance has often been expressed “once saved, always saved.” Concisely defined, the perseverance of the saints means that believers

¹ Enns, P. P. (1997). *The Moody handbook of theology* (484). Chicago, Ill.: Moody Press.

"will persevere in trusting Christ as their Savior....Thus they will always be saved."²⁷

However today this fifth point, "perseverance of the saints", logically connected with the preceding points can be reasoned in the reverse sense, that is, if the saint does not persevere to the end of his life, he was not one of the "elect" and is therefore lost. This is a confusion and sad result of this manufactured "closed" system.

Maintaining the purity of the gospel.

The importance of maintaining the purity of the gospel is an issue of utmost importance. When Paul corrected the Galatians he wrote:

"I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different (another of a different kind of) gospel; which is really not another (of the same kind), only there are some who are disturbing you, and want to distort the gospel of Christ. But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed." (Gal.1:6–8)

John MacArthur



[Lordship Salvation](#)

John MacArthur believes that he is
99% sure of his salvation.

More recent example: Works as Evidence of Salvation (Lordship).

John MacArthur wrote in his book, *The Gospel According to Jesus*,

²⁷ Palmer, *Five Points of Calvinism*, p. 68.

“The gospel in vogue today holds forth a false hope to sinners. It promises them they can have eternal life yet continue to live in rebellion against God. Indeed, it encourages people to claim Jesus as Savior yet defer until later the commitment to obey Him as Lord. It promises salvation from hell but not necessarily freedom from iniquity. . . By separating faith from faithfulness, it leaves the impression that intellectual assent is as valid as wholehearted obedience to the truth. Thus the good news of Christ has given way to the bad news of an insidious easy believism that makes no moral demands on the lives of sinners. It is not the same message Jesus proclaimed.”

Zane Hodges responds on our “free grace” behalf..

The Free Grace position is articulated by Zane Hodges in his book *Absolutely Free*. Hodges believes that those preaching a Lordship salvation have also changed the Gospel: “Instead of promoting holiness, the doctrine of lordship salvation destroys the very foundation on which true holiness must be built. By returning to the principles of the law, it has forfeited the spiritual power of grace. It may even be said that Lordship salvation throws a veil of obscurity over the entire New Testament revelation. In the process, the marvelous truth of justification by faith, apart from works, recedes into shadows not unlike those which darkened the days before the Reformation. What replaces this doctrine is a kind of faith/works synthesis which differs only insignificantly from official Roman Catholic dogma.”

This same idea was reiterated by Dr. Earl Radmacher, President of Western Conservative Baptist Seminary, when he said, “The lordship salvation position is not a return to Wittenburg (where Luther began the Reformation) but to Rome.”

If MacArthur is correct, Luther and the entire Protestant Reformation are wrong.

An Evaluation (From Dr. Robert Dean)

This statement by MacArthur raises three important points.

First, he seems to put Hodges and many Dallas Theological Seminary professors in the camp of those who preach a superficial beliefism that denies the need for obedience and holiness as demands for the believer. Two groups exist, the Free Grace group and those who present the gospel as if all that is required is to pray the sinner’s prayer or simply recite a pat phrase. This latter treats the prayer of salvation as if it were simply a magic formula. Yet,

prayer is not necessary if the Scripture simply says believe. The Omniscient God who looks on the heart, knows who does and who does not believe in the Lord Jesus Christ as the One who died as a substitute for their sins. To include Hodges and the others in the latter does them a great disservice. They clearly affirm that trusting Christ is more than simply vocalizing a set of words. They would agree with MacArthur, as he writes:

“Contemporary Christians have been conditioned to believe that because they recited a prayer, signed on a dotted line, walked an aisle, spoke in tongues, were slain in the spirit, or had some other experience, they are saved and should never question their salvation” (*The Gospel according to Jesus*)
MacArthur does the evangelical community a great harm by failing to distinguish these two positions.

Second, this statement reflects what seems to be a major error throughout MacArthur's discussion. He fails to distinguish between demands placed upon unbelievers to come to salvation, entering the family of God, and demands placed upon believers as responsible family members. **This is a confusion of salvation issues with Christian life issues i.e. Justification and Sanctification.**

Third, MacArthur implies that those in the Free Grace camp are encouraging new converts to continue in their sin and do not press upon them the commands of Scripture to pursue holiness. As the statement from Hodges reveals, he, too, is concerned about believer's living holy lives, so again MacArthur misrepresents his opponent's views. I would agree with the assessment of Hodges and others. As just stated, it seems that at critical points MacArthur too closely identifies salvation and sanctification doctrine. **This is the essential error of Roman Catholic theology and ultimately leads to a works based salvation.**

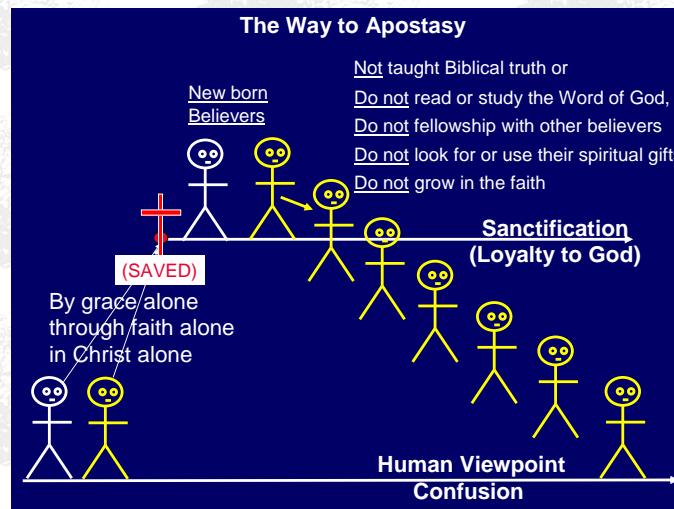
Grace advocates suggest saving faith is not a unique type of faith, but is saving because its object is the promise of God that Christ paid for our sins in full and that He is the only way to salvation. Thus if one believes that Jesus Christ died as a substitute for one's sins, was buried and rose again on the third day (1

Cor. 14:3–4), that is sufficient; to add commitment, submission to Christ's authority, yielding to Christ's authority or anything else is to add “works” to the gospel. . (End of Dr. Dean's evaluation)

I am certainly in agreement with the previous discussion. Christ is already Lord of the Universe. By asking you to make Him Lord over every area of your life, is redundant and pulls you into an introverted position that is more Roman Catholic subjectiveness than Reformation objectiveness in Christ. And, in our study of Biblical history, a simple test is to ask the question, “which came first - the Exodus or Mt Sinai?” God brought out a “saved” people and, only after that, brought them to Mt. Sinai to explain the things He wanted them to do and not do. That is the picture of Justification and then Sanctification.

Unfortunately, I don't think people have a very clear understanding of the difference, or relationship, between Justification by Faith salvation and experiential Sanctification, i.e. being saved and growing up in the family of God.

Take a look at this picture:



Here we have depicted two unsaved individuals. They come to a point that they believe in the substitutionary death of Christ on the cross for their sins, that He was buried, and rose again - and become “saved”. Now they are new born believers – new creatures “in Christ”, spiritually alive. However, look what happens in this apostate age:

If the new born believers are:

Not taught Biblical truth (can't find a good Bible Church) or

Do not read or study the Word of God,

Do not fellowship with other believers,

Do not look for or use their spiritual gifts, they

Do not grow in the faith,

and have the unhappy situation of having "life" with little or no growth, and much confusion. They are subject to Paul's warning in Col 8:2 "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ." The people of these generations will not know how to pass on the fundamental Biblical truths found in Genesis chapter 1 through chapter 9 in order to develop generational loyalty to God through their children.

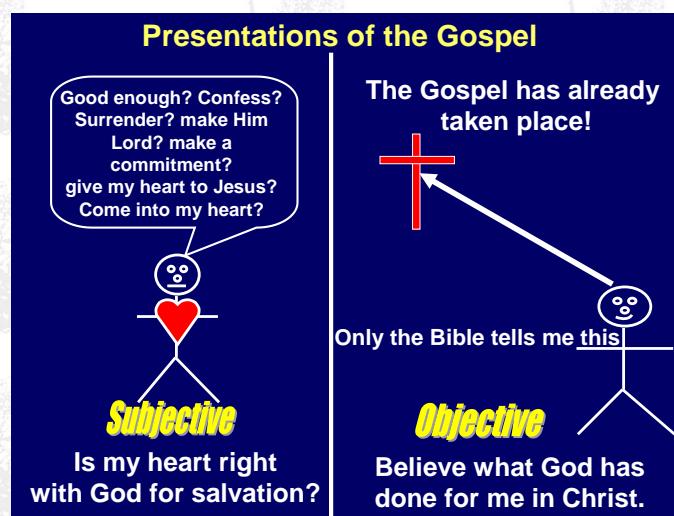
The sad truth is that there are a lot of spiritual babies in the Church. It is bothersome to hear a person whose defense against learning is, "I don't care if I live in a closet in heaven and sweep the streets - I'm saved." How do these people learn loyalty to God as children in His Family?

How did things get so out of whack?

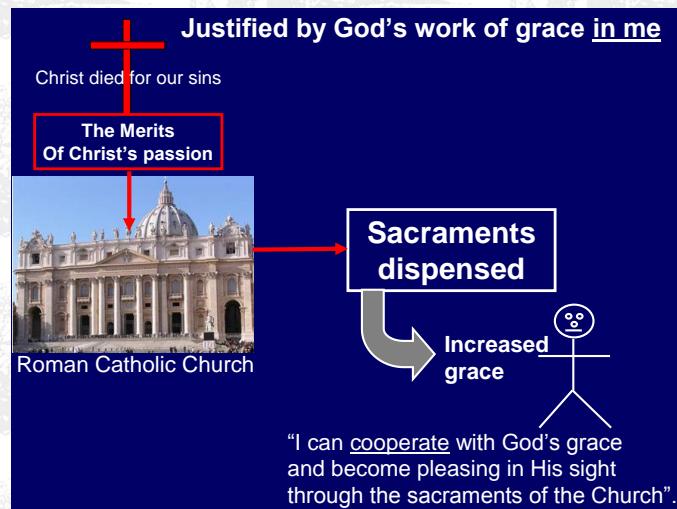
There have always been legalists: those wanting to place themselves between God and man as judges of behavior with regard to justification (salvation).

Are you saved? Show me your works.

The real difference between Rome and the Reformation was in fundamental emphasis.

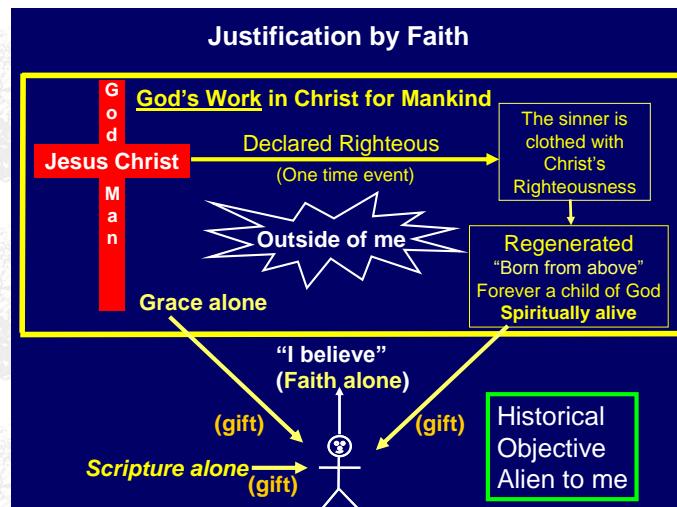


The real difference between Rome and the Reformation was in fundamental emphasis, internal or external; subjective or objective; in you, or in Christ.



Romanism is essentially **subjective** - man centered, experience centered. You are justified by God's work of grace in you.

Christ's merits are placed in the Roman Catholic Church, which dispenses them through the Sacraments. Your faithfulness to this church is your "security".



The Reformation faith is **objective** - it is Christ-centered.

You are justified by God's work of grace in Christ.

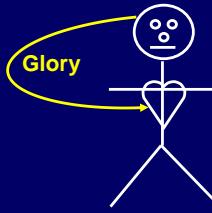
Your "security" is in Christ and His finished work on the Cross.

Let's look at it from another point of view, with the theme of **who gets the glory**.

Roman Catholic confusion

Romanism is essentially **subjective** – man centered, experience centered. You are justified by God's work of grace in you.

Who gets the glory?



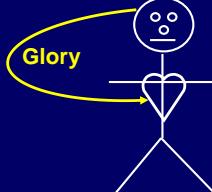
Romanism is essentially **subjective** – man centered, experience centered. You are justified by God's work of grace in you. Who gets the glory? Self.

Calvinistic confusion

Total depravity
Unconditional election
Limited atonement
Irresistible grace
Perseverance of the saints

If you don't "persevere" i.e. stop sinning after "conversion", you probably weren't "saved" to begin with.

Who gets the glory?



Calvinistic confusion - If you don't "persevere" i.e. stop sinning after "conversion", you probably weren't "saved" to begin with. Who gets the glory? Self.

Lordship confusion (Echoes of Calvinistic thought)

If you don't make Christ "Lord of your life", at all times, in all areas, you haven't really been saved!

Similar to:

(If you don't "persevere" i.e. stop sinning after "conversion", you weren't "saved" to begin with.)

Who gets the glory?

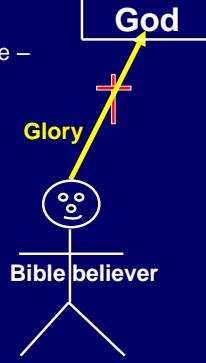


Lordship confusion - If you don't make Christ "Lord of your life", at all times, in all areas, you haven't really been saved! Who gets the glory? Self.

Biblical View (Trust Without Confusion)

The Reformation faith is objective – it is Christ-centered.
You are justified by God's work of grace in Christ.

Who gets the glory?



The Reformation faith is objective – it is Christ-centered.
You are justified by God's work of grace in Christ. Who gets the glory? God.

The focal point of Catholic Theology is God's work of grace within human experience. This, of course, is why it can appeal to many people of many religions. This is the thrust of the Ecumenical movement - finding those things that people have in common experientially. This is where a lot of "Protestants" are heading for. They just don't know it yet.

**In essence, Rome says, "look inward to yourself";
Biblical truth says, "look outward to Christ".**

Biblical truths to remember:

All sins were forgiven at the cross (2000 years ago); sin is not forgiven at the time you believe the gospel.

The question is: if all sins were forgiven at the cross, why aren't all men "saved"?

1. Man still has only his relative righteousness (his morally good deeds) which won't get him to heaven,
2. He is still spiritually dead (Adam's sin imputed to us).

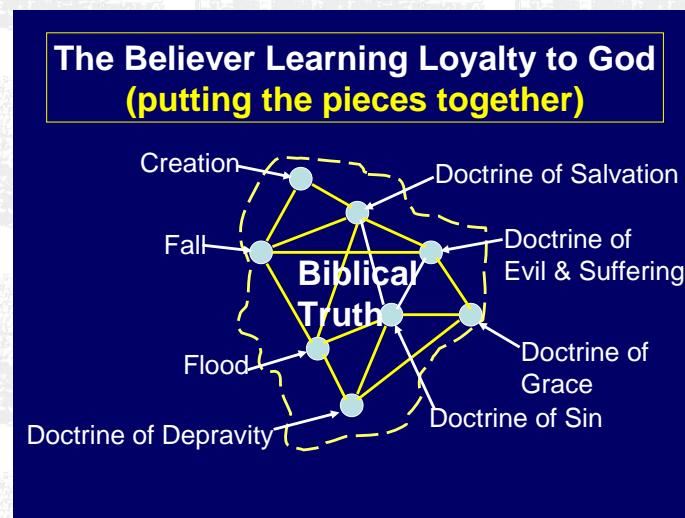
At the moment we place our trust in the Cross-work of Christ alone for our salvation:

1. We are "declared" righteous; Christ's Righteousness is imputed to us (credited to us).
2. We are "born again", i.e. made spiritually alive.

That's why we can say, sin isn't the issue, Jesus Christ is the issue. Justification must precede both regeneration and sanctification.

Learning loyalty in the Sanctification Process.

The strategy of response to the enemies of sanctification (the World, the Flesh, and the Devil) is not primarily to defeat the enemies, but to carry out the program of our Father. The strategy, therefore, is an indirect one: not directly attacking the enemy, but pursuing the will of God and loyalty to Him that results in victory over the enemy.



Romans 12:2a reads, “And do not be conformed to this world, but be transformed by the renewing of your mind...”

The spiritual warfare and spiritual battle for the believer takes place in his mind. It is a battle for what “controls” his mind. That is why we must renovate our thinking. The believer has a battle going on inside him between the new nature and the old nature but what gives the believer victory is when he comes to the realization that the battle is between the Holy Spirit and the sin nature and that the solution lies in allowing the Holy Spirit to do His work (walking by means of the Holy Spirit). The Holy Spirit uses Scripture and the principles coming from it to teach and guide the Believer in decision making and discernments as he grows in the spiritual life.

As we go through day-to-day life, we are often disobedient. We are often self absorbed. We are often operating on our sin nature. At those times we are not living as one who is set apart to God. We are living on the basis of our own lusts and our own sin nature and we have to learn to say “no” to the sin nature and “yes” to the Word of God. That is a process of spiritual growth that we refer to as experiential sanctification where we’re learning to live in the service of God experientially through the application of the Word of God. God has given us everything related to life and godliness. We have the indwelling of God the Holy Spirit. We’re empowered by the Holy Spirit. We have the completed the canon of Scripture. All these things are ours positionally in Christ. But they only become ours experientially as we learn the Word and then as we apply it on a day-to-day basis thus learning loyalty to God.

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