

LIBERTY UNIVERSITY BAPTIST THEOLOGICAL SEMINARY

JUSTIFICATION AND SANCTIFICATION IN THE SOUTHERN BAPTIST CHURCH
IN WEST VIRGINIA; IMPLICATIONS IN WORSHIP AND PRACTICE OF FAITH.

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By

Todd E. Hill

Lynchburg, Virginia

LIBERTY UNIVERSITY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

GRADE

MENTOR

Dr. Charlie Davidson
Director, Doctor of Ministry Program
Associate Professor of Chaplaincy

READER

Dr. David Hirschman
Acting Dean
Assistant Professor of Religion

ABSTRACT

JUSTIFICATION AND SANCTIFICATION IN THE SOUTHERN BAPTIST CHURCH IN WEST VIRGINIA; IMPLICATIONS IN WORSHIP AND PRACTICE OF FAITH.

Todd E. Hill

Liberty Baptist Theological Seminary

Mentor: Dr. Charlie Davidson

The purpose of this project is to investigate the doctrines of justification and progressive sanctification and its implications in the Southern Baptist Churches in West Virginia. In the Southern Baptist Churches in West Virginia, there seems to be much confusion concerning the subject of justification and sanctification in the life of the believer. This confusion appears to grow out of a misunderstanding of sanctification and its relationship to justification from the error of Roman Catholic doctrine of blending justification and sanctification. The result of this study will expose the disparity of understanding concerning these doctrines and produce a teaching resource for a deeper understanding and stronger walk of faith in the church.

Through an online survey of church leadership and the survey of theological studies, the various understandings to be presented are analyzed, compared and evaluated, on the basis of the relationship of justification and sanctification.

Abstract length: 146 Words

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CHAPTER ONE

INTRODUCTION

In the vast beauty of the mountains and across the state of West Virginia, there is great confusion in thought among the Southern Baptist pastors of West Virginia regarding the theological thought of justification and sanctification. It appears to this writer that many Southern Baptists in West Virginia are embracing, to differing degrees, a non-classical Protestant understanding of the doctrine of sanctification and its relationship to the doctrine of justification. The end result is problems expressed in the error filled views of perfectionism, the infusion of righteousness, and wrong understandings of the nature of the Christian. This has led some to deny the principle of sin within the believer and even to rationalize sin with a practical license to sin more by counting it less.

This was made very evident one day as this writer sat in the living room of a man who claimed to be a Christian. His life and lifestyle showed no evidence of a true walk with Jesus, it was a life filled with open sin and a total disregard for the church. When I inquired about his spiritual condition, he responded by telling me that he was ok with Jesus, he was just one of those “carnal” Christians.

Imprecise theology has led to spurious teaching and practice among many Southern Baptists in West Virginia. There is a need to understand the doctrine of justification and sanctification in its theological context and to correct the doctrinal imprecision which has worked its way into the Southern Baptist church of West Virginia.

Statement of Problem

In the life of the Southern Baptist Church in West Virginia there seems to be a great deal of misinformation concerning the subject of justification and sanctification in the life of the believer. Through personal conversations with fellow pastors, this confusion appears to grow out of a misunderstanding of sanctification and its relationship to justification. All the current thought and distinctive movements of theological thought at all levels, are influenced by the Roman Catholic error of blending, in various degrees, the doctrines of justification and sanctification. Many, in differing degrees, are embracing a non-classical Protestant understandings of the doctrine of sanctification and its relationship to the doctrine of justification. These non-classical Protestant understandings are demonstrating a lack of commitment to the classical Protestant view of justification and sanctification as opposed to a Roman Catholic perception. Some of the teachings being applied are perfectionism, and wrong understandings of the nature of the Christian. The fallacy of this kind of thinking is address by John MacArthur.

Ironic as it may seem, however, it is equally dangerous – or surely even more so – to think spiritual perfectionism is something attainable by Christians in this lifetime. Church history is littered with examples of sects and factions who taught various versions of Christian perfectionism. Nearly all these groups have either made utter shipwreck of the faith or been forced to modify their perfectionism to accommodate human imperfection.¹

This has led some to deny the principle of sin within the believer and even to accept a practical license to sin by considering one's sinful conduct as righteousness.

¹ John Macarthur, *The Vanishing Conscience* (Dallas, TX: Word Publishing, 1994), 126-127.

Special Terminology

Below is a list of terms used throughout the paper that is not found in the normal dictionary. These are given to assist the reader in the reading and the understanding the topic.

Amillennialism – A view of eschatology that teaches that the 1,000-year period reign of Christ after His return should be taken metaphorically²

Baptistic – A term that refers to Baptist thinking or theology.

Dispensationalism – This is the view that God deals with mankind through “well-defined time-periods.”³

Erasmian – The teaching and theology of Desiderius Erasmus.⁴

Hamaritology – The theological study of the subject and topic of sin in scripture.

Neonomianism - A form of legalism.

Pelagianism – The teaching of an ascetic movement in the church in the Fifth Century which Pelagius is commonly regarded as the founder and promoter.⁵

Positionally – An adverb that speaks of that state of being in a particular standing.

Premillennialism – This is a teaching of eschatology that holds that Christ will return to inaugurate a thousand year reign upon His return.⁶

² Abner Chou, “Millennium,” ed. John D. Barry and Lazarus Wentz, *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2012).

³ Sinclair B. Ferguson, David F. Wright, and J.I. Packer, eds., *New Dictionary of Theology* (Leicester, ENGLAND: Inter-varsity Press, 1988), 200.

⁴ Ibid, 226.

⁵ Ibid, 499.

Sinlessness – A term describing the state of being without sin.

Yieldedness – A term describing the state of yielding, the willingness of yielding or giving.

The Theoretical Basis for the Project

The theoretical basis for this project is scripture and the great truth of our salvation revealed in the atoning work of our Lord and Savior Jesus Christ. A misunderstanding of justification and sanctification brings implications of diminishing the holiness of God and the practical walk of godliness for the Christian in everyday life. Imprecise theology leads to spurious teaching and practice. There is a need to understand the doctrines totally and the logical implications of the teachings. An examination is merited based upon the diverse understanding of sanctification and justification in the Southern Baptist Church in West Virginia. In order to accomplish this examination, it is necessary to survey selected viewpoints of sanctification and justification prior to American Christian history. It is also needful to survey various Baptist understandings in American Christian history. These essential surveys address the doctrines of justification and sanctification in detail. The attendant doctrines of justification and sanctification are identified and discussed in their relationship with the grace of God in salvation.

The purpose of this study is to understand and evaluate selected Southern Baptist teachings of the doctrine of Sanctification in its relationship with Justification and their attendant doctrines. This analysis and evaluation is based on the classical Protestant formulation of these truths. Therefore, it is necessary to understand the classical Protestant formulation as proclaimed and maintained from the Reformation to the present. It is also necessary to perceive its

⁶ Abner Chou, *The Lexham Bible Dictionary*.

distinctiveness from Roman Catholicism. Therefore, an understanding must be grasped of the Scholastic and Tridentine formulation of justification, sanctification, and their attendant doctrines. The direct influences and applications in the Southern Baptist Church in West Virginia will be stated.

The Statement of Limitations

This project will be limited to the understanding of sanctification and justification as taught by Southern Baptist Churches in West Virginia. Using Baptist theologies and the Baptist Faith and Message as the foundation of teaching, the writer will seek to present an understanding of sanctification and justification as present in scripture, history, and theological writings. This project is limited to only the views of sanctification and justification presented historically and to that which the writer, a Southern Baptist Pastor in West Virginia, has been exposed to in personal conversations with other Southern Baptist pastors in the West Virginia Convention of Southern Baptists.

The Statement of Methodology

Four major contemporary understandings of Justification and Progressive Sanctification among Southern Baptists are examined in this project. The four views are: the dispensational view, the deeper life view, the potential perfectionism view, and the classical view. These are the four most common views encountered by the writer in the Southern Baptist Churches of West Virginia. The type of research applied is an analysis of pertinent books and articles that provide significant data from the past and present convening the doctrines of justification, progressive sanctification, and their attendant doctrines. Consideration is given to individuals of a non-Southern Baptist background who have conclusively espoused justification and sanctification

views that have contributed to these contemporary understandings.

After addressing the classical Protestant formulation, the selected contemporary views of sanctification are examined. They are evaluated and discussed with the goal of right understanding and application.

This project is divided into five chapters. The Introduction is given in chapter one sharing the statement of the problem, statement of limitations, theoretical basis of the project, statement of methodology and a brief review of literature. In chapter two, Understanding the error: the Roman Catholic formulation of justification and sanctification is represented in order to give the reader a true understanding of the difference between it and the Protestant formulation and how this thought is reflected in the local Southern Baptist Church in West Virginia. Chapter three develops the classical Protestant formulation. This is achieved by the presentation of selected individuals in the Reformation. A discussion of the Baptist Faith and Message, the summary statement of belief by the Southern Baptist Convention, is included. A brief survey of three select historical Southern Baptist systematic theologies is given to demonstrate the shift of thought that occurred. This chapter concludes with a summary of the relationship of the concepts of infused and imputed righteousness. The primary purpose of these chapters rests in their showing a clear concept of justification and sanctification that can be referred to properly as the classical Protestant formulation.

To the same degree that the chapters two and three are foundational concerning a good understanding of classical justification and sanctification, the fourth chapter presents an understanding of justification and progressive sanctification in comparison. Four contemporary understandings of justification and sanctification are analyzed and compared with the classical Protestant understanding. In the fifth chapter, the results of the survey conducted from the

leadership of the local Southern Baptist Church in West Virginia is discussed. This project concludes with a personal reflection and summary of thought.

The Review of Literature

Books

*Justification and Sanctification*⁷. This work seeks to introduce the subject of justification and sanctification in three parts. It begins with an examination of the meaning of righteousness and holiness in the scriptures. It is not meant to be comprehensive in its approach, but to give the reader a position in which to evaluate the various doctrines of justification that have been a part of the Church over the centuries. The second part of the book gives a history of the doctrine of justification and sanctification in relation to the Protestant doctrine contrasted with the Roman Catholic expositions of the Council of Trent. The final part gives examples of some contemporary Protestant and Roman Catholic expositions of the doctrine. The goal of the author is to promote further study in both doctrines of justification and sanctification. It is an excellent work for getting a grasp of the subject from the Protestant viewpoint and the Catholic perspective.

Justification: Five Views.⁸ This one volume is essential in understanding the various views concerning justification. No single volume could possibly cover all Christian views of the doctrine of Justification. *This volume* courageously selects five contemporary views and helpfully presents and critiques them. Each view is expounded and defended by a leading proponent and then critiqued by other contributors. Michael S. Horton shares the Reformed

⁷ Peter Toon, *Justification and Sanctification* (London: Marshall, Morgan And Scott, 1983), 52-53.

⁸ James K. Beilby and Paul Rhodes Eddy, eds., *Justification: Five Views* (Downers Grove, IL: Intervarsity Press, 2011).

view. Michael F. Bird shares the Progressive Reformed View. James D.G. Dunn shares the New Perspective view. Veli-Matti Kakkainen shares the Deification View, and Gerald O'Collins, S.J., and Oliver P. Rafferty, S.J. share the Roman Catholic view. The book is divided into two sections; the first part shares the historical and contemporary debate. The second part shares the views. This is an excellent book to get a good understanding of the various views. The responses of each writer to the other is very valuable.

*Christian Spirituality: Five Views.*⁹ This book presents five views of sanctification from five well-informed and fully articulate scholars. This book is an excellent study, comparison, and critique of the Lutheran, Reformed, Wesleyan, Pentecostal, and Contemplative views on Sanctification. The Lutheran view is presented first by Gerhard O. Forde and follows the teachings of Lutheran tradition. The Reformed view follows with Sinclair B. Ferguson and the teachings from across the spectrum of the reformation is given. The Wesleyan view is present by Laurence W. Wood with an emphasis on the teachings of the Wesleyan theology. This is followed by the Pentecostal view by Russell P. Spittler and outlines the thought of the Pentecostal community. The book closes with the Baptist historian Glen Hinson presenting the Contemplative view. Again, like the previous work mentioned above, the responses of the writers to each other is priceless.

*Five Views of Sanctification.*¹⁰ This is an earlier work than the one mentioned above. It covers the Wesleyan Perspective, the Reformed Perspective, the Pentecostal Perspective, Keswick Perspective and the Augustinian – Dispensational Perspective. Meliven E. Dieter does

⁹ Donald L. Alexander, ed., *Christian Spirituality: Five Views of Sanctification* (Downers Grove, IL: Intervarsity Press, 1988).

¹⁰ Melvin E. Dieter et al, *Five Views on Sanctification*, ed. Stanley N. Gundry (Grand Rapids, MI: Zondervan, 1987).

an excellent job presenting the Wesleyan view. The famed Anthony A. Hoekema presents the Reformed view. The Pentecostal view is given by Stanley M. Horton. The very common Keswick view is presented by J. Roberston McQuilkin, and the foremost evangelical theologian, John F. Walvoord presents the Augustinian-Dispensational view. The responses of each of the writers to the each other's view of sanctification is priceless.

*Theology of the Reformers*¹¹ Dr. George develops a great introduction to the theology of the four most influential reformers during the Protestant Reformation. The first two chapters set the stage by giving a detailed description of the late Middle Ages. The third chapter is dedicated to the life and works of Martin Luther and catalogs his pursuit for the doctrine of grace. The next chapter sets forth the life and works of Huldrych Zwingli and gives an excellent summary. The fifth (and longest) chapter is on John Calvin. George spends time dealing with his Institutes of the Christian Religion but also delves further into the broad plethora of Calvin's writings. The sixth chapter gives a summation of Menno Simons and adds a new appreciation for this often misrepresented and underrated reformer. George concludes with a chapter on the relevancy of studying Reformation Theology. Each brief biography does a good job of capturing and summarizing the theology of each of the reformers.

*Faith Alone: The Evangelical Doctrine of Justification.*¹² The purpose of this book is an investigation of the difference between what evangelicals and Catholics believe about justification. It was published in 1995 in response to the ECT (Evangelicals and Catholics Together) document jointly released by some leading evangelicals and Catholics. The author notes that there was no reference to the central point of contention of the Reformation in this

¹¹ Timothy George, *Theology of the Reformers* (Nashville, TN: Broadman Press, 1988).

¹² R. C. Sproul, *Faith Alone: The Evangelical Doctrine of Justification* (Grand Rapids, MI: Baker Books, 1995).

document. R.C. Sproul wrote this book to contend that the evangelical doctrine of justification still matters, and is not secondary, but a central doctrine. In nine short chapters, along with notes and bibliography and indexes, the author summarizes and defends the doctrine of justification by faith. Chapter one: Light in Darkness, shares the history of the doctrinal dispute concerning justification and the definition of what an evangelical means. Chapter two: Evangelicals and Catholics: together or in dialogue? They share the points of discussion concerning this document. Chapter three: Watershed at Worms shares the history of Martin Luther and the doctrine of justification by faith. Chapter four: Justification and Faith, shared the essential truth of the reformation being that of Faith Alone. Chapter five: Imputed Righteousness: the Evangelical Doctrine, speaks to the forensic justification. Chapter six: Infused Righteousness, the Catholic Doctrine shares the Roman Catholic view of Justification. Chapter seven: Merit and Grace, share the truth that couples with the reformation of faith alone, and that of grace alone. In the history of Augustine and Pelagius controversy, the author shares the importance of this vital doctrine. In chapter eight: Faith and Works, the author contrasts the two different views of justification by faith in relation to works. And in the final chapter, the author shares the timeless truth of only one gospel.

*The Faith: What Christians believe, why they believe it, and why it matters.*¹³ The book is divided into two parts. Part One, “God and the Faith,” looks at the six major doctrines of the nature of God Himself. Part Two, “The Faith and Life,” continues on with the doctrines dealing with God’s relationship to His creation. The subjects covered are as follows: Chapter two “God Is” describes the existence of God (we have three choices - the belief in no God, the belief in an impersonal God, or the Universal Mind, or the belief in a personal God (the God of the Bible).

¹³ Charles W. Colson and Harold Fickett, *The Faith* (Grand Rapids, MI: Zondervan, 2008).

Chapter three “God Has Spoken” discusses the written Word, the canon of the Scriptures, the process of archeology, verifying textual integrity, and most important, it’s transforming power and the testimony of changed lives. Chapter four “Truth” takes on the challenge against the fact that there is an absolute truth and we can know it. Chapter five “What Went Right, What Went Wrong” is an excellent discussion on the existence and the problem of suffering and evil. Chapter six “The Invasion” covers the doctrines of the Incarnation (God becoming flesh), the Cross and atonement, and the bodily resurrection and ascension. Chapter seven “God Above, God Beside, God Within” is a superb discussion on the nature and the importance of the doctrine of the Trinity. In Part II, The Faith and Life Chapter 8 “Exchanging Identities” discuss what Christ did on the Cross to attain our salvation. Chapter nine “Reconciliation” covers both our reconciliation to God and to others. Chapter ten “The Church” is the community of the saints. In reviewing the last four chapters, Chapter eleven: “Be Holy - Transform the World” discusses the importance for believers to live lives worthy of our calling. In Chapter twelve “The Sanctity of Life,” Colson explains the Biblical pro-life position. Chapter thirteen: “Last things” is a discussion of the return of Christ and the End of History, and Chapter fourteen: “The Joy of Orthodoxy” is an inspiring discussion of how the true believer’s life is filled with excitement and joy. The final chapter, “The Great Proposal” wraps up all of the doctrines and concludes that “Christianity does not seek to impose, it proposes. The Gospel is the Great Proposal...All are welcome and it’s never too late.” This book is a good believer’s and unbeliever’s guide to understanding the basics of the Faith.

*The Vanishing Conscience.*¹⁴ As with all of John MacArthur’s works this book does an excellent job of laying out the problem and then providing biblical solutions to solve it. The

¹⁴ John Macarthur, *The Vanishing Conscience* (Dallas, TX: Word Publishing, 1994).

author's purpose in writing this book was to address how the Church and individual Christians both view and deal with sin, and then to look at how the maintenance of a good conscience can help the Church of Christ have a greater influence in the world. The Church should be salt and light but its purpose and commission is to proclaim the gospel, God's message of salvation. In Chapters two and three, what the conscience is and how it functions is an invaluable part of the book. A weak and seared and healthy (or strong) conscience are very clearly distinguished. Chapters five through ten are concerned with various aspects of sanctification. Chapter six is one most valuable chapters for this reviewer. It deals with the teaching of Perfectionism. MacArthur does a wonderful job of outlining the falsehoods and pitfalls of such teaching. Other areas that are addressed are: Temptation (Chapter eight), Mortification of sin (Chapter seven) and keeping the mind pure (Chapter nine). There is an abundance of practical help to enable Christians to live a more godly life. There are relatively few books in our day that deal with the conscience specifically and this elevates the importance of Pastor John MacArthur's valuable contribution on this subject.

*Perfectionism.*¹⁵ There is no greater work on the doctrine and teaching of perfectionism than this work. This book contains a description of the history and development of the false doctrine of 'present sinless perfectionism', which did not become a widely accepted dogma until the early 1800's. It still exists in various forms today. People and places will be named, those of Europe and here in America. He dwelt especially on the prominent teachings of Charles Finney. Though the work was written over a century ago, he was also a good writer, lively, and will hold your attention. The subject is exhaustively presented and the corrections are stated clearly and directly.

¹⁵ Benjamin Breckinridge Warfield, *Perfectionism*, ed. Samuel G. Graig (Philadelphia, PA: The Presbyterian And Reformed Publishing Company, 1967).

*Theologians of the Baptist Tradition.*¹⁶ This book is a historical survey of Baptists, mainly from the standpoint of theology. Although this book does discuss history in general, it is much more concerned with the development of Baptist thought and literature over time as opposed to a specific lineage of Baptist people and places. Each of the theologian's theology is shared in brief and the particular points of each one is highlighted. The book is divided into many short chapters, covering a total of sixteen, with the earliest being John Gill to the latest being Millard Erickson. This work is very helpful in understanding and capturing the thought of the early Southern Baptist theologians like Boyce and Broadus. A good work that is very helpful and insightful.

*A History of the Christian Church.*¹⁷ This work is one of the classics of church history. In this writer's humble opinion it remains one of the best. This is one of the most comprehensive and thorough single volume works of Christian Church History that I have ever read. It was originally published in 1918 by Yale University's 'Titus Street Professor of Ecclesiastical History.' The book is nicely divided into seven (VII) periods. These seven periods are: Period 1 - The Beginnings to the Gnostic Crisis. This period covers the first two centuries of Christianity from Christ's time to the apologists ending in the second century. Period 2 - From the Gnostic Crisis to Constantine. This is one of the better sections or 'Periods' marking the growth of the Church, the formation of Catholicism, and the development of theology. Period 3 - The Imperial State Church. This section covers controversies that arose (Arianism, Pelagianism, etc.). It also covers the division which occurred between the East and the West, Augustine of Hippo, the

¹⁶ Timothy George and David S. Dockery, eds., *Theologians of the Baptist Traditions* (Nashville, TN: Broadman & Holman Publishers, 2001).

¹⁷ Williston Walker, *A History of the Christian Church*, 4th ed (New York, NY: Charles Scribner's Sons, 1985).

Growth of the Papacy, etc. Period 4 - The Middle Ages to the Close of the Investiture Controversy. This section covers the expansion of Christianity into Europe, The Greek Church, the Papacy and the Ottoman Empire, and much more. Period 5 - The Latter Medieval Ages. This is another excellent section covering the rise of Scholasticism and its thinkers (Anselm, Aquinas, etc.), the rise of Orders (Dominicans, Franciscans, etc.), the effects and theology of mysticism, Wycliffe and Hus, and into the Italian Renaissance. This section was extremely helpful formulating the thought of the Council of Trent and Thomas Aquinas concerning justification. Period 6 - The Reformation. This section covers every aspect of the Reformation from beginning to end in as much detail as can be allowed in about 150 pages. Period 7 - Modern Christianity. This section covers the end of the Middle Ages to the current day. Christianity in America, Britain, the rise of Protestantism, the Great Awakenings, Deism, Pietism, the Puritans, Colonial discoveries and the spread of Christianity to North America, etc. are all covered in this section. The bibliography is very helpful. Overall, this work is very well balanced, and very well written in such a short space. It covers nearly every detail from major to minor.

*The Christian Faith: A Systematic Theology for Pilgrims on the Way.*¹⁸ This work is not your usual systematic theology with chapters ending in "- ology" like Christology, Hamaritology, ecclesiology. Instead, Michael Horton means to tell a story because the doctrines of Scripture arise out of the drama of Scripture. Michael Horton tells the story of God, from beginning to end. After an opening section covering the presuppositions of theology called "Knowing God", Horton shapes his systematic theology in a more narrative-like fashion around the following chapters of history: 1. God Who Lives, 2. God Who Creates, 3. God Who Rescues, 4. God Who Reigns in Grace, and 5. God Who Reigns in Glory. The benefit of the approach is that The

¹⁸ Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids, MI: Zondervan, 2011).

Christian Faith doesn't read like your normal systematic theology. Instead, the very words that Horton uses to describe biblical doctrine and theology, words like "drama", "story", and "narrative," are also perfectly fitting words to describe Horton's book. He also includes a lot of the history of theology, and does so in an equally engaging way. Names like Augustine, Barth, Berkhof, and Schleiermacher need not necessitate a dull read, and Horton soundly makes this point. This work is good for defining and addressing the issues discussed in this project.

*Manual of Theology and Church Order.*¹⁹ Known as the first Baptist systematic theologian in America, John L. Dagg overcame extraordinary odds; limited education, near-blindness, physical disablement, to become a professor of theology and the president of Mercer University in Georgia. His magnum opus, the two-volume *Manual of Theology*, was highly influential and widely used as a textbook. The first volume is an in-depth treatise on Christian doctrine, the second, a treatise on Church Order. This wonderful work truly gives the reader insight to the thinking of early Baptist and the theological thought they employed. His teaching of sanctification and justification is priceless and weighty in its presentation. The two-volume work is a great help.

*Abstract of Systematic Theology.*²⁰ This systematic theology by the first president of the Southern Baptist Theological Seminary is well written and easy to follow. This work is great for those who want to know and understand the basics of Southern Baptist Theology. Boyce shares that he learned his trade at Old Princeton and indeed the spirit of Jonathan Edwards, A. A. Archibald and Charles Hodge are immediately seen. This work along with Dagg's "Manual of Theology," constitutes one of the two great works by Southern Baptist theologians in the

¹⁹ J. L. Dagg, *Manual of Theology and Church Order* (Harrisonburg, VA: Gano Books, 1982).

²⁰ James P. Boyce, *Abstract of Systematic Theology*, reprinted in 1987 (Escondido, CA: Dulk Christian Foundation, 1887).

Nineteenth Century. This is an eminently biblical and sound volume answering almost any question concerning theology the average Southern Baptist may have. This work is very helpful and insightful, especially concerning justification and sanctification.

*Systematic Theology.*²¹ The author, who was the President of Calvin Seminary and professor of Systematic Theology at the same time in the first half of the twentieth century, has given us a wonderful comprehensive yet brief account of Reformed theological thought in this volume. The subject is treated in the classical style, moving through the Doctrines of God, Man in Relation to God, the Person and Work of Christ, the Application of the Work of Redemption, the Church and the Means of Grace, and the Last Things. He is decidedly Calvinistic in his approach to soteriology, giving an excellent treatment of the classical Reformed view of the doctrines of grace. His chapters on the Atonement are among the best in Reformed theology; and his chapters on the respective parts of the Application of Redemption (regeneration, conversion, justification, sanctification, etc.) are immensely helpful. The study on justification and sanctification are very helpful. His doctrine of the Church is Presbyterian. The final section on Last Things gives a helpful overview of futurist eschatology, with Berkhof rejecting Premillennialism. His critique of Dispensationalism is insightful. This is an excellent work that was beneficial to this writer.

*Systematic Theology: An Introduction to Biblical Doctrine.*²² This is one of the best systematic theologies written in the 20th century. The author uses faithful exegesis of Scripture with simple, uncomplicated language and clear thinking. It combines theological insight, and

²¹ Louis Berkhof, *Systematic Theology*, repented and enlarged May 1986 (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 1939).

²² Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England: Inter-
 varsity Press, 1994).

practical application. This work is readable and informative. Every chapter starts with a question and ends with application questions and a hymn! The arrangement of topics is typical. Grudem covers the doctrine of God, man, Christ, salvation, church, and last things. The section on theology proper (the doctrine of God) is outstanding. Grudem's explanation of the Trinity is very helpful avoiding both Modalism and Arianism. His treatment of God's character and attributes is especially good, arguing strongly against the "open" view of God and process theology. The chapters on Creation and Providence are also very well done containing lengthy Scriptural arguments for his position. His soteriology is Reformed and not much different than Berkhof. He spends much time discussing the Holy Spirit and especially the church. His understanding of the nature of the church is excellent avoiding denominationalism. He is baptistic in polity, though not dogmatic on the issue. He believes that charismatic gifts are still current in the church today, but is wary of extremes. On last things, Grudem defends historic premillennialism and presents some thoughtful arguments to both amillennialism and dispensational pre-tribulation premillennialists. This is a good work that gives a perspective that this writer had not been exposed.

*Christian Theology.*²³ This large work is well done and a thorough thoughtful exposition and exploration of numerous subjects related to Christian belief. The author explores many perspectives on the many subjects it treats: theology and philosophy, scripture, methods, God, creation, humanity, sin, salvation, the church, end times and a lot of detailed issues on all of these. Erickson gives much food for thought, laying out several differing views from many thinkers past and present, and then respectfully landing on that which he believes to be most biblical. Erickson is very thorough in his treatment of the philosophical landscape, both in

²³ Millard J. Erickson, *Christian Theology*, 2nd ed (Grand Rapids, MI: Baker Books, 1998).

presenting crucial background information and in his use of philosophical materials in crafting his theology. This work is very helpful in addressing the current thought concerning justification and sanctification. It covers twelve sections.

Pamphlet

The Baptist Faith and Message: A Statement adopted by the Southern Baptist Convention June 14, 2000. This statement summarizes the basic doctrine that unites the Southern Baptist churches.²⁴

Journals

Sanctification and the New Perfectionism, by Tom J. Nettles. Mid America Theological Journal, Vol. 9, NO. 2. Fall, 1985.²⁵

In this article Dr. Nettles outlines the fallacy and error of the thought embracing Southern Baptists concerning the new perfectionism. He addresses the error of understanding of the doctrine of justification and its relation to the doctrine of sanctification.

Viewing justification through Calvin's eyes: An ecumenical experiment, by William M. Thompson. Theological Studies Vol. 57. Issue 3 (Sep 1996): 447.²⁶ Thompson discusses John Calvin's thoughts of justification as a guide toward rethinking the substance of the distinctive Reformation teaching. Calvin appeals to Scripture as the warrant for the distinction between justification and sanctification.

²⁴ *The Baptist Faith & Message: A Statement Adopted by the Southern Baptist Convention, June 14, 2000* (Nashville, TN: Lifeway Press, 2000).

²⁵ Tom J. Nettles, "Sanctification And The New Perfectionism," *Mid-America Theological Journal* 9, (1985, Fall): 69-78.

²⁶ William H. Thompson, "Viewing Justification Through Calvin's Eyes: An Ecumenical Experiment," *Theological Studies* 57, no. 3 (1996, September 1): 447.

Justification and Sanctification: Classical Concerns and Contemporary context, by Julia Gatta. *The Journal of Ecumenical Studies*, Vol. 23, Issue 3, (Jan. 1986) page 513.²⁷

An article that addresses the classical realities of Justification and sanctification and the contrast with current thought.

John Wesley's Doctrine of Grace in Light of the Christian Tradition, by Ralph Del Colle. *International Journal of Systematic Theology*. Vol. 4, Issue 2, (July 2002) page 172.²⁸ This article explores Wesley's understanding of grace both in its relation to experience – inward religion – and in relation to his doctrines of justification and sanctification. Wesley's treatments of justification and sanctification are compared to those of Luther, Calvin and Trent.

Reclaiming the Doctrine of Sanctification, by David Fergusson. *Interpretation*. Vol 53, Issue 4 (Oct 1999) page 380.²⁹ Any contemporary doctrine of sanctification faces certain problems, including the charges of individualism, Pelagianism, and detachment from the concerns of the world. Nevertheless, a strong doctrine of sanctification is the necessary counterpoint to a doctrine of justification.

Scripture

The following verses will potentially be used by the writer of this project to show the work and wonder of God's grace in Christ justifying and sanctifying the believers.

“I tell you, this man went down to his house justified *rather* than the other; for everyone

²⁷ Julia Gatta, "Justification And Sanctification: Classical Concerns And Contemporary Context,," *The Journal of Ecumenical Studies* 23, no. 3 (1986, January 1): 513.

²⁸ Ralph Del Colle, "John Wesley's Doctrine Of Grace In Light Of The Christian Tradition," *International Journal of Systematic Theology* 4, no. 2 (1986, January 1): 513.

²⁹ David Ferguson, "Reclaiming The Doctrine Of Justification," *Interpretation* 53, no. 4 (1999, October 1): 380.

who exalts himself will be humbled, and he who humbles himself will be exalted.” Luke 18:14³⁰

“and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.” Acts 13:39.

“Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.” Romans 3:20.

“being justified freely by His grace through the redemption that is in Christ Jesus,” Romans 3:24.

“Therefore we conclude that a man is justified by faith apart from the deeds of the law.” Romans 3:28.

“Much more then, having now been justified by His blood, we shall be saved from wrath through Him.” Romans 5:9.

“Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.” Romans 8:30.

“Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.” Galatians 2:16.

“That having been justified by His grace we should become heirs according to the hope of eternal life.” Titus 3:7.

“Sanctify them by Your truth. Your word is truth. **18** As You sent Me into the world, I also have sent them into the world. **19** And for their sakes I sanctify Myself, that they also may be

³⁰ *The Holy Bible, New King James Version* (Nashville, TN: Broadman & Holman Publishers, 1996). All the scripture is from the New King James Version of the Bible, unless otherwise noted.

sanctified by the truth.” John 17:17-19.

“So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.” Acts 20:32.

“that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.” Romans 15:16.

“And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” 1 Corinthians 6:11.

“Husbands, love your wives, just as Christ also loved the church and gave Himself for her, ²⁶ that He might sanctify and cleanse her with the washing of water by the word, ²⁷ that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.” Ephesians 5:24-25.

“Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.” 1 Thess. 5:23-24.

“For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren,” Hebrews 2:11.

“By that will we have been sanctified through the offering of the body of Jesus Christ once for all.” Hebrews 10:10.

“For by one offering He has perfected forever those who are being sanctified.” Hebrews 10:14.

“Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.” Hebrews 13:12.

“To those who are called, sanctified by God the Father, and preserved in Jesus Christ: 2 Mercy, peace, and love be multiplied to you.” Jude 1-2

CHAPTER TWO

UNDERSTANDING THE ERROR: THE ROMAN CATHOLIC FORMULATION OF JUSTIFICATION AND SANCTIFICATION

In order to understand clearly the distinctiveness of the Protestant view of justification and sanctification, one must first perceive the viewpoint of Roman Catholic theology. This chapter will address the Scholastics or Schoolmen and the Council of Trent.

The Scholastics

Scholasticism covered the approximate period from the ninth century to the fourteenth century. The Scholastics, or Schoolman, sought to present their thoughts in a logical manner.¹ They did not adhere to identical beliefs in all spheres of theology, but they did have some general beliefs concerning justification and sanctification in common. Thomas Aquinas is known as the greatest of the Scholastic theologians of the Middle ages. His works and thought seem to have had the greatest impact upon Roman Catholicism. The Council of Trent depended primarily on the works of Aquinas for its decrees.²

Justification for Aquinas began at baptism.³ It was understood as a process, not a pronouncement. By necessity, it demanded the sacrament of penance and confession. When one

¹ Tim Dowley, ed., *Eerdmans's Handbook to the History of Christianity*, In Scholasticism by Collin Brown, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 1977), 279.

² Ibid, 288.

³ Peter Toon, *Justification and Sanctification* (London: Marshall, Morgan And Scott, 1983), 48.

in the justification process sinned, he must have a method of restoration. This restoration was understood to be effected by the grace of God with the cooperation works of the penitent.⁴

This concept of grace communicated by Aquinas was presented as being by the initiative of God and not by the merit of man.⁵ This grace was infused into the very essence of the baptized man and became the source of the virtues of faith, hope, and love. Infused grace, as presented by Aquinas, produced both justification and sanctification in the sinner. Because of the interrelationship of these ideas, Aquinas did not believe that one could maintain the viewpoint of a man gaining justification by merit.⁶

According to some, Aquinas's idea of justification may not have presented merit as playing an essential part in the gaining of God's grace and justification. However, the meritorious action on the part of man certainly was involved and was extremely crucial in the maintenance of justification.⁷ Thomas Aquinas said:

Four requirements for the justification of the unrighteous may be listed: namely, the infusion of grace; a movement of free choice directed towards sin; and the forgiveness of sin. The reason of this distinction lies in the fact that, as has been said, justification is a kind of movement, in which the soul is moved by God from the state of sin to the state of justice. Now in any movement in which something is moved by something else, three elements are required; firstly, the motion given by the mover; secondly the movement of that which is moved; and thirdly, the completion of the movement, that is arrival at the end.⁸

Peter Toon described Aquinas's position concerning justification in a detailed manner. He commented concerning Aquinas's four requirements for justification which had the

⁴ Toon, 53.

⁵ Ibid, 51.

⁶ St. Thomas Aquinas, *Summa Theologia*, 60 Vols, ed. Thomas Gilby, vol. 30, *The Gospel of Grace*, (Oxford: Blackfriars; London: Eyre And Spottiswoode; Oxford Press, 1972), 66-199.

⁷ Toon, 52-53.

⁸ Aquinas, 181.

infusion of God's grace as a primary element:

Considered as a process or movement, justification may be said to have four logically distinct elements. Using the analogy of physical movement, he listed four requirements for the justification of the sinner.... This whole process is the result of operative grace, and it involves both a right relationship with God and the right ordering of the Christian life towards the love and obedience of God.⁹

For Aquinas, a baptized man could gain merit from God on the basis of infused grace and God's cooperating grace. This cooperating grace included God cooperating with man and man cooperating with God in justification and sanctification.¹⁰ Toon accurately summarized Aquinas's position:

Within the process of Justification the baptized Christian may gain merit through the effect of cooperative grace (*gratia cooperans*).... Aquinas held that while man cannot merit grace, he can in a state of grace and with the help of grace gain merit before God by his cooperation with God and his use of the grace given to him by God.¹¹

Aquinas appealed to Augustine's distinction between the operative grace of God and the cooperative grace of God. The operative grace of God was God's initiating grace, which made man willing to be justified. The cooperative grace of God was God's continuing process of perfecting the one who had experienced His operative grace.¹²

Peter Toon concluded that there was really no distinction between Aquinas and Augustine concerning operative and cooperative grace. He did state his perception of the reality of Aquinas's position: "Such teaching is fine when it is clearly expounded and clearly understood. Regrettably it has often been so taught or so received that it appears to produce a doctrine of salvation by works or by human effort. Certainly thousands of Protestants have understood

⁹ Toon, 53.

¹⁰ Ibid, 54.

¹¹ Ibid.

¹² Aquinas, 129-33.

Aquinas and the tradition of theology connected with him in this light.”¹³ The conclusion that Peter Toon states is not readily embraced by all with reference to the position of Aquinas concerning grace. It is accurate to state that there was a sense in which Aquinas believed that fallen humanity could only be restored by the unmerited grace of God. However, Aquinas understood this grace to be an infused grace which gives man enablement to merit salvation. It is a love created within mankind through and by the sacraments of the church.

This human disposition or habit of charity makes the sinner acceptable to God and enables the sinner to live a life in obedience to God’s will. Salvation was presented as impossible without the human exercise of this habit of love. Even though Aquinas believed that God’s grace was unmerited, it was only unmerited in the sense of enablement for its recipient to merit salvation through his own actions.¹⁴

Louis Berkhof indicated that there were some unity and diversity among the Schoolmen concerning justification: “The Scholastics were generally agreed as to what was included in justification, and never conceived of it as a mere imputation of the righteousness of Christ to the sinner. They differed, however, in their determination of the logical order of the various elements in justification.”¹⁵ For Aquinas, the infusion of God’s grace preceded man’s turning to God. This turning to God was done on the basis of man’s free will.¹⁶ However, other Schoolmen insisted that man’s turning from sin preceded the infusion of grace.¹⁷ The infusion

¹³ Toon, 54.

¹⁴ Williston Walker, *A History of the Christian Church*, 4th ed (New York, NY: Charles Scribner's Sons, 1985), 343-44.

¹⁵ Louis Berkhof, *The History of Christian Doctrines*, ninth Printing 1988 (Grand Rapids, MI: Baker Books, 1937), 213.

¹⁶ *Ibid.*

¹⁷ *Ibid.*, 214.

of grace in justification was a point of unity among the Schoolmen. They also misconstrued justification and sanctification. Berkhof stated, “Their common teaching is that justification is effected through the infusion of sanctifying grace into the soul by God.”¹⁸

Although the Scholastics viewed justification as instantaneous and as a process, the Council of Trent placed much more emphasis upon it as a process and as anthropocentric. It was anthropocentric because it required man’s cooperation for salvation. This is not in the sense of man’s activity in expressing faith and receiving God’s gift. It is in the sense of man cooperating with God in a causal manner and thereby bringing about justification as well as maintaining it through one’s meritorious acts. This was true of both the Scholastics and the Council of Trent.

The Tridentine Formulation

The Council of Trent (1545-63) was a primary agent in the Roman Catholic Reformation. In its attempt to resist the teaching of the Protestant Reformation, it set forth the doctrines of Roman Catholicism.¹⁹

The Council of Trent was called by Pope Paul III in 1545 to address the matter of Protestant expansion and teachings. This council was also for the purpose of stating Roman Catholic beliefs and practices in order to institute needed reform in the church. The Tridentine formulation of justification was accepted in the council’s sixth session in 1547.

Peter Toon provides a summary of the intent and purpose of this decree:

This Tridentine decree on justification is the Roman Catholic Church’s answer to the teaching of Luther and the early Lutheran Confessions of Faith.... It served to make clear the basic differences between Roman Catholic dogma and Protestant teaching. The thirty-

¹⁸ Berkhof, 213.

¹⁹ Dowley, ed., 409.

three canons expose and condemn errors while the sixteen chapters provide the positive teaching.²⁰

Toon's clear assessment of the Tridentine understanding of man's ability in salvation must be understood as the Roman Catholic position concerning man's ability without God's cooperation. In the Roman Catholic understanding, man was enabled to merit salvation with God's cooperation. The Tridentine formulation presents salvation to be by grace but with man's cooperation with the preparation for justification which includes regeneration. This is clear in the statement of the Council "...that they who by sin had been cut off from God may be deposed through his quickening and helping grace to convert themselves to their own justification...."²¹

The Council of Trent left little doubt concerning its belief:

Now, they (the adults) are disposed to that justice when, aroused and aided by grace, receiving faith by hearing, they are moved freely toward God, believing to be true what has been divinely revealed and promised, especially that the sinner is justified by God by his grace, through the redemption that is in Christ Jesus; and when, understanding themselves to be sinners, they by turning themselves from the fear of divine justice, by which they are salutarily aroused, to consider the mercy of God, are raised to hope, trusting that God will be propitious to them for Christ's sake; and they begin to love Him as the fountain of all justice, and on that account are moved against sin by a certain hatred and detestation, that is, by that repentance that must be performed before baptism; finally, when they resolve to receive baptism, to begin a new life and to keep the commandments of God.²²

The cooperative nature of man's participation in preparation for salvation and actual regeneration is clearly evidenced in these chapters of the Council of Trent.

Toon's summary of the Tridentine decree reveals its many weaknesses concerning justification and sanctification. Chapter three of the decree indicates that the one born again is made just or actually was righteous. This is a statement of infused righteousness as opposed to

²⁰ Toon, 67-68.

²¹ Roman Catholic Church, *Canons and Decrees of the Council of Trent*, trans. Rev. H. J. Schroeder (St. Louis, MO: Herder Book Co, 1941), 31.

²² *Ibid*, 32.

imputed righteousness. According to chapter four, justification is a process and not an instantaneous act. It begins with baptism or the desire for regeneration and continues. The preparation for the process is the enablement of God and man's cooperation with the Holy Spirit. This process is preceded by repentance with its part of the unregenerate man's cooperation with the Holy Spirit in producing this infused righteousness. A man's heart is turned to God by the illumination of the Spirit, but a man must respond positively and cooperate with the leading of the Spirit.²³

The Council of Trent set forth a very similar position as that of Aquinas and other of the Scholastic tradition. In addition to the idea of infuse grace, the Tridentine formulation clearly expressed the manner through which adults are prepared or disposed toward righteousness prior to receiving God's infused grace. This predisposition is incited and assisted by God and results in an adult seeking and embracing penitence and baptism.

In this sense the Roman Catholic place the activity of man in a cooperating relationship with God's infused grace to bring about or initiate justification. It is not that man just responds to the Gospel but that man cooperates with the Spirit in this justification that is also regeneration and sanctification. Because justification and sanctification were one concept in the Tridentine decree, it must be concluded that salvation was obtained by man's merit with God's grace and maintained by man's merit with God's grace. Justification was not by faith alone. Faith itself was defined as more than a man's confidence in Christ. The Council of Trent stated:

Can. 9.[*sic*] 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.... Can. 12.[*sic*] If anyone says that justifying faith is nothing else than

²³ Toon, 68.

confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema.²⁴

This teaching of making faith a work instead of an instrument is very evident. The Roman Catholic commitment to infused righteousness and rejection of imputed righteousness is very clear in this expression:

Canon. 24.[sic] If anyone says that the justice [righteousness] 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.²⁵

Righteousness for the Roman Catholic is a righteousness of his own that is infused and is through good works increased.

The sanctification of the Roman Catholic is not something progressively resulting from regeneration and justification but rather something actually making one more and more righteous before God. Imputation of the Lord's righteousness and progressive sanctification in a non-meritorious sense was denounced as accursed. According to the language used by the Council of Trent, excommunication was the only thing deserved by one believing in imputed righteousness and progressive sanctification.

The Scholastic and Tridentine formulation of justification and sanctification is an infusion of righteousness.

...it is clear that Rome does affirm some sort of justification by faith. What Rome affirms, however, differs dramatically from the Reformation view of justification by faith. Most obvious is Rome's exclusion of the word *alone (sola)*. Martin Luther and the Reformers insisted that justification is by faith alone. Rome affirms that justification is "by faith," but not "by faith alone."²⁶

²⁴ *Canons and Decrees of the Council of Trent*, 43.

²⁵ *Ibid*, 45.

²⁶ R. C. Sproul, *Faith Alone: The Evangelical Doctrine of Justification* (Grand Rapids, MI: Baker Books, 1995), 122.

This Catholic righteousness is not imputed and is not experienced through the instrument and gift of faith, it is experienced by one's cooperating works and God's grace. "The Roman Catholic Church understands justification as something that changes us internally and makes us more holy within. 'According to the teaching of the council of Trent, justification is 'sanctifying and renewing of the inner man.'"²⁷ The Roman Catholic grace for righteousness, though merited by Christ, requires one's cooperation to initiate its being personally experienced. This cooperation is not in a grace or instrumental sense but rather in a meritorious sense.

The Roman Catholic view may be said to understand justification as based not on *imputed* righteousness but on *infused* righteousness – that is, righteousness that God actually *put into us* and that changes us internally and in terms of our actual moral character. Then he give us varying measures of justification according to the measure of righteousness that has been infused or placed within us.²⁸

After one is made righteous he then is required to merit continued righteousness. Although salvation in the Tridentine sense was stated as being by God's grace, it was really by God's grace and man's effort. Timothy George writes:

Apart from the sacramental infusion of grace no one could earn a real merit (*meritum de condigno*). However, by "doing one's very best" (*facere quod in se est*: literally doing what in one is), it was possible to earn a semimerit (*meritum de congruo*). By His ordained power, God had committed Himself to bestow grace on everyone who does the best one can. Thus it was possible for the sinner to have some claim upon God, even to demand certain things from God, on the basis of one's own natural abilities and good works.²⁹

Even if the merit for continued righteousness was removed, the work of faith in the initiation of

²⁷ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England: Inter-Varsity Press, 1994), 727.

²⁸ *Ibid*, 728.

²⁹ Timothy George, *Theology of the Reformers* (Nashville, TN: Broadman Press, 1988), 66.

justification would still reveal it to be a salvation by works. Consistent with this anthropocentric approach to salvation is the Roman Catholic view that one can lose God's saving grace after having experienced it.

This understanding of justification by works melds itself into the concept of sanctification. Sanctification is in reality justification and is a process of merit.³⁰ It is not progress in spiritual growth and holiness in a non-meritorious manner as will be seen in the classical view of justification and sanctification. This sanctification is not seeking to live by God's moral law because one has experience salvation. Rather it is seeking to live by the laws of God in order to experience salvation. As such, it is a work by man which is a cause of salvation. In the Tridentine mindset these good works were meritorious for salvation and in salvation.

³⁰R. C. Sproul, *Faith Alone: The Evangelical Doctrine of Justification* (Grand Rapids, MI: Baker Books, 1995), 98.

CHAPTER THREE

THE CLASSICAL PROTESTANT FORMULATION

A decisive change occurred in the Reformation concerning justification and sanctification. The anthropocentric view was replaced with a theocentric view. Martin Luther was the main human instrument in promoting the change and setting the climate for the maintenance of the classical Protestant formulation. Primary attention is given to Martin Luther's viewpoint.

The Views of Martin Luther and John Calvin

Martin Luther

Martin Luther (1483-1546) is known as the father of Protestantism. He is especially known and appreciated in the Reformation for his lucid communication of justification by faith and man's bondage of the will. While a professor at the University of Wittenberg, Luther transitioned from being a scholastic theologian to being a biblical humanist. As he began to embrace a precise biblical understanding of justification by faith, he discovered himself to be in conflict more and more with the Church of Rome. Luther first sought to reform Roman Catholicism but soon realized that reform was impossible and that the real need of Christianity was a return to the teachings and practices of the New Testament church.

Luther's understanding of the nature of faith and the bondage of man's will brought him

to the conclusion that salvation was wholly a work of God's grace which man experienced through justification by faith. This justification was the foundation of the explanation of the Gospel. His understanding of justification was not that it was an actual infusion of Christ's righteousness as man's own but rather that it was an imputation of Christ's righteousness: "It is an alien righteousness in the sense that it never belongs personally to the sinner; it is totally different from and contrary to his own (un)righteousness."¹ How then should the Christian understand the sanctifying work of the Holy Spirit? Philip S. Watson wrote concerning Luther's understanding of sanctification:

The sanctifying work of the spirit in believer's has to do with their relation both to God and to their fellow men.... Nevertheless, Christians are not perfect, not sinless....The saints, therefore, are at the same time sinners. But they are pardoned sinners, and by the help of the Spirit they fulfill the commandments of God, though not perfectly. Hence we must distinguish, Luther says, between two kinds of aspects of Christian holiness. On the one hand there is the holiness of Christ Himself or the Word of God, of which we lay hold, and in which we participate, by faith; and on the other hand, there is the holiness of works and life, or of love, which is the fulfilling of the Law. ...We are thus both pure and impure: pure in Christ and impure in ourselves. Yet through the work of the Spirit we have a real though weak and imperfect measure of purity, which God "drives and exercises through the cross and suffering, to make it stronger and more perfect, so that our faith may increase and our remaining impurity and sin may daily decrease till we come to the grace."²

Luther distinguished between two kinds of holiness which indicated his concept of progressive sanctification. His understanding of holiness or sanctification was at least twofold. "Sanctification" according to its normal use in Scripture is the holiness of Christ Himself. This holiness is perfect, and the Christian participates in this holiness or experiences it through faith. Sanctification, according to its normal theological understanding, concerns progressive holiness

¹ Peter Toon, *Justification and Sanctification* (London: Marshall, Morgan And Scott, 1983), 52-53.

² Philip S. Watson, "Luther And Sanctification," *Concordia Theological Monthly* no. 30 (1959, April 1): 248-49.

in the Christian's works and life. For Luther, this latter sanctification was imperfect and impure because of the principle of sin that still resides in the believer.

Luther's viewpoint concerning justification, sanctification and related doctrines was distinctive from the Roman Catholic view. Luther understood that the only righteousness God accepts is Christ's righteousness. For the grace of God in salvation to be grace, man could not have any merit or work in it. It was essential that justification be perceived as a declaration or righteousness on the basis of Christ's righteousness alone. No condition in man, ability in man, or action by man could be viewed as the means of justification. Luther was careful to protect this understanding when he addressed "faith." Timothy George said:

Luther insisted that we appropriate God's grace, and hence are declared righteous, by faith alone. Faith is here understood as *fiducia*, personal trust, reliance, a grasping or taking hold of Christ. In the medieval tradition faith was considered as one of the three theological virtues, along with hope and love. Only after overcoming the view of faith as a virtue formed by love could Luther embrace the full meaning of *fiducia* as relationship with God. "If faith is not without all, even the smallest works, it does not justify; indeed it is not even faith" At the same time, Luther was careful to guard against the temptation to consider faith itself a meritorious work. Properly speaking faith itself does not justify; it is so to speak the receptive organ of justification. It does not cause grace to be, but merely becomes conscious of something already in existence. To have faith is to accept the acceptance which is ours in Jesus Christ. But this is not a self-generated human activity; it is a gift of the Holy Spirit.³

For Martin Luther, man's faith was truly passive in justification. George stated precisely what justification is and what is the proper, non-meritorious, view of man's faith in salvation. The view of faith as anything but passive makes it a work and no longer faith. This perception was essential to the Gospel in the mind of Luther. However, Luther did not deny man a will. Again Timothy George writes:

Luther freely granted that even the enslaved will is "not a nothing," that with respect to those things which are "inferior" to it, the will retains its full powers. It is only with

³ Timothy George, *Theology of the Reformers* (Nashville, TN: Broadman Press, 1988) 70-71.

respect to that which is “superior” to it that the will is held captive in sins and cannot choose the good according to God. Understood as the God-given capacity to make ordinary decisions, to carry out one’s responsibilities in the world, free will remains intact. What it cannot do is effect its own salvation. On this score free will is totally vitiated by sin and bondage to Satan.....The purpose of grace is to release us from the illusion of freedom, which is really slavery, and to lead us into the “glorious liberty of the children of God.” Only when the will has received grace,...only when Satan has been overcome by a stronger rider, “does the power of decision really become free, at all events in respect to salvation....⁴

Man’s decision in the experience of justification by faith is not man’s part in causing salvation but is a passive instrument. Faith is actively expressed by man but is passive concerning causality. God by His grace prepares man for salvation and applies salvation to man.

Concerning justification, the significance of man’s will and faith was addressed extensively in Luther’s *Bondage of the Will*. This work, according to Luther, was his most important work. Luther understood the relationship between man’s will and justification to be of the most importance. This fact was indicated in his response to Erasmus, who could not tolerate the idea of man’s will being in bondage to spiritual matters. Erasmus fully embraced the Tridentine formulation in its teachings concerning man’s will and salvation. Luther extolled Erasmus the Catholic for having attached the most essential aspect of justification as it related to faith and man’s will, “Moreover, I give you hearty praise and commendation on this further account –that you alone, in contrast with all others, have attacked the real thing, that is the essential issue....You, and you alone, have seen the hinge on which all turns, and aimed for the vital spot.”⁵ Luther perceived the importance of a proper understanding of the bondage of man’s will if one was to have a correct view of God’s grace. In the context of the

⁴ Timothy George, 76-77.

⁵ Martin Luther, *Bondage of the Will*, ed. With An Introduction By J. I. Packer, Trans. J.I. Packer, and O.R. Johnston (Old Tappan, N.J: Fleming H. Revell Co, 1957), 319.

Reformation and all the discussion concerning infused righteousness, imputed righteousness, preparation for grace, grace, justification, and sanctification, is the bondage of man's will. This is so because for grace to be grace, man cannot have the slightest part in causing salvation. "Free will' was no academic question to Luther; the whole Gospel of the grace of God, he held, was bound up with it, and stood or fell according to the way one decided it."⁶

The distinct issue in the Reformation between Roman Catholics and Protestants concerning justification and sanctification was the understanding of man's faith. The Roman Catholic view of faith was one of an act that brought about salvation. The Protestant view of faith was one of passivity by which one experienced salvation. The contention of Erasmus with Luther was that man had a part in salvation, "There is, he affirms, a power in the human will (though, admittedly, a very little power only) "by which man may apply himself to those things that lead to eternal salvation," and thereby gain merit (though, admittedly a very little merit only). It is by this meritorious application to spiritual concerns that salvation is secured."⁷ Erasmus, as a good Roman Catholic, held faith in a causal relationship to justification. For Luther, this was unacceptable, because it denied justification by grace through faith. Luther would not accept any merit in salvation:

All ideas of merit, he insists, whatever names you give them and whatever distinctions you draw between them, come to the same thing- man performs some action independently of God which does in fact elicit a reward from God. On this basis salvation comes to man through God's response to what man has done. Man earns his passage; man in the last analysis, saves himself. And this is in principle Pelagianism.⁸

When the condition of faith in justification is understood as being causal in salvation,

⁶ Luther, *Bondage of the Will*, 42.

⁷ Ibid, 48.

⁸ Ibid, 49.

justification is based on Christ's righteousness and man's merit in his decision.

The one trusting in Christ is declared righteous with the righteousness of Christ alone. This is totally by the means of God's grace in Christ. This justification is experienced through the instrument of faith. To understand the condition of faith in justification as causal or man's part is to deny grace. This kind of faith is meritorious no matter how insignificant or small it may seem. Smallness of merit, even a decision is still merit.

Luther was not alone in the Reformation concerning this fundamental view of justification and the place of man's will and faith. According to Packer the other Reformers were unified with him in his understanding of man's faith as related to justification.

Historically, it is a simple matter of fact that Martin Luther and John Calvin, and for that matter Ulrich Zwingli,^[sic] Martin Bucer and all the leading Protestant theologians of the first epoch of the Reformation, stood on precisely the same ground here. On other points, they had their differences; but in asserting the helplessness of man in sin, and the sovereignty of God in grace, they were entirely at one.⁹

A right understanding of justification by faith demands a right understanding of the grace of God as being the means of the faith that man expresses in his salvation experience. The Reformers understood the crucial relationship between these two concepts. Man's merit and work has no place in justification. This was especially true in the expression of faith whereby one experiences salvation. The doctrine of faith alone, demanded grace alone.

The classical Protestant formulation concerning justification began with Luther as he sought properly to express biblical truth. Justification in man's experience was described as an alien righteousness because it was not man's but Christ's righteousness. It was not infused and had no relationship with merit. This was true even at the point of faith in Christ. Faith is not man's contribution which causes justification. Man does experience justification when he

⁹ Luther, *Bondage of the Will*, 58.

expresses faith in Christ. This faith is the gift of God and is not the causal missing link in salvation. If faith is man's contribution which brings about his salvation, then justification is no longer imputed; but it occurs because of some sense of infused righteousness in man. This conclusion is required because man is presented as cooperating with God's grace for justification.

As Luther began to understand biblical justification he exchanged the language of an infused righteousness for an imputed righteousness. The forensic imputation of righteousness was at the heart of a classical view of justification. When imputed righteousness is understood as being declared just on the basis of Christ's righteousness, it lays the foundation for a proper understanding of sanctification. Sanctification was identical with justification in a Roman Catholic sense. It was a process accomplished by man's effort and infused righteousness with God's grace.

The classical formulation of sanctification in a Protestant sense was the progressive pursuit of holiness. It is not that the Christian becomes more holy and that this condition place him in a better standing with God. The Christian position is one of righteousness because he has been proclaimed righteous on the firm foundation of Christ's righteousness. This standing before God cannot be improved; but because the Christian is a regenerated man he pursues a life that glorifies God.

This sanctification is progressive in the sense that the Christian mortifies the deeds of the flesh. The Christian's conduct is more and more characterized by godliness; and yet, in this life, it is never without imperfection because of the principle of sin residing within him. For Luther, good works were not the source of man's goodness. A good man, who is good because of regeneration and justification, does good works. The justified man desires to serve God more

and more in life.¹⁰ Sanctification in a progressive sense is an evidence of a changed life. Luther wrote frequently about this relationship in the context of the Christian's life and works: "Faith," he wrote, 'is a living, restless thing. It cannot be inoperative. We are not saved by works; but if there be no works, there must be something amiss with faith.'"¹¹

Luther did address what this writer calls the classical Protestant formulation of sanctification. He did not refer to it as progressive sanctification, but he did relate it as such. The term "sanctification" was understood by Luther in its restricted New Testament sense concerning the renewal of the heart of the one believing in Christ so that the believer would overcome sin and do good works.¹² However, there is no doubt that Luther adhered to progressive sanctification. His statements on the subject were very clear. Philip Watson describes Luther's progressive sanctification view:

Although the saints are also sinners, in daily need of the forgiveness of sins "till we reach that life where there is no more forgiveness, all persons there being pure and holy," yet there is a real increase of holiness and decrease of the power of sin even in this life, for those who truly belong to the communion of saints. The sanctifying work of the Holy Spirit is carried out, Luther affirms, "not only through the forgiveness of sins, as the antinomians foolishly believe, but by the abolition, purging out, and slaying of sins [this is mortification of the flesh].... Moreover, we ought to examine ourselves in the light of the commandments in order to see "how far the Holy Spirit has brought us in His sanctifying work, and how much we still fall short, so that we may not become careless and think that we have now done all that is required. Thus we are constantly to grow in sanctification and ever to become more and more a new creature in Christ."¹³

Luther understood man's justified state to include a continual struggle with sin. Sinless

¹⁰ Roland H. Bainton, *Here I Stand* (New York: Abingdon Press, 1950), 230-31.

¹¹ *Ibid*, 331.

¹² Martin Luther, *Luther's Small Catechism*, n.p.; reprint ed (St. Louis: Concordia Publishing House, 1943), 129.

¹³ Philip S. Watson, "Luther And Sanctification," *Concordia Theological Monthly* no. 30 (1959, April 1): 250-51.

perfection was not possible in the Christian's earthly life. Holiness was understood to increase progressively in the life of the Christian on earth, and he was to examine himself according to God's commandments. As expressed by Luther, in the life of the Christian, sanctification was progressive growth in practical holiness.

Contrary to the anthropocentric Tridentine formulation of justification and sanctification, Luther promoted a theocentric formulation. God was the cause of man's imputed righteousness, and sanctification in a progressive sense was the normal result of man having experienced God's grace. Man was freed from sin's bondage by God's grace, and he experienced justification by faith which was also a gift of God.

John Calvin

John Calvin (1509-64) was the most systematic in theological expression of the Protestant Reformers. R.S. Wallace wrote in the *New Dictionary of Theology*: "When he began his theological work, the Reformation was entering an important second phase in its development."¹⁴ He is known as the theologian who systematized Luther's teachings. Some refer to him as the "first systematic theologian." His theology is characterized by a commitment to a theocentric and Christocentric perspective. He understood that man was responsible for his sin and that man expressed faith in salvation. However, he and Luther were convinced of the need of God's grace in a causal sense for man's salvation. Man was in bondage because he had a sin nature which made him fall short of God's perfect standard in every thought, disposition and activity of life.

For Calvin, justification was the imputation of Christ's righteousness which was

¹⁴ Sinclair B. Ferguson, David F. Wright, and J.I. Packer, eds., *New Dictionary of Theology* (Leicester, England: Inter-varsity Press, 1988), 120. s.v. "Calvin, John," by R.S. Wallace.

perfect fulfillment of law:

23.[sic] Righteous – not in ourselves [infusion] but in Christ.... You see that our righteousness is not in us but in Christ, that we possess it only because we are partakers in Christ; indeed, with him we possess all its riches. And this does not contradict what he teaches elsewhere, that sin has been condemned for sin in Christ's flesh that the righteousness of the law might be fulfilled in us (Rom. 8:3-4). The only fulfillment he alludes to is that which we obtain through imputation.¹⁵

Calvin did not find an infusion of righteousness in any of Paul's letters. He understood that the demand of the law were required of each human being and that the meeting of that perfect demand for righteousness was fulfilled only in Christ. Calvin taught that man was imputed with Christ's righteousness through faith alone.

According to Calvin, the scriptures teach that righteousness comes from God by grace.

Because man is dead in sin, he needs God's grace:

5.[sic] Righteousness before God comes not from works, though ever so good, but from grace. But the proof will shine even clearer if we set the grace of God directly against the natural condition of man. For Scripture everywhere proclaims that God finds nothing in man to arouse him to do good to him but that he comes first to man in his free generosity. For what can a dead man do to attain life? Yet when he illumines us with knowledge of himself, he is said to revive us from death (John 5:25), to make us a new creature (II Cor. 5:17).... By this confession we deprive man of all righteousness, even to the slightest particle, until, by mercy alone, he is reborn into the hope of eternal life, since if the righteousness of works brings anything to justify us, we are falsely said to be justified by grace.¹⁶

Calvin did not accept any idea of man's cooperation with God's grace to be the cause of regeneration. He maintained the spirit of Luther's position in that man did not initiate our cause salvation; God did. Calvin stated that man's faith was active in trusting Christ, but even this faith was God's gift.

¹⁵ John Calvin, *Institutes of the Christian Religion*, vols. 20-21st ed, ed. John T. McNeill, trans. Ford L. Battles (Philadelphia: The Westminster Press, 1960), 753.

¹⁶ Calvin, 771-72.

Calvin was committed to this justification in the classical Protestant sense. He also described progressive sanctification according to the Protestant formulation. Concerning justification, regeneration, and sanctification he stated:

...Yet we must bear in mind what I have already said, that the grace of justification is not separated from regeneration, although they are things distinct. But because it is very well known by experience that the traces of sin always remain in the righteous, their justification must be very different from reformation into newness of life (cf. Rom. 6:4). For God so begins this second point in his elect, and progresses in it gradually, and sometimes slowly, throughout life, that they are always liable to the judgment of death before his tribunal. But he does not justify in part but liberally, so that they may appear in have as if endowed with the purity of Christ.¹⁷

“Reformation” was used by Calvin in the sense of progressive sanctification.¹⁸ It was a “gradual” progress but a real progress. This sanctification is not perfect in the Christian’s earthly life. Calvin clearly concluded that sin remains in the one declared righteous; therefore, justification and progressive sanctification are different. One is experienced instantaneously while the other is experienced progressively. Justification is the declaration of righteousness, but progressive sanctification accomplishes nothing toward one’s righteous standing from God’s perspective. Progressive sanctification is the result of regeneration and living by faith. God’s grace is the cause of both justification and sanctification.

As one adhering to the classical Protestant formulation, Calvin rejected any viewpoint that promoted infused righteousness. He rejected forcefully the infused righteousness of the Roman Catholic Church. For Calvin, righteousness is only in Christ and not in any works or merit of a regenerated man. The Christian has no righteousness of his own but only has the external righteousness of Christ. His concept of justification and sanctification was in the

¹⁷ Calvin, 739.

¹⁸ Ibid.

tradition of the theocentric classical Protestant formulation.

Millard Erickson sums up the difference between justification and sanctification in this way:

Justification is an instantaneous occurrence, complete in a moment, whereas sanctification is a process requiring an entire lifetime for completion. There is a quantitative distinction as well. One is either justified or not, whereas one may be more or less sanctified. That is, there are degrees of sanctification but not justification. Justification is a forensic or declarative matter, of the character and condition of the person. Justification is an objective work affecting our standing before God, our relationship to him, while sanctification is a subjective work affecting our inner person.¹⁹

The Baptist Faith and Message

To understand the mindset of the Southern Baptist Church in West Virginia concerning justification and sanctification one must understand the statement of faith of Southern Baptists. There has been three revisions of the Southern Baptist document, titled, *The Baptist Faith and Message*. The original was published in 1925. The second was published in 1963. And the one that is most recent was published in 2000. One cannot understand the brevity of the original theological expression in the 1925 statement without realizing its relationship to the New Hampshire Confession. From a classical Protestant understanding, this brevity and a clear drifting soteriology resulted in a weakened confession. This is especially obvious when compared with confessions which kept the spirit of the classical Protestant formulation. The direct connection between the 1925 statement and the New Hampshire Confession is demonstrated by the observation of respected church historians and the official records of the Southern Baptist Conventions of 1925 and 1963. William L. Lumpkin absolutely left no doubt concerning the connection between the 1925 Confession and the New Hampshire Confession when he stated, "The New Hampshire Confession actually served as the basis of the

¹⁹ Millard J. Erickson, *Christian Theology*, 2nd ed (Grand Rapids, MI: Baker Books, 1998), 982.

document."²⁰ The association of these documents was clearly addressed in the report of the 1925 Committee on the Baptist Faith and Message:

In pursuance of the instructions of the Convention, and in consideration of the general denominational situation, your committee have [sic] decided to recommend the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of present needs, for approval by the convention, in the event a statement of the Baptist faith and message is deemed necessary at this time.²¹

This connection is further noted in the motion to accept the 1963 statement at the 1963 Southern Baptist Convention. The record stated:

The 1925 Statement recommended "the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of certain needs. "Your present committee has adopted the same pattern. It has sought to build upon the structure of the 1925 Statement, keeping in mind the "certain needs" of our generation. .. In no case has it sought to add to the basic contents of the 1925 Statement."²²

The 1925 statement was characterized by strengths, weaknesses, and contradiction. The articles on justification and sanctification were weakened representations of the classical Protestant formulation. There was a conspicuous shift from the classical theocentric understanding of these doctrines and accompanying doctrines to an obvious anthropocentric understanding. The article on justification was positive in the fact that works of righteousness were denied a part in man's acquittal in justification. The term "acquittal" is appropriate in a forensic sense but is not a term of the same quality as "imputation." This article was weakened in that it does not deny infused righteousness. Accompanying articles are even more imprecise or weakened. Man's acceptance or rejection of Christ is made the cause of salvation or the loss of it.

²⁰ William L. Lumpkin, *Baptist Confessions of Faith* (Valley Forge, PA: Judson Press, 1969), 391.

²¹ Robert A. Baker, *A Baptist Source Book*, ed. Comp (Nashville, TN: Broadman Press, 1966), 200.

²² Herschel H. Hobbs, *Report of the Committee on the Baptist Faith and Message*, ed. Chairman (Nashville, TN: The Sunday School Board Of The Southern Baptist Convention, 1963), 5.

The article on the freeness of salvation stated, "Nothing prevents the salvation of the greatest sinner except his own voluntary refusal to accept Jesus Christ."²³ This statement does not see man in bondage to sin and makes man's decision causal in salvation. Although this article from the New Hampshire Confession had been strengthened by a revision, the revision was left out of the Southern Baptist statement thereby promoting synergism.

The article on regeneration is openly synergistic. Regeneration is described as "a work of God's free grace conditioned upon faith in Christ."²⁴ This understanding of regeneration demands synergism. The Tridentine formulators would have been very comfortable with this description of faith in the framework of regeneration. It would fit very well with their understanding of cooperating grace, and it actually appears to be more Roman Catholic than Baptist. The classical Protestant formulation and its accompanying doctrines are in direct contradiction to this perception of faith in regeneration. The classical view clearly presented man as being spiritually dead before regeneration or quickening. In the 1925 statement, this article espoused a spiritually dead man exercising a spiritually live disposition. The article on repentance and faith contradicts the article on regeneration. It is an exact duplication of a revision to the New Hampshire Confession. This article presented faith in the true spirit of the classical Protestant formulation:

8.[*sic*] We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God, whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all sufficient Saviour.[*sic*]²⁵

²³ Baker, 201.

²⁴ Ibid.

²⁵ Baker, 202.

This article is an excellent statement maintaining God's sovereignty and man's activity. Faith was initiated by the Spirit of God in regeneration. At the same time of this regeneration, man turns to God and receives Christ. Man is the one who turned, confessed, and trusted in Christ. These spiritual activities by man were caused by the regenerating Spirit of God.

The article on sanctification was clear in presenting the gradual, progressive sanctification in the life of the believer. However, it was confusing concerning the possibility of perfection in the believer's earthly life. There was no denial of perfectionism and no statement of indwelling sin in the life of the believer. This kind of weakness in a confession gives opportunity for error among its adherents.

The clear theological drift that would continue among Southern Baptists in this century has not been positively helped by the confusing of anthropocentric and theocentric understandings of salvation in this confession. Synergism could have been denied a place among Southern Baptists in this century. However, it is obvious that man's cooperation in grace was beginning to be accepted in 1925 and that Southern Baptist leaders were not sensitive to this encroaching Roman Catholic dogma.

The Baptist Faith and Message statements of 1925 and 1963 had similarities and uniqueness of expression but were clearly connected in their relationships with the weaknesses of The New Hampshire Confession. The connection of these confessions is a historical fact. Southern Baptists intentionally used The New Hampshire Confession as a basis for their 1925 statement. They followed the same approach in using the 1925 statement as the basis for their 1963 statement. The 1963 statement grew out of doctrinal controversy among Southern Baptists. For nearly one-half century, Southern Baptists had been drifting more and more toward an anthropocentric and experiential authoritative approach to salvation and doctrine in

general. The sturdy, theological moorings among Southern Baptists in the nineteenth century, which were in the spirit of the strong Philadelphia Confession, had become weak and anemic by the middle part of the twentieth century.

The weaknesses of the New Hampshire Confession and the 1925 Baptist Faith and Message were obviously present in the 1963 statement. For example, the statement on justification was reduced to two very brief sentences. Justification was not explained as imputation of Christ's righteousness. There was of course no reference to the denial of infused righteousness. The disclaimer concerning faith as a work was also blatantly absent. Sanctification in a progressive sense was stated, but perfection was mentioned as its goal without a reference to perfection being unattainable in this life. Moreover, there was no reference to the principle of sin in the life of the believer.

On a positive note, "faith in the Lord Jesus Christ" was clearly stated to be the sinner's response to regeneration or the new birth which was caused by the Holy Spirit. This was a solid classical statement on causality and faith. The faith expressed by man in justification was not synergistic in this article on salvation. Accordingly, this statement on regeneration was a strong affirmation in the spirit of the classical Protestant formulation. However, the explanation of the statement by the chairman of the committee was filled with a pure synergistic approach to salvation. Herschel Hobbs's explanation of regeneration denied the statement on regeneration in the article concerning salvation. He said that, "Regeneration is the result of conviction of sin, repentance from sin, faith in Jesus Christ, and the confession of faith."²⁶ Faith and confession are set forth by Hobbs as the cause of regeneration. Even justification was not properly understood as being experienced by faith. It was understood as the result of faith. Faith in the presentation of

²⁶ Herschel Hobbs, *The Baptist Faith and Message* (Nashville: Convention Press, 1971), 60.

Hobbs is not passive but active. Hobbs demonstrated his commitment to this position in his popular explanation of the place of man's will in salvation: "However, to all who of their own wills will open the door, he enters and saves graciously apart from man's own efforts or merits."²⁷ Hobbs did not seem to realize that his position of man's will in faith opening the door of salvation was a meritorious understanding. Hobbs's conclusion was very much in the spirit of Erasmus and Roman Catholicism.

Progressive sanctification was presented in the article concerning salvation. The believer was said to be "enabled to progress" in his sanctification as a result of God's work of regeneration.²⁸ The weakness of the statement is that perfection was not denied as a possibility in this life, and the principle of sin in the life of the believer was not stated.

The Baptist Faith and Message 2000 statement is the same as the 1963 statement on salvation with only a change in presentation by moving from a paragraph form to bulleted sentences and by changing the word "perfection" to "maturity."²⁹

On the basis of the classical Protestant formulation, Southern Baptists have become imprecise and anemic in their confessional statements during this century. This seems to be a reflection of the non-theological age in which Southern Baptists and all other Christians live. The desire for liberty in an anthropocentric manner has brought great suspicion upon creeds and opened the door of opportunity to the strong theological attitudes of most Southern Baptist a multitude of theological errors. This is a departure from church leaders from the previous century.

²⁷ Hobbs, 67.

²⁸ Lumpkin, 395.

Select Southern Baptist Theologies

It is important to understand the historical basis on which the slow and gradual departure has occurred. The writer will now offer a brief survey of three historical systematic theologies and their teaching on justification and sanctification. They were chosen to highlight the historical shift that took place concerning the understanding of justification and sanctification in the theology of Southern Baptists.

*Manual of Theology and Church Order*²⁹

Dagg's integrity as a Southern Baptist theologian and his reputation among his peers was affirmed at the 1879 Southern Baptist Convention. Tom J. Nettles said:

In 1879, the Southern Baptist Convention gave strong expression to an endorsement of Dagg's basic theological position. Led by W. H. Whitsitt, the convention resolved "that a catechism be drawn up containing the substance of the Christian religion for the instruction of children and servants and that brother John L. Dagg be desired to draw it Up."³⁰

Dagg's writings demonstrate that his grasp of justification and sanctification was in accordance with the classical Protestant formulation. Reflecting the classical Protestant formulation, Dagg clearly demonstrated his understanding of justification from the perspective of those who have maintained the integrity of the classical view:

ALL WHO BELIEVE IN CHRIST, ARE JUSTIFIED BY HIS RIGHTEOUSNESS IMPUTED TO THEM [*sic*]. . . . Justification is by faith. . . . Faith does not justify, because of its own merit. . . "Faith worketh by love." But it is not as a work, or as producing other works, that faith justifies; but as renouncing all personal merit and self-reliance, and receiving salvation as a gift of grace through Jesus Christ. In justification, righteousness is imputed [not infused], accounted, or reckonedIt is not jointly meritorious with the

²⁹ J. L. Dagg, *Manual of Theology and Church Order* (Harrisonburg, VA: Gano Books, 1982).

³⁰ *Ibid*, vi.

obedience and sufferings of Christ; for they are in themselves perfect: and, without addition from the works of the sinner, magnify the law and make it honorable.³¹

Dagg's description affirmed imputation and denied faith as a work. Although he did not use the term infused righteousness, he did deny it by confirming that faith does not work with Christ and therefore gain merit. The Roman Catholic concept of infused righteousness enables man to increase his merit.

Dagg confirmed man's need and helplessness as evidence of the necessity of grace: That salvation is entirely of divine grace, may be argued from the condition in which the Gospel finds mankind. We are ... totally depraved, and ...perfectly helpless.³² He connected the lost man's condition with the necessity of the priority of regeneration in a causal sense to any holy act:

IN ALL WHO ARE FINALLY SAVED, THE HOLY SPIRIT PRODUCES A GREAT MORAL CHANGE, BY WHICH THEY BECOME INCLINED TO HOLINESS.[sic] In our natural state we are totally depraved. No inclination to holiness exists in the carnal heart; and no holy act can be performed, or service to God rendered, until the heart is changed.³³

For the faith that trusts in Christ to exist, since it is a holy act, the Holy Spirit must do something. Dagg stated this in the context of his discussion of regeneration. He also demonstrated a classical Protestant understanding of sanctification:

THE HOLY SPIRIT CONTINUES TO SANCTIFY THOSE WHOM HE HAS REGENERATED, AND FINALLY PREPARES THEM FULLY FOR THE HOLY

³¹ Dagg, 265-68.

³² Ibid, 259.

³³ Ibid, 277.

SERVICE AND ENJOYMENT OF HEAVEN.[sic] Regeneration is the beginning of sanctification, but the work is not completed at the outset.³⁴

This understanding was further explained with his reference to perfection:

The process of sanctification, which is continued during the present life, is completed when the subjects of it are perfectly fitted for the service and enjoyments of heaven. Having been predestinated to be conformed to the image of God's dear son, the purposed work of grace is not completed until we appear in glory, with our bodies like the glorious body of the Redeemer. . . . The work of grace will not be completed until the second coming of Christ. Besides this final perfection, to which the saints are taught to aspire, there are stages in their progress to which the name perfection is, in a subordinate sense, applied in the Holy Scriptures. Even in the present life there are stages in the Christian's progress to which the term perfection is applied. . No perfection to which the people of God attain in the present life, includes perfect freedom from sin.³⁵

For Dagg, sanctification was progressive. In this life sin clings to all that the believer does, and he will not be free of it until he arrives in glory.

Abstract of Systematic Theology by James P. Boyce³⁶

James P. Boyce was the founder and first president of The Southern Baptist Theological Seminary. The *Abstract Systematic Theology* is the compilation of his class notes for systematic theology. His teaching on justification and sanctification was the classical Protestant view. Boyce demonstrated a perception of justification of which was completely in keeping with the classical Protestant understanding of it. He also expressed the necessity of a proper understanding of the close connection between justification and other fundamental truths, "A correct conception of it cannot exist when other truths are ignored, or only partially

³⁴ Dagg, 285.

³⁵ Ibid, 301-2.

³⁶ James P. Boyce, *Abstract of Systematic Theology*, reprinted in 1987 (Escondido, CA: Dulk Christian Foundation, 1887).

received."³⁷ Boyce presented justification as a judicial act, "Justification is a judicial act of God, by which, on account of the meritorious work of Christ, imputed to a sinner and received by him through that faith which vitally unites him to his substitute and Saviour, God declares that sinner to be free from the demands of the law, and entitled to the rewards due to the obedience of that substitute"³⁸ Boyce goes on to state, "...This judicial act of justification is made necessary because the law has been broken .."³⁹ Boyce believed and taught that justification was solely a work of God through Christ. "... It thus appears, that the ground of justification is the whole meritorious work of Christ."⁴⁰

Boyce precisely presented a forensic view of the imputation . Boyce also presented a clear understanding of the of Christ's righteousness to the believer and denied an infused righteousness view. This statement clearly reflects the classical Protestant formulation. Boyce also presented a clear understanding of the relationship of regeneration, conversion, faith, and justification, "It is not every sinner that is justified. It is the believer in Jesus. . . . The Scriptures teach that faith is reckoned for righteousness. Rom. 4: 5-9. By this is not meant, that faith is accepted in the place of righteousness as the cause of justification, for, as we have seen, that place is occupied by the meritorious work of Christ"⁴¹ Boyce believed that even man's participation was a work brought by the Holy Spirit. He states, "It is also an act of the sinner, to which he is graciously disposed and led by God himself through the power of

³⁷ Boyce, 394.

³⁸ Ibid, 395.

³⁹ Ibid.

⁴⁰ Ibid, 399.

⁴¹ Ibid, 400.

the Holy Spirit.”⁴²

In keeping with the classical Protestant view of justification, Boyce realized that faith is not to be understood as the cause of justification. He did believe that faith was a condition of justification but not a cause of it. This faith was initiated in the sinner by God. Boyce was very clear in his presentation of the causality of God in the application of regeneration to bring about conversion and faith:

This is the result of regeneration. The new heart is prepared to turn to God and does actually so turn. Without regeneration, the sinfulness of man keeps him away from God, causes him to set his affections upon self and his own pleasure, and to find gratification in things which are opposed to God and holiness. The regenerated heart has new affections and desires and is, therefore, fitted to seek after God and holiness.⁴³

Boyce tenaciously held to the priority of regeneration in a causal sense with reference to conversion. He understood the same kind of relationship between regeneration and man expressing faith, “As it occurs in the heart of a sinner, so it must be the act of a regenerated heart which alone is inclined to such belief as constitutes trust. And it is attained by this heart through the illuminating influences of the Spirit of God.”⁴⁴

Boyce not only maintained the classical Protestant position concerning justification and the basic foundational truths undergirding it, but he also adhered to the classical understanding of sanctification as well, “The sanctified are those who are in Christ Jesus, who have been regenerated, and have been justified through faith....But, not only regeneration, but justification also, must precede sanctification, a change in nature, and character; and

⁴² Boyce, 401.

⁴³ Ibid, 379-80, 382.

⁴⁴ Ibid, 386.

justification a change only in relation to the law.”⁴⁵

Boyce says that the nature of sanctification is different than that of justification. Though justification is a onetime act, sanctification is a lifelong process. “It is not a sanctification to be completed in this life. It is not, like justification, a single act, but is a continuous process. The work goes on throughout the lifetime of the believer, nor is it completed before death....”⁴⁶ He illustrates this with this thought, “ Christians are not presented in the New Testament as completely pure and holy, but, on the contrary, the very best of them acknowledge the existence of sinful tendencies, and pronounce any idea of freedom from the presence of sin to be a delusion.”⁴⁷ Boyce concludes this thought by stating that, “ ...sanctification will not always be incomplete. In heaven perfect purity and holiness will be the portion of the believer.... The partial sanctification of this life is also progressive.”⁴⁸

For Boyce, the believer does not have a righteousness of his own but is declared righteous with the righteousness of Christ. Man's sanctification is a process that is progressive. Moreover, there is never a second in the Christian's life when he is perfectly pure and holy. His sanctification will be without sin only when he stands in heaven face to face with his Lord.

⁴⁵ Boyce, 411.

⁴⁶ Ibid, 413.

⁴⁷ Ibid.

⁴⁸ Ibid, 414.

The Christian Religion In Its Doctrinal Expression ⁴⁹

E. Y. Mullins lived from 1860-1928. He was the President and Professor of Theology at The Southern Baptist Theological Seminary from 1899-1928. As an influential Southern Baptist, he was the Chairman of the Committee on the 1925 Baptist Faith and Message. The theology of Mullins was expressed in a highly experiential manner and was stated anthropocentrically in its soteriology compared with that of Boyce and Dagg.

There was a definite theological shift in Mullins. His understanding of the relationships of regeneration, faith, justification, and sanctification was not as clear as that of Boyce and Dagg. This lack of clarity and imprecision was also evidenced by his obvious influence upon the 1925 Confession of Southern Baptists. Regeneration seemed to pose Mullins's greatest difficulty:

Regeneration is the result of the direct action of the Holy Spirit upon man's spirit. In it the penitent believer receives a new nature. . . . In Scripture the change of nature is described as the "new birth" or the "new creation."⁵⁰

Mullins did properly understand regeneration as a change of nature. Also, he understood the initiation of salvation as something that God did: "The gospel is efficacious with some and not with others because God's grace is operative in the one case beyond the degree of its action in the other."⁵¹ Mullins demonstrated his understanding of God's initiative: "It would be easy to multiply passages showing how the calling of sinners effectually to . . . their regeneration, are [*sic*]. . . attributed to God's initiative and grace."⁵² However, Mullins's expressions of his viewpoints

⁴⁹ Edgar Y. Mullins, *The Christian Religion in Its Doctrinal Expression* (Philadelphia: The Judson Press, 1917).

⁵⁰ Mullins, 52.

⁵¹ *Ibid*, 343.

⁵² *Ibid*, 344.

became contradictory and confusing. He denied the irresistible grace of God in salvation. On the one hand, he understood grace as producing a response in man; on the other hand, he believed that man's response made grace effective.

An obvious departure from the orthodoxy of his predecessors occurred when he stated, "As we have seen, faith and repentance are conditions of regeneration."⁵³ This very language was used in the article on regeneration in the 1925 confession. Mullins did go on to indicate that he believed that regeneration and man's response were concurrent events. This was an orthodox position, but the causality of God in regeneration was not clearly expressed. He understood that faith was the condition of regeneration in the same sense that it was the condition of justification. This was a departure from the use of the term "condition" by men in the classical Protestant tradition. Faith lost its passivity as an instrument and became an active participant in causing regeneration. "Man is not wholly passive in the change thus wrought.... Faith is the condition of the new birth."⁵⁴ From a classical Protestant understanding, this view of faith was, in the best sense, imprecise and, in the worst sense, erroneous. In the classical Protestant formulation, faith was passive and nonexistent in regeneration from a causal or initiatory perspective. It did not produce or condition the change of nature that only God could cause. From the viewpoint of man's experience, however, faith as a condition for justification was a simultaneous event with regeneration. Man was not presented as being passive in his experience of the change, but he had nothing to do with the cause of it.

Mullins continued his imprecision on this subject when addressing faith and justification and the conditional relationship of faith to justification:

⁵³ Ibid, 384.

⁵⁴ Mullins, 379.

There is another reason why faith is the condition of justification. It is because faith is the universal principle of the Christian life. It is the germinal principle of the spiritual life. regeneration, adoption, sanctification, good works, perseverance, glorification, are all fruits of faith. So also is justification. Justification belongs to the great series of spiritual blessings which come to us in and through Christ. And faith is the condition of them all. Properly understood, it is the total human response to the approach of God's saving grace in Christ to sinful men.⁵⁵

Here faith was presented as producing regeneration as its own fruit. Technically, Mullins elsewhere presented faith and regeneration as simultaneous events with the grace of God initiating salvation. He did understand regeneration as a rebirth from spiritual death to spiritual life but made this change conditional on faith. Unless he was expressing regeneration in a broader sense than his initial definition, his understanding of faith and its relationship with regeneration was lacking in precision. It presented a spiritually dead unbeliever exercising spiritual qualities that only a regenerated person can exercise or possess.

Positively, Mullins presented justification as "a judicial act of God in which He declared the sinner free from condemnation, and restored him to divine favor."⁵⁶ He also understood justification in an imputed sense and denied the Roman Catholic view. Concerning the Roman Catholic understanding, he stated:

This teaches that justification is a gradual process, going on throughout the Christian life. Penance and various forms of discipline are necessary to secure justification. Men are justified only so far as they are sanctified. The result is that men are never assured of salvation in the present life.⁵⁷

According to Mullins, the infused righteousness of Roman Catholicism teaches that man has a righteousness of his own through which he merits further sanctification. His sanctification is incomplete in this life and can then only be accomplished in the confines of purgatory.

⁵⁵ Ibid, 392-93.

⁵⁶ Mullins, 389.

⁵⁷ Ibid, 394-95.

Mullins maintained a classical position concerning sanctification: "Sanctification is a life process. It is necessarily slow."⁵⁸ Mullins understood that justification was an instantaneous event and that sanctification was a process toward perfection that was never accomplished in this life. His view of sanctification in this regard was presented clearly in his addressing the wrong views of sanctification:

(2)[*sic*] The other wrong view is that of the perfectionist. It is held by some that in the present life the Christian may attain sinless perfection. We must reject the view, however, that sinless perfection is attainable in the present life.

a.[*sic*] Sinless perfection in this life involves attainment of a divine ideal by a body and soul maimed by sin. Such attainment is impossible.

b. [*sic*] No Christian can at any stage apply to himself an absolute standard of holiness.⁵⁹

Mullins gives several additional reasons for the error of the perfectionist by sharing that the Christian experience testifies against the idea of sinless perfection in this life, there is no basis in scripture⁶⁰

E.Y. Mullins concludes this thought with this summary:

First, that sinless perfection is never attainable in the present life. Secondly, that it is possible for Christians to make steady progress toward the goal of perfection. Thirdly, there is danger that we may mistake the attainment of some stages of the Christian life for the attainment of perfection. We may attain to Christian assurance, but this is not sinlessness. We may have a so-called "second blessing," in which we make rapid spiritual progress. But this is not perfection. We ought to have a third, and a fourth, and a thousand more blessings.⁶¹

As recently as the early part of the twentieth century, Southern Baptists maintained the classical Protestant view of justification and sanctification. The only lack of precision

⁵⁸ Mullins, 422.

⁵⁹ Ibid, 429.

⁶⁰ Ibid, 430.

⁶¹ Mullins, 432.

concerned the priority of regeneration in a causal, theocentric sense with reference to man's will and his exercise of faith. The hinge upon which a proper understanding of faith, justification, and sanctification was secure for Martin Luther was lost in a Southern Baptist context with Mullins. From the classical Protestant formulation perspective, cooperating grace in justification has crept into acceptance among Southern Baptists.

This is a true, definite step back toward Roman Catholicism and the Tridentine formulation of justification and sanctification.

The Relationship Between Imputed and Infused Righteousness Summarized

This summary is for the purpose of assisting the reader to grasp the theological data presented up to this point. It is the writer's summary of the main theological concepts which have been presented in their historical and doctrinal context. This presentation is primarily theological in order that the imputed and infused righteousness concepts and their attendant doctrines may be set forth and understood in a definitive manner.

Imputed and infused righteousness are opposites in defining what kind of righteousness the Christian possesses, how he received it, and what its results are. Imputed righteousness is being declared righteous on the basis of Christ having perfectly fulfilled the law of God to which all men are in debt. Infused righteousness is being actually made righteous through Christ's righteousness and God's grace. In infused righteousness, the one made righteous has a righteousness of his own by which he can merit salvation or be perfect.

Imputed righteousness is distinct from sanctification, and yet the two are closely related. In the classical Protestant formulation of justification and sanctification, this distinction and

relationship are essential for a proper understanding of the out-working of God's grace in salvation and for its results. Man does not receive or merit a right standing with God through sanctification. Biblically, sanctification usually refers to the act of being separated unto God because of salvation. Theologically, sanctification is normally expressed as a progressive experience of growth in God's grace.

Infused righteousness is not understood as being distinct from sanctification in a Roman Catholic context. Justification and sanctification are essentially identical in the Tridentine formulation. Righteousness is merited by a man through his cooperation with God's grace. Salvation, in the Roman Catholic understanding, is a process and not an event in one's life. Infused righteousness, in one of its recent Protestant expressions, is accepted as instantaneous in an imputed manner but is perceived in a perfectionistic, infused manner:

A Christian is not simply a person who gets forgiveness, who gets to go to heaven, who gets the Holy Spirit, who gets a new nature. . . . A Christian, in terms of his deepest identity, is a SAINT,[*sic*] a born child of God, a divine masterpiece, a child of light, a citizen of heaven. Not only positionally (true in the mind of God but not true in actuality here on earth), not only judicially (a matter of God's moral bookkeeping), but ACTUALLY[*sic*]. Contrary to much popular teaching, regeneration (being born again) is more than having something taken away (sins forgiven) or having something added to you (a new nature with the assistance of the Holy Spirit); it is becoming someone you had never been before. This miracle is more than a "judicial" act of God. It is an act so REAL that it is right to say that a Christian's essential nature is righteous rather than sinful.⁶²

In the classical Protestant formulation of justification and sanctification, the attendant doctrines of sin, grace, regeneration, faith, and works are understood in a specialized manner. Each of these doctrines was explained in a theocentric and Christocentric perspective. The Tridentine formulation of justification also had its own specialized understanding of these doctrines. Each, in a Roman Catholic approach, was explained with primary attention given to an anthropocentric perspective.

⁶² David C. Needham, *Birthright* (Portland, OR: Multnomah Press, 1979), 47, 61.

The classical Protestant formulation presents man's sinfulness as a condition which is manifested in his conduct. Man is totally depraved in his condition and is without ability to conduct himself in that spiritual department which is pleasing to God. His sinfulness extends to his will and decisions. He is in bondage to his sinful condition concerning anything having to do with his salvation. This is the reason that the grace of God is sinful man's only hope. Any idea of merit in the sense of initiation or maintenance of salvation is absolutely unacceptable unless one begins to return to a Roman Catholic understanding. This grace does not enable man to cooperate with God in order to bring about salvation but is applied by God to man. Further, this application changes a man so that he will and can experience salvation. Accordingly, salvation is the work of God alone.

The Tridentine formulation was quite distinct from the Protestant. It understood man's sinfulness as a condition that is manifested in his conduct but with a different application. Man is enabled by God and is able to cooperate with God in the securing of salvation. Man's sinful condition does not demand a spiritual change in order to receive the gift of eternal life. Man only needs some help in order to merit salvation. Salvation is the work of God and man.

The Protestant formulation consistently defined faith in salvation in such a way as to prevent it from being perceived as a work in justification. Note the primary elements: a man does exercise faith in Christ, and this faith is the man's faith. However, this faith is not what caused justification. Justification and sanctification are caused by God's grace. Hence, man does experience justification by the means of grace through the instrument of faith; consequently, man is saved by grace through faith alone.

Moreover, man has to trust in Christ to experience this justification. This faith is God's gift and is not an ability that a lost man has within himself. Furthermore, the faith that man

exercises in justification is an active trust in the sense that man expresses it, but it is passive with reference to justification being declared by God. So, this gift of faith is from God and appears in a man as God changes his deadness in sin to life by the person, power, and work of Christ. God initiated this change and this change is caused by God.

It is in the context of God's grace operating upon man that he simultaneously trusts in Jesus Christ. The change which takes place in man is called regeneration. It is sometimes called sanctification or renewal, with the understanding that man's salvation condition was different from his lost condition. Justification and sanctification in this context occur at the time of the application of God's grace which caused the change. Man is declared righteous in this justification and is separated unto God in order to desire and pursue holiness. Some refer to this sanctification as positional sanctification.

The Tridentine formulation invariably presented faith as the beginning of man's salvation. Note some salient points: this faith prepares the lost person for justification which is a process. It is the very foundation of salvation and is even described as the power of justification. Furthermore, it enables a man to do the works necessary to prepare for and to obtain righteousness. This faith is not passive in any sense. It is active and has man and his will as its object rather than Christ and His work alone. Faith was described not as an instrument whereby one receives justification but as a work and an ability whereby a man merited justification and sanctification.

Some Tridentine statements denied that faith was meritorious, but every detailed explanation presented it as man cooperating with God's grace for salvation. Faith not only preceded and was the cause of justification, but it also preceded conviction. The grace of God in association with this faith was not a change in man's spiritually dead condition but was

enablement. This grace stimulated man's will which then by its own power invoked works which made the man worthy of divine justification. Justification and sanctification were, in cooperation with God, obtained and increased by man's faith and merit. The grace of God was infused to the one who was worthy of it and deserved it. It was grace in the sense that it made salvation possible for man.

The Protestant formulation not only presented sanctification with the usual Biblical meaning of renewal, but it also connected it with ongoing good works in progressive sanctification. These works which grow out of regeneration are never perfect in this life. Although the Christian's desires and pursuits are imperfect, they did not affect his righteous standing with God since the believer is declared righteous on the basis of Christ's righteousness. Righteousness is not gained or its quality improved in progressive sanctification. A saved man does experience more and more mortification of the flesh and a greater pursuit of holiness. These are not the cause of regeneration but are the result of regeneration. Furthermore, righteousness is not gained by exercising faith or giving great effort in progressive sanctification. They both are the fruits of God's grace in salvation. The one is instantaneous, and the other is both instantaneous and progressive.

Although progressive sanctification is related to justification, it is distinct from it. The Christian's justification is complete in the work of Christ, and he has been imputed with Christ's righteousness through faith. However, the Christian's sanctification is not complete in the sense of sinless perfection until glorification. Progressive sanctification is a process which began when one was born again. It is perfected when the Christian stands face to face with Christ at glorification. Louis Berkhof summarizes it nicely:

1. IT IS A SUPERNATURAL WORK OF GOD[*sic*]. ...It consists fundamentally and primarily in a divine operation in the soul, whereby the holy disposition born in

regeneration is strengthened and its holy exercises are increased. It is essentially a work of God, though in so far as He employs means, man can and is expected to co-operate by the proper use of these means....⁶³

He goes on to state that it consists of two parts, the killing of the old man and the body of sin and the making alive of the new man, created in Christ Jesus for good works.⁶⁴

The Protestant formulation further stated that the Christian cooperates in this sanctification and is to strive and to give effort in its progress. His actions in this endeavor are to be in accordance with the means that God had appointed and provided. This is not merit or work on man's part because sanctification is begun by God's grace, and man the time that he trusts in Christ. Moreover, the believer's did not gain a standing of righteousness before God through sanctification. The Christian pursues sanctification from progressive sanctification is not properly expressed by "let go and let God." It is a yielded-ness to God if this yielding is characterized by obedience and the pursuit of holiness. The Christian seeks to glorify God in all of his conduct. The reason that a person does this is because he has experienced God's grace in salvation.

The regeneration that is characterized by faith in Christ was also characterized by progressive sanctification. In the Protestant formulation there is no place for an understanding of a regeneration characterized by faith that does not also demonstrate sanctification.

⁶³ Louis Berkhof, *Systematic Theology*, repented and enlarged May 1986 (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 1939), 532.

⁶⁴ Ibid, 533.

CHAPTER FOUR

FOUR CONTEMPORARY UNDERSTANDINGS OF JUSTIFICATION AND SANCTIFICATION

Four views of justification and sanctification are presented in this chapter. These views are the most prominent views encountered by the writer in the Southern Baptist Church in West Virginia. They are the views most expressed in the sermons and in conversations by the Southern Baptist pastors of West Virginia.

The Dispensational View

A question is often asked, “What is Dispensationalism?” Dispensationalism is a systematic approach to understanding the Bible which has its roots in Presbyterianism, Congregationalism, and the Brethren movement. Dispensationalism began to gain prominence in the late nineteenth century and has continued to be a popular viewpoint. Two names usually connected with the systematization of modern dispensationalism are J. N. Darby and C. I. Scofield.¹ Dispensationalists themselves normally appeal to Scofield and the Scofield Reference Bible as setting forth their system with accuracy. Numerous Southern Baptist preachers and laymen have embraced this approach to understanding the Bible and systematic theology due to the popularity of the Scofield Reference Bible.

It appears that the theology of many Southern Baptist pastors has been influenced by

¹ Sinclair B. Ferguson, David F. Wright, and J.I. Packer, eds., *New Dictionary of Theology* (Leicester, ENGLAND: Inter-varsity Press, 1988), 200-201.

dispensational writers to a greater extent than any other source of doctrinal instruction. The notes of the Scofield Reference Bible seem to have been the most influential source of doctrinal information. However, the writings of Lewis Sperry Chafer, John F. Walvoord, Dwight Pentecost, and Charles C. Ryrie continue to be very popular sources for doctrinal instruction among Southern Baptist preachers and laymen.

Dispensationalism defines the term "sanctification as meaning to set apart. Sanctification is understood as having three aspects: positional, progressive, and ultimate. Concerning the meaning of positional sanctification, Ryrie stated, "It involves being set apart as a member of the household of God, and is true regardless of the degree of one's spirituality."² Each Christian is sanctified in the sense of being set apart. This sanctification is one of real separation and dedication to God, but positionally sanctified believers are still not perfect in their daily walk. Accordingly, this dispensational understanding is according to the classical Protestant formulation. Progressive sanctification is presented as a process in the Christian's life. It does not include perfection in this life. Perfection is experienced in ultimate sanctification, the third aspect of sanctification, which occurs when the Christian comes face to face with Christ. Ryrie stated: "The second aspect of sanctification is the present experiential or progressive work of continuing to be set apart during the whole of our Christian lives."³

Sanctification is distinct from justification. Justification is presented as a forensic concept. Ryrie shares the meaning of justification as, "To justify means to declare righteous.... The concept does not mean to make righteous, but to announce righteousness. It is a courtroom

² Charles C. Ryrie, *Balancing the Christian Life* (Chicago: Moody Press, 1969), 61.

³ Ibid.

concept so justify is to give a verdict of righteous....”⁴

Ryrie did not confuse justification and sanctification. Justification is an instantaneous event, and sanctification is both positional and progressive. Justification is a declaration of perfect righteousness. It is the righteousness of Christ by which the demands of the law are met. Progressive sanctification is the process in the Christian's experience of being more and more set apart to God's purposes. The goal of this sanctification is to be conformed to Christ's image and to mortify the deeds of the flesh. These goals are produced by the Holy Spirit in the life of the Christian.⁵ These dispensational viewpoints are also in the spirit of the classical Protestant formulation.

However, progressive sanctification does not include evaluation by, or pursuit of, the moral law of God as summarized in the Ten Commandments. The goal for the Christian in sanctification is the law of Christ. This is not elaborated upon in a clear manner, but it is declared. Ryrie stated: "Now the Mosaic Law was done away in its entirety as a code. It has been replaced by the law of Christ."⁶ The dispensationalist recognizes the true moral, ceremonial, and civil aspects of the law and identifies the Ten Commandments as the moral part. However, he believes that each of these has been terminated. He is not willing to view himself as an antinomian because he believes that Christians are under the law of Christ. Although the dispensationalist does not accept the charge of antinomianism, it is a charge consistently made by the Christian who maintains the classical Protestant formulation.

All Christians are sanctified because they have experienced salvation by grace through faith. The Christian is called a saint because he was separated unto God at the precise moment

⁴ Charles C. Ryrie, *Basic Theology* (Wheaton, ILL: Victor Books, 1986), 298.

⁵ Ryrie, *Balancing the Christian Life*, 63.

⁶ Ryrie, *Basic Theology*, 305.

that he was being saved. Christians are sanctified and are being sanctified. Lewis Chafer stated, "Every born-again person is as much a saint the moment he is saved as he ever will be in time or eternity."⁷ This position of sanctification is true of each Christian. Progressive sanctification is also presented as being true of every Christian, according to the dispensationalist. This understanding is very much in the spirit of the classical Protestant formulation.

Positionally the Christian is sanctified, and progressively he is being sanctified. It is a personal event in the life of the believer in that it is personally experienced. This is different from justification which is seen as imputed. In justification the Christian is declared righteous, not made righteous. This sanctification is characterized by the pursuit of godly conduct. The sanctified is not perfectly righteous in this life but will be so when he is united with Christ. The outworking of progressive sanctification is closely related to the dispensational view of the nature of the Christian. Before salvation man has a sin nature. But after salvation, according to the dispensational scheme, the Christian is a two-natured man. Walvoord believes that dispensationalism and its two-nature scheme of the Christian are in the tradition of the Reformation. He perceived this view to be a popular Evangelical position in orthodox Christianity:

C. I. Scofield and many twentieth-century Evangelicals, particularly dispensationalists, have adopted the two-nature theory as a biblical concept. The central problem for all these views was and continues to be the extent and power of sin in Christians after their conversion and the means of sanctification, or a holy life, in view of the sin factor that remains.⁸

The influence of Dispensationalism among Southern Baptists is reflected in the popularity

⁷ Lewis S. Chafer, *Major Bible Themes*, 2nd ed, ed. John F. Walvoord (Grand Rapids: Zondervan, 1974), 204.

⁸ Melvin E. Dieter et al, *Five Views on Sanctification*, ed. Stanley N. Gundry (Grand Rapids, MI: Zondervan, 1987), 201.

of this viewpoint among them. Walvoord and Scofield are not the only popular promoters of this view. Chafer and Ryrie are also favored sources of explanation and teaching in this area. Chafer said:

Having received the divine nature (2 Pet. 1:4) while still retaining the old nature, every child of God possesses two natures; one is incapable of sinning, and the other is incapable of holiness.⁹

Chafer did not clarify his understanding, but it appears that he thought of the new nature received in regeneration as an addition to the old nature and not a change of nature. Ryrie tried to clarify some of the confusion in the various uses of the term "nature" by substituting the word "capacity." This change appears to be an attempt to avoid the understanding of "essence" or "substance" by the term "nature." "Capacity" seems to be used to express the idea of "disposition." However, the idea of essence or substance is present in Ryrie's explanation of this matter:

THE MOMENT ONE ACCEPTS [*sic*] Jesus Christ as his personal Saviour he becomes a new creation (II Cor. 5:17). The life of God within him begets a new nature which remains with him along with the old as long as he lives.

... Too often when people think of the sin nature and the new nature they picture two distinct people who live inside their bodies. Representations like this are not necessarily to be discarded entirely though they often lead to the idea that it is not really I who do these things but that "little man" inside me.... It is far better to define nature in terms of a capacity.... Conversion brings with it a new capacity with which we may now serve God and righteousness. The unsaved man has only one capacity, but the Christian has two. This means that the unsaved person has only one course of action--to serve sin and self, or to leave God out of his life--while the believer has an option. He may serve God, and as long as he is in a human body he may also choose to leave God out and live according to the old nature.¹⁰

Although Ryrie appreciated the term "capacity" more than the term "nature," he used language

⁹ Chafer, *Major Bible Themes*, 190.

¹⁰ Charles C. Ryrie, *Balancing the Christian Life*, 34-35.

that leaves the impression that the Christian has two distinct people living inside him. The Christian is described as having two capacities that promote two courses of action. Ryrie's description seems to indicate that the Christian can choose to live out his life without any evidence of the new nature or capacity. Even if this is denied, according to this explanation the new nature or capacity is no stronger or dominant than the old nature or capacity. It is as if a person can truly be a Christian and never experience progressive sanctification.

Walvoord did not think that "capacity" is an adequate term for "nature" because "flesh" or "sin nature" seems to indicate more than capacity. However, like Ryrie, he sensed the need to qualify the term "nature" in an apparent endeavor to make it less of an idea of substance or essence. He also concluded that his view is the usual Calvinistic view. Walvoord stated:

From the writings of Calvinists such as Hodge and twentieth-century dispensationalists such as Ryrie and Chafer, it may be concluded that the Augustinian dispensational perspective considers the sin nature an entity with less substantive character than the two natures of the incarnate Christ. ... Though a dozen other definitions could be debated, the concept of a sin nature can probably be best summarized as a complex of human attributes that demonstrate a desire and predisposition to sin. At the same time, in one who has experienced Christian salvation, there is a new nature, which may be defined as a complex of attributes having a predisposition and inclination to righteousness. These definitions fairly summarize the Augustinian-dispensational concept of the two natures in a person.¹¹

As with Ryrie, Walvoord appeared to make these two natures equal in the Christian. However, Walvoord did identify the sanctification problem that characterizes the dispensational view. The problem is: how can a Christian with these two natures achieve a relative measure of sanctification in his life? Walvoord understood sanctification to occur by God's grace and enablement. The Christian's sanctification on God's part requires provision for his spiritual need; on the Christian's part it requires appropriation.¹²

¹¹ Dieter, 206-207.

¹² Dieter, 208-09.

This dispensational dualism of the nature of the regenerated man is further demonstrated by the designations used to describe man. The unsaved man is described as a "natural man" in accordance with the biblical designation. The saved are given two classifications. These are the "spiritual man" and the "carnal man." The "spiritual man" is understood to be the divine ideal. The "carnal man" is perceived to be a babe in Christ.

The description of the "carnal man" is of one being regenerate but conducting oneself in an unregenerate fashion. According to Dispensationalism, it appears that the Christian not only has two natures but he can also abide and live in agreement with the old nature as a carnal Christian. Chafer stated, "But the "carnal" Christian is also characterized by a "walk" that is on the same plane as that of the "natural" man. The objectives and affections are centered in the same unspiritual sphere as that of the "natural" man."¹³ The dispensationalist actually believes that a Christian can live and act with the same affections of an unregenerate man.

The dispensationalist's second kind of Christian is one who is a "spiritual man." This Christian is a Spirit filled Christian. Chafer defined spirituality:

It may be said in conclusion, that a spiritual Christian is a Spirit-filled Christian in whom the unhindered Spirit is manifesting Christ by producing true Christian character, which is the "fruit of the Spirit"; by personal instruction in the Word of God; by inspiring true praise and thanksgiving; by leading the believer in an unbroken "walk in the Spirit"; by actualizing into celestial heart-ecstasy that which has been taken by faith concerning the positions and possessions in Christ; and by inclining, illumination and empowering the believer in the prayer of intercession.⁹¹

For the dispensationalist, though he denies perfectionism and the second-blessing methodology of spirituality, the "spiritual man" is one who seems to be without sin or is qualified under a limited definition of sin.

The means of the Christian's becoming or remaining a "spiritual man" is threefold. He is

¹³ Lewis S. Chafer, *He That Is Spiritual*, 2nd ed (Grand Rapids, MI: Zondervan Publishing House, 1967).

not to grieve the Holy Spirit or quench the Holy Spirit but is to rely on the Holy Spirit.

Concerning grieving the Spirit, Chafer stated:

No attempt should be made here to name sins which hinder the Spirit. He is grieved by any, and all, sin, and He is abundantly able to convince the one in whom He dwells of the particular sin, or sins which grieve Him. So, also, it is an issue only of known sin; for no person can deal intelligently with unknown sin.¹⁴

Though Chafer stated that the Holy Spirit is grieved by all sin, he immediately qualified this position assertion with the limitation of known sin. The second means of being a "spiritual man" is not to quench the Holy Spirit. This is defined as resisting or refusing to yield to the revealed will of God. The presupposition is that man is perfectly able to do this; and the qualification is according to man's knowledge. The last means is reliance upon the Spirit as the believer lives the Christian life.

Lordship is also a part of dispensational progressive sanctification. The dispensationalist does not believe that when one trusts in Christ at salvation he must trust in Christ as Savior and Lord. The Lordship of Christ, as one's master, is presented in the context of a post salvation experience or experiences. Salvation, for the dispensationalist, is experienced by trusting in Christ as Savior alone. This does not mean that they do not believe that the one being saved can trust in Christ as Savior without properly identifying Him as deity. According to Ryrie's understanding: "lordship in that sense of deity is absolutely essential to the work of salvation, for the Savior must be a God-man in order to be able to save."¹⁵ Ryrie thinks that Lordship salvation, in the sense of sovereign or master, is adding extra conditions to faith. It is as if the dispensationalist does not believe that one expressing faith in justification is relying upon Christ

¹⁴ Lewis S. Chafer, *He That Is Spiritual*, 70.

¹⁵ Charles C. Ryrie, *A Survey of Bible Doctrine* (Chicago: Moody Press, 1972), 136.

the Lord as Prophet, Priest, and King. If the convert is trusting in Christ as King or Ruler as well as Priest, then it is an extra condition as if to be a work.¹⁶

This difficulty may very well be an extension of the dispensational view of faith as enablement and the "carnal man" as a state for the Christian. Faith as enablement is a viewpoint of dispensationalism concerning the relationship of regeneration, faith, and the work of the Holy Spirit in effecting regeneration. The dispensationalist claims that he believes that faith and regeneration are simultaneous events in salvation. Ryrie denies that faith is causal in salvation, but he is not consistent in this denial. He did not appear to understand the causal relationship of regeneration to faith. Instead, Ryrie presented faith in a causal relationship to regeneration. When describing the means of regeneration, the place of faith, and the work of the Holy Spirit, his position is clear. He stated, "Faith is the human requirement which enables the Spirit to regenerate."¹⁷

This kind of faith has the sense of being a merit or work though many dispensationalists would deny it. It is as if the dispensationalist is seeking to protect faith from being anything more than a mere intellectual assent. This teaching is what appears to bring the charge of easy-believism against the dispensationalist.

The connection of the dispensational carnal Christian with Lordship salvation was a concern named by Ryrie himself. He seemed to confuse trusting in Christ as one's Lord with cleaning up one's life before trusting in Christ. In this context he addressed the carnal Christian. Ryrie stated, "As far as sanctification is concerned, if only committed people are saved people,

¹⁶ Charles C. Ryrie, *Balancing the Christian Life*, 169-76.

¹⁷ Charles Ryrie, *The Ryrie Study Bible* (Chicago: Moody Press, 1978), 1941.

then where is there room for the carnal Christians?"¹⁸ The desire to have a category of Christians conducting themselves as non-Christians creates an understanding of commitment to Christ as Lord in salvation as being no more than acknowledgment of who Christ is.

The dispensationalist understands spiritual growth and spirituality as separate entities in the Christian life. Being a "spiritual man" is viewed as a present state of blessing and power in the believer. Growth is identified with a process of development, with the likeness of Christ being its end. So, although spirituality has a place in progressive sanctification, it is not as closely identified with it as Christian growth is.¹⁹

Moreover, the dispensationalist denies perfection is attainable, achieved, or experienced in this life. True perfection for the Christian will not occur until ultimate sanctification is a reality in glorification. Growth and maturity in every case is understood to occur in progressive sanctification. This is viewed differently from incomplete yieldedness or incomplete victory over sin.

The means of sanctification for the dispensationalist is first and primarily God Himself. Since God is eternally sanctified, He also sanctifies or sets apart others. This occurs in salvation by the power of God through the work of Christ. Thus, sanctification is presented as coming through union with Christ. The Word of God, faith, and the body of Christ are all understood to have a part in this sanctification. Positional sanctification is presented as coming through the initial operation of salvation. Chafer said:

a. POSITIONAL.[*sic*] This is a sanctification, holiness and sainthood which comes to the believer by the operation of God through offering of the body and shed blood of the Lord

¹⁸ Charles C. Ryrie, *Balancing the Christian Life*, 170.

¹⁹ Lewis S. Chafer, *He That Is Spiritual*, 67-69..

Jesus Christ. Those who are saved have been redeemed and cleansed in His precious blood, forgiven all trespasses, made righteous through the new headship in Him, justified, and purified.²⁰

Other than motivating the Christian to live a holy life, this sanctification has no relationship with progressive sanctification. Progressive sanctification does not have anything to do with the Christian's position in Christ. It does have everything to do with the Christian's daily life. This sanctification depends on some degree of yieldedness to God, separation from sin, and Christian growth already evidenced in the believer's life. Yieldedness is understood in the qualification of man's limited knowledge. Separation from sin is from every known sin. Christian growth results in more and more progress in sanctification. Therefore, seeking to obey God's will, confessing one's sins, and growing in the grace and knowledge of the Lord Jesus Christ are all means in this progressive sanctification.²¹

The dispensational view of sanctification is in definitive accord with the classical Protestant view, with a few inconsistencies. Ryrie indicated the progressive nature of sanctification: "All the exhortations of the New Testament concerning spiritual growth are pertinent to this progressive and experiential facet of sanctification."²² He also believed that sanctification will be complete in the believer only when he is glorified. However, progressive sanctification in a dispensational framework has no relationship with the moral law of God. This is quite contrary to the classical Protestant formulation and the attendant understanding of the Law. The dispensationalist defines sanctification in an accurate manner in accordance with the classical Protestant formulation, but he departs from the classical understanding of the attendant

²⁰ Lewis S. Chafer, *Systematic Theology*, vol. 7, (Dallas: Dallas Seminary Press, 1947), 279.

²¹ Lewis S. Chafer, *Systematic Theology*, 280--84.

²² Charles C. Ryrie, *A Survey of Bible Doctrine*, 131.

doctrines of justification and sanctification in the scheme of salvation.

The dispensationalist maintains the classical view of justification. It is understood as forensic and is a declaration of righteousness. This righteousness is presented as Christ's righteousness and not the believer's in any infused sense. It is a one-time event experienced when faith is placed in Christ. However, as with sanctification, the attendant doctrines are presented in an unacceptable manner when evaluated by the classical Protestant formula. Dispensationalists normally understand regeneration and faith to be simultaneous events in the scheme of salvation. Charles C. Ryrie stated, "Both regeneration and faith have to occur at the same moment."²³

Although Ryrie did not demonstrate a clear understanding of the priority of regeneration to faith in a causal sense, he did state that faith is not causative:

Salvation is always through faith, not because of faith (Eph. 2:8). Faith is the channel through which we receive God's gift of eternal life; it is not the cause. This is so man can never boast, even of his faith.²⁴

This gives the impression that Ryrie's understanding is in the realm of the classical understanding. However, it has already been demonstrated that Ryrie's understanding is not in the spirit of the classical Protestant tradition. As indicated earlier, he believed that man's faith enables the Holy Spirit to regenerate. Ryrie tried hard to keep faith from being a work of man in salvation; however, his understanding of faith in regeneration is very much in the spirit of the Roman Catholic concept of cooperating grace. Luther would have rejected this Erasmian understanding of man's ability to express faith prior to regeneration in a causal or enabling sense.

A major inconsistency of dispensationalism with the classical Protestant formulation is the belief that the Christian has two distinct natures. John Walvoord presented two views

²³ Charles C. Ryrie, *Basic Theology* (Wheaton, ILL: Victor Books, 1986), 326.

²⁴ *Ibid.*

expressed by dispensationalists which technically are in conflict:

From the writings of Calvinists such as Hodge and twentieth-century dispensationalists such as Ryrie and Chafer, it may be concluded that the Augustinian dispensational perspective considers the sin nature an entity with less substantive character than the two natures of the incarnate Christ. While Ryrie prefers the word capacity, Chafer uses the word nature in the sense that includes the inclination of even a Christian, who has a new nature, to continue in sin.²⁵

Walvoord merely appears to grasp the fact that the regenerated man does not have two natures in the sense that he is a two-natured person. The classical Protestant view teaches that the nature in the regenerate man is authentically new but not perfect. The Christian's desires and affections are toward God, but there is an ongoing struggle with the flesh. This nature is different from the old-natured, unregenerate man in that the desires and affections of the new nature are toward God. However, Walvoord does not understand the born-again man from this historical and reformation perspective. He presents the Christian as a two-natured person, and for all practical purposes perceives that these natures are equal:

... once a person is saved, the spiritual state of that person includes a new nature and an old nature. That is, the believer still has an old nature--a complex of attributes with an inclination and disposition to sin; and the new nature, received (along with eternal life) at the time of the new birth, also has a complex of attributes, but these attributes incline and dispose the Christian to a new manner of life, one that is holy in the sight of God. From the Augustinian dispensational perspective, the basic problem of sanctification is how individuals with these two diverse aspects in their total character can achieve at least a relative measure of sanctification and righteousness in their life.²⁶

This difficulty and the erroneous view of the nature of the Christian may be a major reason for the dispensational conclusion that a person can be saved and remain in a state of carnality.

Anthony A. Hoekema perceived this dispensational inconsistency:

²⁵ Dieter, 206.

²⁶ Ibid, 208-9.

My basic problem with Walvoord's presentation is that, in my judgment, he fails to do full justice to the fact that a decisive break with sin was brought about by Christ for believers (Rom. 6:6)--so that sin, though still present in the believer, no longer has dominion (v. 14)--and to the amazing truth that the believer is now indeed a new creature, old things having passed away (2 Cor. 5:17)....He [Walvoord] gives the impression that the Christian is something like a spiritual seesaw with two contradictory types of inner tendencies. With both [equally] tugging at one's heart, a believer can go either way . . .[Hoekema rejects Walvoord's understanding and states the classical Protestant understanding] Believers should therefore see themselves as new persons who are being progressively renewed--genuinely new but not yet totally new.²⁷

This is precisely the problem with the dispensational "carnal man" and "spiritual man." The classical Protestant understanding of the Christian understands him to be a regenerated man who is being progressively renewed, not seesawed between two natures. There is a struggle with the flesh, the principle of sin still residing within the believer; but the desire is godly. There is a struggle, but the principle of sin is not the primary disposition of the Christian. The Christian's primary desire is to honor God.

Technically, the dispensationalist presents the basic definitions of justification and sanctification in accordance with the classical Protestant formulation. However, in the explanation of these truths and their attendant doctrines, the dispensationalist view is not according to the classical Protestant understanding. Faith, in its relationship to regeneration, is understood to be the enablement of the Holy Spirit. This is causal and violates the truth most protected in the Reformation. The dispensationalist is not guilty of promoting a complete infused righteousness in justification but is guilty of promoting a form of the Roman Catholic doctrine of cooperating grace. Also, when one expresses faith in Christ as his Savior, dispensationalism does not teach that it is necessary to trust in Christ as Lord. This dichotomy does not appear to have any basis in the classical Protestant view.

²⁷ Dieter, 231.

Sanctification is defined properly, but progressive sanctification is presented without the standard of God's moral law. This understanding rightly brings the accusation of antinomianism against the dispensationalist. He denies the accusation because he claims to pursue the standard of the law of Christ. However, the dispensationalist's understanding is not different from those referred to as antinomians by classical Protestants.

Progressive sanctification, in its practical applications, is also presented in a fashion contrary to the classical Protestant understanding. The entire perception of how a Christian experiences sanctification is erroneously set forth in the context of the "carnal man" and "spiritual man" categories. This appears to grow out of the dispensational dualism of the old nature and new nature simultaneously existing in the Christian.

These carnal Christians are understood to be true believers because they have made some decision, public or private, for salvation. When no spiritual fruit or progressive sanctification is evidenced in their lives, the problem is assessed as being their carnal-Christian status. The classical Protestant perspective would assess the problem to be that these people are lost and need salvation.

This concept of progressive sanctification also promotes a misunderstanding of sin in the life of the believer. In order to experience Lordship or the filling of the Spirit, complete commitment and confession of sin is required. However, because the Christian can never in this life perfectly yield, commit, or confess sin, sin is defined as "known sin." This understanding is presented as if it settles the problem of indwelling sin in the life of the Christian.

The dispensational understanding of justification and sanctification is in the final analysis an anthropocentric understanding. It does not have the clear theocentric integrity of the classical Protestant formulation. Further, it misunderstands the relationship of sin, regeneration,

justification and the law, and progressive sanctification and the law. The dispensationalist's dual-nature understanding of sanctification is an aberration of the classical Protestant formulation.

The Deeper Life View

The deeper-life view has become a predominant view in Southern Baptist life among conservatives. This group expresses a sincere desire to be pure and godly but falls into the theological indiscretions of the Keswick movement and Dispensationalism. Sanctification for the deeper-life adherent becomes intertwined with a second blessing. Some deny this intertwining but then describe sanctification in such a way that it is demanded. Very likely, Jack R. Taylor is the most popular Southern Baptist of a deeper-life persuasion. Taylor's book, *The Key to Triumphant Living*, is probably the most popular deeper-life resource among most Southern Baptists. Many pastors have a copy in their library.

Another influential proponent of the Deeper Life theology is James Robison. He, with other deeper-life adherents of the 1970s, embraced the principles and teachings of potential perfectionism in the 1980s. Robison, in describing the requirements for the infilling of the Holy Spirit in the life of the believer, used the term "yield" as an expression of a post salvation act of freely giving oneself to God. He also said, "So, the matter of being filled with the Spirit is simply giving ourselves completely to him."²⁸

The deeper-life persuasion has been identified with various names in the United States and England. It has been known as the higher life, the victorious life, and the inner life. Originally it appears to have been promoted as the higher life and was popularized by the American Presbyterian minister, William Edward Boardman (1810-86). Boardman wrote in his

²⁸ James Robison, *Seven Ways I can Better Serve the Lord* (Nashville: Broadman Press, 1971), 61.

book, *Higher Christian Life*, that the experience of sanctification was a distinct work of grace from justification.²⁹ Hannah Whitall Smith and her husband, Robert Pearsall Smith, joined Boardman in his itinerant ministry of promoting the higher life. Hannah Smith is best known among adherents of the deeper life for her book, *The Christian's Secret of a Happy Life*. This book promoted the concept of the Christian's crises experience with the "rest of faith" which among many Southern Baptists is known as "let go and let God."³⁰

The direct connection of this historical movement and its tenets with the deeper-life adherents among Southern Baptists is evidenced by Taylor's recommended reading list for Christian growth. In the list, he names numerous popular writers who promoted a deeper-life approach to Christianity: Hannah W. Smith, Charles Trumbell, A. B. Simpson, and James H. McConkey. Each of these was associated with the higher life or victorious-life movements of the last two centuries. The writings of more recent adherents are also promoted as recommended reading. These deeper-life movements became closely intertwined with the Keswick movement.³¹

There is a problem with precisely presenting and evaluating the deeper-life doctrinal stance on justification and sanctification. One Keswick adherent has expressed it well. His confession of the lack of a doctrinal system indicates why it is so difficult to appraise the deeper-life doctrine:

Keswick is not a doctrinal system, much less an organization or denomination, which perhaps explains why participation in it has been so broad. Since there is no official

²⁹ Sinclair B. Ferguson, David F. Wright, and J.I. Packer, eds., *New Dictionary of Theology*, 301.

³⁰ George M. Marsden, *Fundamentalism and American Culture* (New York: Oxford University Press, 1982), 75-77.

³¹ Jack R. Taylor, *The Key to Triumphant Living* (Nashville, TN: Broadman Press, 1971), 155.

theological statement, ... and a broad variety of doctrinal positions have been held and taught by those associated with the name Keswick.³²

Although the deeper life or Keswick understanding of the Christian life is not as systematized as Dispensationalism is, there are some tenets of this view that are held in common. The understanding of justification and sanctification for some who adhere to this view is, to a degree, technically in the terms of the classical Protestant formulation but practically inconsistent with it. The deeper-life understanding of sanctification is "to set apart." This setting apart is a separation from sin and a consecration to God. This sanctification is understood in a threefold manner. Positional sanctification is being set apart from sin through forgiveness and justification. These are understood to be judicial transactions between God the Father and God the Son.

Regeneration is also considered a part of this sanctification but is understood as coming after justification. Progressive sanctification is the second aspect. It is experiential sanctification and is a process of the outworking of the Christian's official position. Finally, complete sanctification occurs at glorification.³³

Perfection is not possible in this life for the deeper-life Christian. However, sinlessness in the realm of the known will of God is not only possible but also expected in the normal Christian life of the deeper-life devotee:

In this way the Keswick teachers could offer a doctrine that in practice had many of the same implications as the more Wesleyan Holiness teachings, but in theory avoided the claim, so offensive to those with Calvinist leanings, of ever being totally without sin. In effect, the promise was that as long as Christ dwelt in the heart a Christian could be free from committing any known sin.³⁴

³² Dieter, 155.

³³ Ibid, 158-60.

³⁴ Marsden, 78.

Generally, they accept justification as a judicial declaration of righteousness. They do not believe in the priority of regeneration to faith in a causal sense. In fact, forgiveness and justification precede regeneration in the theology of some in this movement. They accept sanctification as a process and do not believe that this process is complete until glorification. However, similarity with the classical Protestant position becomes less and less evident in the deeper life teaching of how a Christian experiences sanctification.

The deeper-life Christian believes that all Christians have received positional sanctification through faith in Christ at salvation. Forgiveness, justification, and regeneration are understood as the three ways that a Christian is set apart from sin in positional sanctification.

One author said:

In these three ways, every believer has been sanctified through the atoning death of Christ (Heb. 10:10), has been made holy (Eph. 4:24), and is thus legitimately called a saint (1 Cor. 1:2; 6:11). This first element in sanctification has been called "positional sanctification" because it is the condition of every true child of God.³⁵

Though all Christians are presented to be sanctified positionally, the impression is given that they are not all being sanctified progressively. Progressive sanctification is recognized as a process and is understood to be available only to the positionally sanctified.

The deeper-life Christian understands the believer to be sanctified positionally but not necessarily progressively. The relationship of sanctification to justification and regeneration is not precisely clarified. Moreover, the attendant doctrines of justification and sanctification are not addressed in a systematic fashion. Sanctification is understood primarily from an anthropocentric orientation. The experiential aspect of sanctification is understood to occur in the Christian who partakes of the crucified life, the total abandonment of self-life, or the

³⁵ Dieter, 159.

making Christ Lord of life.

This understanding of progressive sanctification also incorporates the dispensational scheme of a two-natured Christian and the "carnal man," "spiritual man" designations. In this approach, sanctification is experienced by the "spiritual man" who is spiritual because he is filled with the Holy Spirit.³⁶ Taylor teaches this understanding of progressive sanctification. This is contrary to a classical Protestant formulation, Taylor's writings consistently promote a deeper-life understanding of salvation and sanctification. One major aspect of this viewpoint is his publicizing of the "carnal man" and "spiritual man" designations as proper ways of understanding progressive sanctification.³⁷

Taylor understands the "carnal man" to be a Christian who is not Spirit filled. He is described as one in whom Jesus has come to dwell. However, outside of Jesus being the "carnal man's" Savior, this Christian is presented as having more in common with the unregenerate man than with the regenerate man. Although perfection is denied as a possibility in progressive sanctification, descriptions of what makes the "carnal man" what he is can only be understood in the context of perfectionism. Taylor said:

The carnal Christian is any person who is not submitted to the total rule of Christ in his life. We have talked about this person before. . . and have discovered him or her to be anyone who has settled for less than all of Christ in all of the life.³⁸

Even though the carnal Christian fails in this submission, Taylor believes that the spiritual Christian is properly identified and described with this perfectionistic terminology.

³⁶ Marsden, 78.

³⁷ Jack R. Taylor, *The Key to Triumphant Living* (Nashville, TN: Broadman Press, 1971), 53.

³⁸ Ibid.

According to the deeper-life adherent, the spiritual Christian is one who has discovered the secret of Christ being alive in him. Taylor used descriptive language which sounded perfectionistic when describing the activity and dispositions of the "spiritual man":

THE SPIRITUAL MAN[*sic*]

1. He has effected a total "sellout" to Christ.
2. He has died to himself....
6. He has enthroned Christ in his life and now Christ presides over his entire personality.

The residing Christ becomes the presiding Christ. The resident Christ becomes the reigning Christ!³⁹

The nature of this understanding is totally lacking in a biblical view of indwelling sin. It promotes a concept of salvation which exalts a second experience, other than one's initial salvation in which Christ is made Lord of one's life. It is only by this experience that a Christian can have a full Christian life. The experience of salvation is dualistic. Taylor said, "We are saved from sin because He died for us. We can be saved from self because He is living in us."⁴⁰ This understanding makes Christ Savior in one's justification, but He is not Lord and Sanctifier until a post salvation crises experience occurs. In essence this splits salvation into two parts.

The "carnal man," "spiritual man" designations in the context of old nature, new nature are being systematically taught in many Southern Baptist churches to new and old Christians. The source of this instruction is the *Survival Kit for New Christians*, by Ralph W. Neighbour, Jr.⁴¹ It is used to promote spiritual growth among believers. Ten lessons are given to the promotion of this popular teaching. For Southern Baptists, the nature of sanctification is being

³⁹ Taylor, 55.

⁴⁰ Ibid, 57.

⁴¹ Ralph W. Neighbor, *Survival Kit for New Christians* (Nashville, TN: Convention Press, 1979), 42-61.

presented and understood more and more in a deeper-life explanation. The deeper-life Christian believes that perfectionistic language should be used for the Christian in progressive sanctification on the basis of a qualified definition of sin. One author has stated:

The only way to describe any mortal as morally perfect is to define sin as the deliberate violation of the known will of God and perfection as a condition in which one consistently chooses to act obediently.⁴²

The deeper-life Christian promotes the same limited definition of sin in the believer that the dispensationalist uses. Confession of known sin and acknowledging the indwelling of the Holy Spirit are part of the requirements for being a spiritual man.

The deeper-life Christian does not present a Christian in sanctification without a natural proclivity to sin. However, the qualified sin definition of the deeper-life proponents leaves the impression that the Christian can have complete victory over sin. This accusation toward the deeper-life view is sometimes denied by its adherents.

The means of sanctification for the deeper-life proponent is primarily the salvation experience of a Christian. This sanctification is seen as God's provision for victorious Christian living through the activity of the members of the Trinity. The experience of salvation is by God's grace but is understood to be caused by faith. The impression is given that man in his will must in and of himself have this faith. One author said:

God will not impose His blessings on unwilling people. So if individuals want to receive anything from God, they must trust Him for it (James 1:6-7)...Faith is thus the key to appropriating God's provision for successful Christian living. We cannot live the Christian life until we have that provision; by faith we are justified and receive the life of the Spirit. ...Faith throws the switch, releasing the current of divine power. Without faith there is no light, no power.⁴³

⁴² Dieter, 171-72.

⁴³ Ibid, 171.

This position makes faith the causal means of salvation in regeneration as well as in justification. This faith is not something actively expressed but passive in cause and power. It is not just what man expresses in salvation, but it is the cause of salvation. moreover, it is consistently presented as a cooperation with God's grace which together cause salvation. One teacher said, "Faith results in salvation by the grace of God."¹²¹ This faith is also presented as the activating factor for sanctification through the use of prayer and Scripture.

This view is in accordance with the classical protestant formulation in that it technically denies that perfection is attainable in this life. It encourages believers to pursue holy living and to live a life of faith. However, progressive sanctification is presented as a process but with all the entrapments of the dispensational understanding of the "carnal man," "spiritual man" designations.

Justification appears to be understood as forensic, but the "spiritual man" is almost presented as having an innate righteousness. Justification is understood as a onetime event. This justification is by faith but not in the same precise meaning of the classical Protestant formulation. It is expressed as causal in regeneration, which is more Roman Catholic than Protestant. Moreover, there seems to be no attempt to understand the simultaneous event of regeneration, faith, and justification in the context of salvation. Faith appears to be understood as enablement for the Holy Spirit in salvation and sanctification in the same sense as the dispensationalist presents it.

The position of the Christian having two natures is not universally held by all- deeper life Christians. however, many do adhere to this dualistic understanding of the Christian. Even for those who technically reject this position, there is the perception of the Christian as carnal or spiritual, subnormal or normal. The classical Protestant teaching understands man as lost or

saved, unregenerate or regenerate. A man who conducts himself as a lost man is understood to be a lost man. The only difference between Christians is one of growth in progressive sanctification and not in spiritual position.

Deeper-life Christians usually maintain justification and sanctification as distinct blessings but teach that these are experienced by the same means. The means of this experience is faith in the sense of no longer relying on self-works. Justifying faith brings acceptance with God, and sanctifying faith achieves obedience with God. This understanding is closely related to Wesleyanism which divides salvation into two parts.

One part is the work of Christ as justifier, and the other part is Christ's work as sanctifier. This understanding leads one to believe that salvation comes in two parts for the believer. First, one is saved from the guilt of sin and then from the power of sin. From the classical Protestant viewpoint, there is no such teaching of a salvation as this in the Bible. This errant view, from a classical Protestant evaluation, has led some to think that they can receive Christ as Savior without receiving Him as Sanctifier and Lord. It also is characterized by the dispensational error of two types of Christians, the "carnal" and the "spiritual." This two-natured Christian is in reality a practical half-way house for the Roman Catholic concept of infused righteousness.⁴⁴ The "spiritual man" is one who is totally surrendered and able not to sin in a practical sense, though this is denied in a technical sense.

The deeper-life understanding of justification and sanctification is presented in the spirit of Dispensationalism but without its theological precision. Justification and sanctification are understood by definition in much the same sense as the classical Protestant formulation. However, the explanation of justification, sanctification, and their attendant doctrines is far

⁴⁴ J. I. Packer, *Keep in Step with the Spirit* (Tappan, NJ: Fleming H. Revell, 1984), 150-51.

removed from the classic Protestant viewpoint.

Although there is lack of theological precision by deeper-life Christians in expressing their views, faith appears to be presented as causal in regeneration. Their understanding of faith in Christ also causes Lordship to be a secondary crisis event in the life of the Christian. This understanding of salvation and sanctification has no place in the classical Protestant formulation.

Along with this detrimental understanding of Lordship is the absence of addressing the use of the law in sanctification. Their whole perception of sin in the life of the believer is divorced from the classical Protestant understanding. Further, the idea that the Christian's sanctification process is more affected by known sin than unknown sin is a definition demanded by a non-classical Protestant understanding of justification and the law, regeneration, and sanctification and the law. The deeper-life teaching concerning justification and sanctification is not theocentric as is the classical Protestant formulation.

The deeper-life Christian presents faith as the active element in bringing about salvation. The classical Protestant position is that faith is a passive instrument whereby man experiences being declared righteous by God. The deeper-life Christian presents faith as an active element in sanctification; and the believer must be passive, "let go and let God." The classical Protestant position is that faith in sanctification is like faith in justification. However, in sanctification the believer is very active as a participant in being more and more separated unto God. This sanctification does not place the believer in any better standing as far as righteousness is concerned.

According to the classical Protestant view, the deeper-life Christian has Roman Catholic tendencies in his understanding of faith. It and Dispensationalism have that element of cooperating grace in salvation which was very forcefully rejected in the Reformation. It also

maintains a view of sanctification, in its practical outworking, which is totally different from the classical Protestant formulation.

Potential Perfectionism View

This view has had a major impact upon conservative Southern Baptist life. Many in the deeper life movement have been pulled into this extreme deviation from the classical Protestant formulation. Some deeper-life adherents have embraced a number of the tenets of the potential perfectionism viewpoint. Jack R. Taylor, Ras B. Robinson, James Robison, and Jim Hylton are a few of these. Many in the deeper life movement among Southern Baptists which has frequently promoted deeper life views, have begun to espouse potential perfectionism positions. In 1979 a book, titled *Birthright*, by David C. Needham,⁴⁵ became popular among conservative Southern Baptists. This was especially true of those in the deeper-life movement.

Popular speakers in Southern Baptist circles in the past, such as Taylor, Robinson, and Hylton began to promote Needham's potential perfectionism view. Their views of justification and sanctification led to a return to a form of the infused righteousness associated with Roman Catholicism. Sinless perfection is also presented as attainable by this viewpoint. *Birthright*, more than any other book, seems to have been the primary source of potential perfectionism among Southern Baptists. The connection of this book with Southern Baptist's potential perfectionism cannot be overestimated.⁴⁶

Potential perfectionism mingles sanctification with justification and regeneration so that the Christian is presented as actually righteous. Sanctification is not addressed according to

⁴⁵ David C. Needham, *Birthright* (Portland, OR: Multnomah Press, 1979).

⁴⁶ Tom J. Nettles, "Sanctification And The New Perfectionism," *Mid-America Theological Journal* 9, (1985, Fall): 69-78.

classical Protestant categories, and sanctification does not include mortification of the flesh since the flesh is merely physical. The Christian is truly righteous according to this teaching. Needham said:

A Christian is not simply a person who gets forgiveness, who gets to go to heaven, who gets the Holy Spirit, who gets a new nature. Mark this--a Christian is a person who has become someone he was not before. A Christian, in terms of his deepest identity, is a SAINT[*sic*], a born child of God, a divine masterpiece, a child of light, a citizen of heaven. Not only positionally (true in the mind of God but not true in actuality here on earth), not only judicially (a matter of God's moral bookkeeping), but ACTUALLY[*sic*]

...In the deepest sense of personhood, if you have received Jesus Christ as Lord and Savior, you are not a sinner. You are righteous.⁴⁷

Regeneration, justification, and sanctification are blended together in an infused-righteousness manner. There is no principle of sin residing within the believer. Sin is only a weakness of one's physical body, and when it occurs it can be overcome. Perfection in this life is presented as a real possibility for the Christian. This perfection includes true freedom from unknown sin as well as known sin. It is a potential-perfectionistic view because sin is recognized as existing in the life of the Christian, although it is not understood as necessarily existing. This potential perfectionism is so designated because the perfection is understood as normative for the Christian during his earthly existence. Needham said:

Therefore in some sense sinless perfection must be seen as a theoretical possibility. Though the distinction made between willful sin and nonwillful sin in the Wesleyan doctrine of perfectionism is both valid and significant [this is a direct connection with dispensationalism and the deeper-life understanding], I do not believe the Bible supports the concept that only willful sin deserves the title "sin."⁴⁸

It is clear that this concept of the Christian presents him as being able to have complete sinless perfection in this life. This perfection is freedom from both willful sin and nonwillful

⁴⁷ Needham, 47.

⁴⁸ Ibid, 135.

sin. The sinlessness of glorification is seen as available in the present. Needham's view is a total rejection of the classical Protestant view of sanctification in a progressive sense, which maintains that perfection is not possible in this life.

The Christian who experiences sanctification as infused righteousness is one who knows and accepts what is "actual truth." All Christians are understood to have this kind of actual righteousness, but only those who know it and use it will experience it. Lack of knowledge and action is presented as keeping the actually righteous Christian from experiencing his perfectly sanctified condition. It is as if this understanding of Christianity has accepted a Gnostic mystery religion teaching. Needham said:

But awareness of identity only brings us to the threshold. Through the door now opened in front of us, the ultimate issue becomes not identity, but meaning or purpose in life based upon this awareness of biblical self-identity. This discovery of meaning alone is the adequate foundation upon which one can confront sin and build a life of holiness.⁴⁹

This awareness is presented as the Christian knowing that he has actually been made righteous and can live accordingly.

Progressive sanctification has been replaced by actual sanctification. This is true of the Christian not only in separation unto God but also in actual righteousness. Sin is only an accident from which perfection may be experienced by acknowledging one's actual condition and acting upon it. The sanctified are Christians, and those who know the true meaning of their righteousness can act in accordance with it. The place of knowledge in this view of sanctification is almost Gnostic. From a classical Protestant understanding, the presentation of righteousness is Roman Catholic infused righteousness. It is like the actual righteousness of Roman Catholicism but without merit.

⁴⁹ Needham, 61.

Sanctification is not understood as positional, progressive, and ultimate. It is presented as involving perfect righteousness in the Christian's actual spiritual condition. Justification from the classical Protestant perspective is also rejected. Regeneration and justification are blended by the adherents of this view and are presented as infused righteousness. Needham said:

Contrary to much popular teaching, regeneration (being born again) is more than having something taken away (sins forgiven) or having something added to you (a new nature with the assistance of the Holy Spirit); it is becoming someone you had never been before. This miracle is more than a "judicial" act of God [The declaration of no condemnation is missing]. It is an act so REAL[*sic*] that it is right to say that a Christian's essential nature is righteous rather than sinful. All other lesser identities each of us have can only be understood and appreciated by our acceptance and response to this fact.⁵⁰

Needham's acceptance of a single nature in the regenerate man is more in keeping with a classical Protestant understanding than his dispensational past. However, his making the regenerate man a perfectly sinless spiritual man, from the classical Protestant viewpoint, is a worse corruption than representing man as carnal and spiritual in the sense of two natures.

Needham's definition of sin is an important factor in his conclusions concerning the nature of the Christian life. His definition of sin is not the same for the non-Christian than for the Christian and is a far departure from the classical Protestant understanding:

This, then, is the essence of sin. It is more than some carefully worded, theological definition. That locked-in statement quoted earlier simply will not do. Sin is more pointedly the expression of man's struggle with the meaning of his existence while missing life from God. It is all the varieties of ways man deals with and expresses his alienation from his Creator as he encounters the inescapable issue of meaning. Sin is a transgression of the law of God. And to reject life, to determine a will different from the will of God (which is the law of God) is the most heinous crime a person can commit. The essence of sin, then, cannot be separated from the issue of meaning.⁵¹

The importance of this statement is indicated clearly by Needham:

⁵⁰ Needham, 61.

⁵¹ Ibid, 25.

Man's essential nature was now "in the flesh." And the Bible says that "those who are in the flesh cannot please God."...Note: It will be important to keep in mind the focus of this chapter in terms of the relationship between sin and the problem of meaning because the rest of the book builds on this fundamental concept.⁵²

"Flesh," as presented by Needham, is material and physical. It is not presented as that disposition which is mainly moral rebellion against God. The potential-perfectionism view of sin is seeking meaning for oneself through physical and material realities. The definition of sin applied to the believer is very similar to that for the unbeliever. Needham said:

Sin for the Christian is the avoidable failure of the individual to fulfill the purpose for which he exists [the Christian is understood to be perfectly able to avoid failure]....

5.[sic] Is sin for the Christian truly "avoidable?" Unless one has in some way been prejudiced against it, one thing comes through quite clearly in the epistles. Not only is sin avoidable, but righteousness is assumed to be the norm for every believer's behavior. Therefore in some sense sinless perfection must be seen as a theoretical possibility.⁵³

The perfectionism of the potential-perfectionism adherents among Southern Baptists is directly related to this definition of sin. The definition is not in the spirit of the classical Protestant formulation. Two are which are Taylor and Robinson, they present a number of perceptions contrary to the classical Protestant formulation of justification, sanctification, and their attendant doctrines. They teach that the Christian has knowledge of his sin the minute he commits it. Their understanding of sin as an accident is a potential-perfectionism understanding. Confession is presented as the power in regeneration and salvation in general. Taylor expressed the priority of faith to regeneration when addressing the believer being placed into Christ: "This is an act, of course, of the Holy Spirit, prompted by our repentance from sin and our faith in Jesus Christ. Once this occurs, we are born again."⁵⁴ Faith is understood as the thing which

⁵² Needham, 35.

⁵³ Ibid, 124, 134-35.

⁵⁴ Jack R. Taylor, "Two Sides Of The Con," *Fullness Magazine*, n.d, 6.

prompts the Holy Spirit to regenerate the one who has expressed faith.

This potential perfectionism and extended sinlessness of the Christian is proclaimed by Southern Baptist preachers in churches and special meetings where many Christians are being influenced to embrace the concept. One preacher's sermon became a standard for expressing the concept of living without sin:

"How many sins did you commit yesterday, and how many acts of righteousness did you do yesterday?" Let me tell you my record. Sins--O; righteous acts, I think around 300. That's right--around 300. The first act of righteousness I did yesterday was take a bath. Do you know something? Everything a Christian does, except the sins he chooses to do, is an act of righteousness. Let me say that to you again. Everything a Christian does, except when he sins, is an act of righteousness.⁵⁵

This understanding of sin in the Christian is certainly the opposite of the indwelling sin in the believer which is clearly taught in the context of the classical Protestant formulation. The viewpoint, which is popular among the proclaimers of potential perfectionism, is in accordance with the teaching of the Tridentine formulation. As with Roman Catholicism, it teaches that Christians can do perfectly righteous acts in this earthly life. This teaching also rejects the classical Protestant understanding of a Christian being a sinner saved by grace. It also denies the classical Protestant formulation of justification and sanctification by rejecting indwelling sin in the life of the believer.

The means of holiness for the Christian is knowing about his true righteous condition and exercising his will the primary means of holiness. Lordship, church relation according to his perfect nature in his soul and spirit. Any conflict in this is only with the unredeemed flesh and its habits. These can be overcome in the Christian's perfection. Of course, one must have experienced salvation which is a primary means in this holiness. The Christian's

⁵⁵ Peter Lord, "Turkeys And Eagles," *Fullness Magazine*, n.d, 10.

imparted righteousness is actual and is to be utilized as a foundational means for real holiness. This infused righteousness is the means of sanctification in a similar fashion as Roman Catholic teaching promotes. Knowledge, added with the will, added with spiritual power from the Holy Spirit are ship, and the Bible are also essential ingredients in order for sanctification to occur in a potential-perfectionism view.⁵⁶

The classical Protestant formulation presents the sanctification of the Christian to be progressive and imperfect in this life. The potential-perfectionism view understands perfection to be attainable in every Christian's earthly life. Continued perfection is possible; however, extended periods of perfection with periodic sin failures are more characteristic of Christians. These periods of perfection are periods of complete sinless perfection. This is totally outside the framework of the classical Protestant formulation of justification and sanctification.

The classical Protestant formulation presents regeneration as a genuine new birth characterized by a new disposition and a desire for holiness. The Christian is understood to be genuinely new but not yet perfectly new. The principle of sin or flesh resides within him, but he is not condemned by it because he has been declared righteous in justification on the basis of Christ's perfect righteousness. He is only a one-natured being, and his main affection is toward God. Though indwelling sin exists in the Christian, it is more and more mortified in the process of sanctification. This will not be perfectly experienced until glorification.

The potential-perfectionism view understands regeneration to be the impartation of righteousness. It is mingled with justification and sanctification so that justification loses its imputation of Christ's righteousness. From the classical Protestant perspective this leaves the Christian under condemnation because the perfect righteousness of the law is not met. Because

⁵⁶ Needham, 141-45.

the potential-perfectionism view understands man to have the actual righteousness of Christ infused into his own life, imputation appears to be unnecessary. The adherent of this view does not address the legal standing of the Christian when he accidentally sins. This teaching also presents man to be one-natured but perceives the Christian as perfect in that nature. The flesh is not a principle of sin but is only the habits of the physical body still to be overcome but able to be perfectly overcome in this life. The classical Protestant formulation is completely different from this viewpoint. One author has clearly delineated the classical Protestant understanding of "flesh":

After the resurrection, although the child of God still will have the flesh of the body, he no longer will experience the presence of the "flesh" which operates in opposition to the Spirit. In short, flesh is an affection which focuses on the enjoyment of the creature, without primary reverence for and worship of the Creator. In the unregenerate man, this affection dominates all his activities; in the regenerate, the flesh is ever present as a hindering force, but is more and more mortified and subjugated.⁵⁷

Much of Needham's expression of concern about who and what the Christian really is seems to be expressed in his former dispensational, dualistic understanding of the Christian's nature. This is a proper concern and one shared by the classical Protestant position. However, in properly dropping the two-natured approach to the believer's essence and the so-called carnal Christian, Needham lost any meaningfulness for the classical Protestant view of imputation of Christ's righteousness and embraced a Tridentine infused righteousness understanding.

This understanding of justification and sanctification among Southern Baptists is the farthest removed from the classical Protestant formulation of justification and sanctification. The primary distinction between this view and the Tridentine formulation is that the Christian in sin does not merit his own standing through the Church. However, the argument could be made that

⁵⁷ Tom. J. Nettles, "Sanctification And The New Perfectionism," *The Wicket Gate* n.d, 8.

the Christian in a potential-perfectionism view does, by his actual righteousness, maintain his own standing with God. The infused righteousness understanding promoted in this viewpoint was one of the major contributing factors of the Protestant Reformation in reaction to the Roman Catholic view. The reason that the reaction was so strong against this Roman Catholic understanding was that the Reformers understood it to be a heretical rendition of the Gospel of grace.

The Classical View

The classical view is still present among Southern Baptists. There are Southern Baptist churches currently using the Second London Confession of Faith or the Philadelphia Confession as their official confessional statement. This viewpoint has existed among Southern Baptists since they began as a denomination in 1845. It was promoted in accordance with the classical Protestant formulation of justification and faith by many leaders and theologians among Southern Baptists. Along with the clear teaching of Scripture, its theological roots are deep in the Reformation according to the classic Protestant position.

The classical view is in the mainstream of those confessions, Baptist and otherwise, which have precisely expressed and maintained the classical Protestant formulation of justification and sanctification. The *Baptist Faith and Message* statements, although conservative, appear to be subtle departures from the classical Protestant formulation of justification and sanctification. The devotee to the classical Protestant formulation may appreciate the conservative spirit of these confessions; but he would not view them as providing clear expressions of biblical justification, sanctification, and their attendant doctrines.

It has been demonstrated that Dagg, and Boyce were consistent in their understanding of justification and sanctification with the classical Protestant formulation. Even Mullins, though

drifting from the classical view of justification in its relationship with the attendant doctrine of regeneration, was consistent with the classical view of sanctification. Justification itself, for Mullins, was a judicial act of God; and infused righteousness was refuted. This was in the mainstream of the classical Protestant formulation.

Sanctification is a separation or dedication unto God. Progressive sanctification is a practical holiness which grows in its ethical application to the Christian's inward and outward pursuit of holy living. Sanctification means to make one holy. It is distinct from justification in that justification is a declaration of righteousness. This righteousness is perfect righteousness because it is Christ's righteousness. Sanctification is not a declaration, it is making one holy. This holiness in a Christian's earthly life is partial.⁵⁸

Sanctification is, "that dedication of person and life to God, which constitutes that 'living sacrifice, holy, acceptable unto God,' which is the believer's 'reasonable service.' Rom. 12:1."⁵⁹ It is the process through which holy character is being produced by the work of the Holy Spirit. Sanctification with a positional application refers to the one who is born again being initially dedicated to the service of God. Sanctification in a progressive application is the Christian's development in holy living.

The only one who is sanctified is the one who has experienced salvation by grace through faith. That one has been regenerated by the grace of God and justified through faith. Sanctification demands a new heart and spirit for the one who is sanctified. Therefore, positional sanctification is a concurrent event with regeneration and justification. Regeneration is causal in

⁵⁸ Jimmy A. Millikin, *Christian Doctrine for Everyman* (Greensboro, NC: Gateway Publications, 1976), 79-80.

⁵⁹ James P. Boyce, *Abstract of Systematic Theology*, reprinted in 1987 (Escondido, CA: Dulk Christian Foundation, 1887), 410.

this sanctification as it is with faith. Concerning this regeneration, one Southern Baptist author has said, "But the Spirit not only convicts, he also regenerates. Regeneration is simply the imparting of spiritual life in the heart of the sinner. Through this work of the Spirit man is given the desire and the power to turn from his sins and receive Christ as Saviour."⁶⁰ Progressive sanctification is understood as being the result of regeneration, justification, and positional sanctification. Boyce said, "Regeneration is, like sanctification, a change in nature, and character; and justification a change only in relation to the law."⁶¹

All Christians, no matter how imperfect they may be, are sanctified. They are dedicated to God and His service. This dedication is marked by the transformation which has occurred in regeneration and the surrender expressed through faith in Christ. This sanctification is progressive in that the Christian is becoming more and more like Christ in his internal and external character. However, perfection is not obtainable in this life.

The righteousness of the regenerate man is a relative righteousness. The classical Protestant formulation maintains that Jesus Christ is the only man perfectly righteous and meeting the full perfection of the demands of the law.⁶² The one sanctified is a Christian. As a sanctified believer he cooperates in the outworking of sanctification. Although sanctification is by God's grace, it involves the activity of the believer. The believer diligently pursues that sanctification without which no man will see the Lord.

The nature of sanctification is very personal in the life of the believer. The Christian's justification was established and accepted in a representative, Jesus Christ the Lord.

⁶⁰ Millikin, 46.

⁶¹ Boyce, 411.

⁶² Thomas J. Nettles, *By His Grace and For His Glory* (Grand Rapids, MI: Baker Book House, 1986), 339-40.

Sanctification is established and accepted in each individual Christian. It is a real sanctification experienced in the life of the Christian as contrasted with the imputation of righteousness, which is a legal standing. The pursuit of holiness is the practice of the Christian. He is not just declared holy as in the case of the perfect righteousness demanded by the law. The one sanctified is holy in habit and conduct. He is not perfectly holy in this life, but he will be perfectly holy when he is with Christ face to face. Sanctification impacts the whole nature of man. In regeneration a man is not made a two-natured being. He is still a one-natured being. As a Christian, he does not exist in the state of the "carnal man" or in the state of the "spiritual man." He is a one-natured being. He was dead in his sin as evidenced by his total depravity. Once he experiences salvation, he has new desires and a heart after God. Before salvation he did not seek to follow God in his attitudes and actions. After salvation he desires to follow God by the power of the Holy Spirit. His old nature, in the sense of the power of sin dominating his life, was done away. A principle of sin still remains in him, but now he seeks to mortify the deeds of the flesh and to honor and glorify God. Prior to becoming a Christian, there was not a God-motivated desire to honor and glorify the Lord. The Christian is a new man; the lost man or old man of the past is no more. However, the Christian is still the same person. The difference is that a change has occurred in his nature. Godly dispositions and actions are the obvious result. Instead of pleasure in sin characterizing the person, a hatred of sin and a mortification of anything sinful is sought.

This sanctification also extends to the body of the Christian. The wrong actions and passions leading to the use of the body for evil are resisted in the sanctified. Body and soul alike are involved in this process of sanctification. Temptation to sin is resisted in the life of the one sanctified. Moreover, good works and deeds are evidenced and pursued toward men.

Sanctification is not completed in the life of the Christian on the earth. It is a continual process

that progressively takes place. It is very different from the event of justification through faith. Justification was an instantaneous event. As imputed righteousness, it is complete. Progressive sanctification continues throughout the whole earthly life of the Christian and is not completed before death or the return of Christ. Even in the lives of the apostles and other committed believers in the New Testament, there was no evidence of complete freedom from sin recorded or revealed. This partial sanctification is a progressive growth and a continual conforming to the image of Christ.⁶³ The process of sanctification and growth in the Christian occurs in the context of great effort and struggle. When one becomes a Christian, his struggles with sin are not over. The infamous Southern Baptist Theologian, W.T. Conner stated: "The difference between his present and his past condition is not that he is now put beyond the need of struggle and effort; the difference is rather that now he is given a disposition that will not let him rest in sin and that makes it possible for him to overcome it."⁶⁴

The Christian man still has an ongoing struggle with the flesh. "Flesh" in this framework is not only the physical body or its functions but also the principle of sin which still resides within the believer. Prior to salvation man is properly identified with the "children of wrath." After salvation it is technically no longer appropriate to refer to the Christian as having a sin nature. Theologians in classic Protestantism have used "flesh" in describing the principle of sin which still to resides in the Christian.

For some believers this has created confusion concerning the identity of the nature of a Christian. The classic Protestant theologians did not present the Christian as a dual-natured man. God accepts the Christian as perfectly righteous because this righteousness is imputed. It is not a

⁶³ Jimmy A. Millikin, *Christian Doctrine for Everyman* (Greensboro, NC: Gateway Publications, 1976), 80.

⁶⁴ W.T. Conner, *Christian Doctrine* (Nashville, TN: Broadman Press, 1937), 248.

righteousness that is infused in this life. However, the Christian's new nature is not perfectly righteous. The Christian has been born again. He does have a heart and a disposition after God. However, he is not sinless; and he cannot be sinless in this life.

Any address of the means of sanctification must begin with God. In progressive sanctification, the Holy Spirit is continually active. It is difficult to describe exactly how the Holy Spirit moves in the life of the Christian. "In sanctification the Spirit moves as mysteriously as we are taught that he does in regeneration. John 3: 8 [sic]."⁶⁵ Christians do not have the power in and of themselves to enhance their lives in Christ. Even the primary and secondary means which God uses to effect progressive sanctification are not within themselves the power of the sanctification process. Concerning these means, W. T. Conner said:

3.[sic] The means of growth.

They are the same as the means by which we are brought into saving contact with the gospel, such as the church, the ministry, the ordinances, the Bible, prayer, personal influence, and testimony. This does not signify that any of these things within themselves have the power to augment the spiritual life. They no more have the power to do that than they have the power at first to regenerate or make alive. It is the power of God alone that can regenerate or develop the regenerate life.... These things are means by which we are enabled to appropriate the grace of God. Our development in the spiritual life is just as much a matter of grace as our justification or regeneration. We can no more make ourselves grow than we can make ourselves alive at first.⁶⁶

As the Christian lives by faith he will actively participate in the means of growth. The believer gives great effort in the process of sanctification. This effort is the result of regeneration and faith. The reason that the Christian desires to pursue holiness and actively seeks it is because God has changed him from his lost state.

⁶⁵ Boyce, 417.

⁶⁶ Conner, 250-51.

God uses many things as the means of the Christian's sanctification. In a causal sense God is the means. However, as the Christian observes the effects produced in progressive sanctification he can know some of the means that God uses. The Word of God is probably the most significant means for sanctification which is used in the life of the Christian. God's holy Word is used for a multitude of purposes in the Christian, and all of them have to do with sanctification. The Christian uses the Bible when faced with sin. Growth in the knowledge of God and the application of that knowledge is gained from the Bible. Correction from sin and direction in the Christian life is also biblically addressed. All of these things are part of progressive sanctification.

God, in His providence, uses the world, the flesh, and the devil to ultimately contribute to the Christian's spiritual life. This takes place as the Christian struggles to overcome the forces of resistance to holiness. Even the sins of the Christian are used by God in the sanctification process. God providentially provides opportunities for the Christian to exercise faith. As the Christian practices responsibility in the Christian life, he experiences the sanctification process. As he embraces the privilege and responsibility of prayer, worship, witnessing, corporate worship, fellowship, teaching, preaching, the ordinances, etc., progressive sanctification occurs. Healthy, progressive sanctification requires responsible, heart-apprehended participation in these means that God has designed and provided.

Confession of sin and reliance upon the Holy Spirit are to be practiced by the Christian. These are also God provided means whereby the Christian experiences greater joy and fulfillment in his obedience to God. Dependence upon God is actively pursued by the Christian. In the classical view, faith is not a work in salvation but is an instrument by which the regenerated, believing man is declared justified. This justification is based on the righteousness

of Christ; the regenerate man who trusts in Christ does not have a righteousness of his own. Those adhering to the classical view believe in the priority of regeneration to faith in a causal or initiatory sense.⁶⁷ Sanctification is progressive and begins at the time of man's regeneration. However, it is not completed until glorification occurs. The classical viewpoint vehemently denies infused righteousness and insists upon imputed righteousness. The regenerate, believing man gives great effort in the sanctification process. This process of progressive sanctification is the result of salvation. The regenerate, believing man zealously pursues this sanctification because he is a Christian with new desires and affections. His desire is to bring glory and honor to God.

The classical view among Southern Baptists promotes the theocentric understanding of the classical Protestant formulation of justification, sanctification, and their attendant doctrines. They maintain God's sovereignty in salvation. However, they seem to be in a minority in the present non-theological age. There are few current works in print which address the classical Protestant view. Furthermore, they do not present man as a robot in salvation but present this salvation as God's work, not man's.⁶⁸

Sanctification is presented as positional at regeneration, progressive during the Christian's earthly life, and final at glorification. Justification is imputed and not infused. Regeneration and justification are simultaneous events with the understanding that regeneration is causal. Millard Erickson says this about sanctification:

...this divine working within the believer is a progressive matter. This is seen for example in Paul's assurance that God will continue to work in the lives of the Philippians: "being confident of this, that he who began a good work in you will carry it on to completion until

⁶⁷ Millikin, 68.

⁶⁸ Timothy George, *Theology of the Reformers*, 310-11.

the day of Christ Jesus” (Phil. 1:6). Paul also notes that the cross is the power of God “to us who are being saved” (1 Cor. 1:18). He uses a present participle here, which clearly conveys the idea of ongoing activity. That this activity is the continuation and completion of the newness of life begun in regeneration is evident not only from Philippians 1:6, but also from Colossians 3:9-10: “Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge I the image of its Creator.” The aim of this divine working is likeness to Christ himself. This was God’s intention from all eternity: “For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers” (Rom. 8:29).⁶⁹

The area for concern in this present-day classical Protestant representation, is the threat of over using and abusing the law. The overemphasis concerning the use of the law in sanctification can bring a moralism without primary reference to Christ and God's grace. This occurs when the law is made ideologically or practically essential with justification. The law is holy, but the Christian's main point of reverence and joy should be in the person and work of Christ.

⁶⁹ Millard J. Erickson, *Christian Theology*, 2nd ed (Grand Rapids, MI: Baker Books, 1998), 982.

CHAPTER FIVE

ANALYSIS OF SURVEY OF SOUTHERN BAPTIST LEADERSHIP IN WEST VIRGINIA

A twenty two question survey was sent to the West Virginia Southern Baptist pastors during the summer of 2013. A total of two hundred and twelve appeals were sent, forty eight pastors responded. The first two questions of the survey were the respondents consent to participation in the survey. This chapter will discuss the results of that survey.

Observations on Survey Questions



Fig. 1 - What theological training?

The third question asked: “What theological training do you have in understanding

theology?” was asked in order to give the surveyor a understanding of the theological training that respondent would have attained. A total of forty three pastors responded to this question. As shown in Figure 1, 9.30% had limited personal study. 11.63% had some limited study in a professional theological institution. 27.91% normal study provided in a religious degree. And 37.12 % had extensive study in post graduate work. With the option of “other” 13.95 % gave statement to their training and degrees attained in religious institutions. The question showed the reviewer that all claimed to have some understanding and preparation in religious training. However, almost 20% had to some degree a limited education in understanding theology.

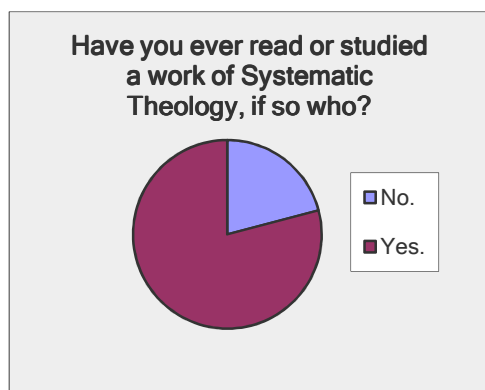


Fig. 2 – What Systematic Theology?

The Fourth question asked: “Have you ever read or studied a work of Systematic Theology, if so who?” was asked in order to attain what understanding of a systematic approach to theology the respondent would have. A total of forty three pastors responded to this question. As shown in Figure 2, 20.93% answered no, and 79.07% answered yes. Of those answering “yes” the respondents were asked to list what authors they had read in Systematic Theology. The list given included theological writers and theologians. Wayne Grudem and Millard

Erickson were the most frequently mentioned. This question highlighted the reality that more than 20% had never thought systematically through the theology of salvation.

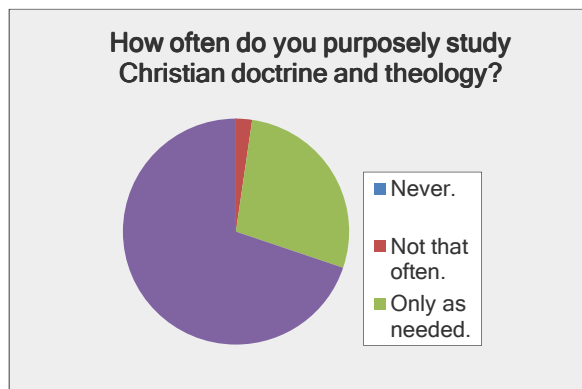


Fig. 3 –How often do you study theology?

The fifth question, “How often do you purposely study Christian doctrine and theology?” was asked to discover to what continuing effort do the respondents place on studying theology. As shown in Figure 3, 2.33% answered, “not that often.” 27.91% answered, “Only as needed.” And 69.77% answered “very often.” Though the results of this question is affirming in that nearly 70% purposely study doctrine and theology, it is disheartening to learn that nearly 30% make no concentrated effort to study doctrine and theology.

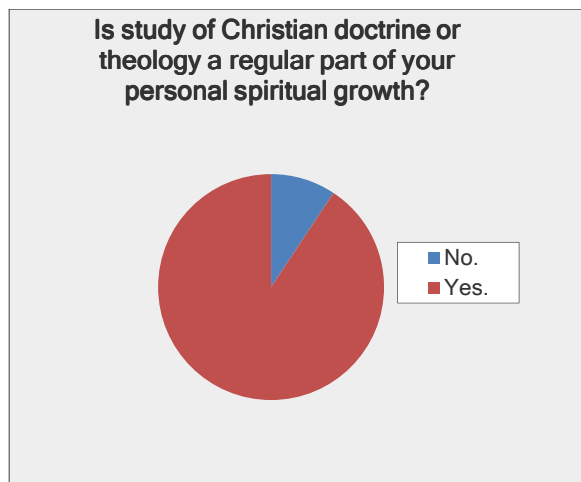


Fig. 4 – Is theology a part of your spiritual growth?

The sixth question asked, “Is study of Christian doctrine or theology a regular part of your personal spiritual growth?” was asked to measure how much personal effort is given by the respondents to the study of doctrine and theology. As shown in Figure 4, only 9.30% answered “no.” 90.70% answered “yes.” This question, if it were to stand alone would be encouraging, for over 90% of the pastors responding express the affirmation of theology and doctrine as a part of their personal spiritual growth. However, the reality that almost 10% of pastor have no desire to learn doctrine and theology is high when one considers that the principle job of the pastor is to share the truth of Christianity.

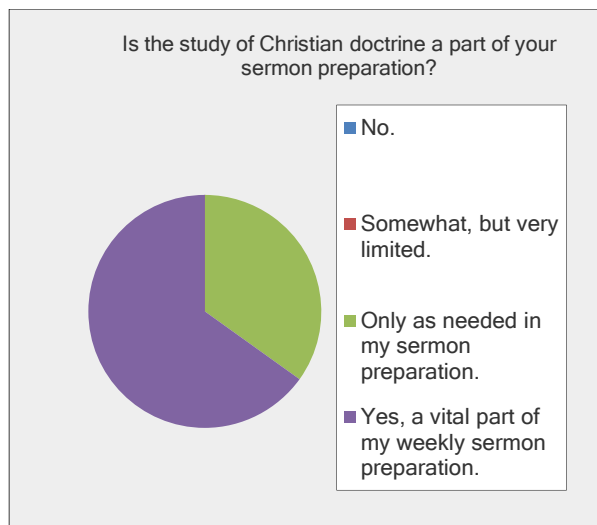


Fig. 5- Doctrine and sermon preparation.

The seventh question, “Is the study of Christian doctrine a part of your sermon preparation?” was asked to narrow the scope of actual study done by the pastor. After all the majority of study by any pastor is sermon preparation. As shown in Figure 5, 34.88% answered, “only as needed in my sermon preparation.” 65.12% answered, “yes, a vital part of my weekly sermon preparation.” This question, if answered truthfully, gives a true indication of the actual study done by the pastor in understanding and teaching doctrine and theology. With nearly 35% of the respondents answering, “only as needed,” this reveals a neglect among a third of the pastors in growing in understanding of doctrine and theology.

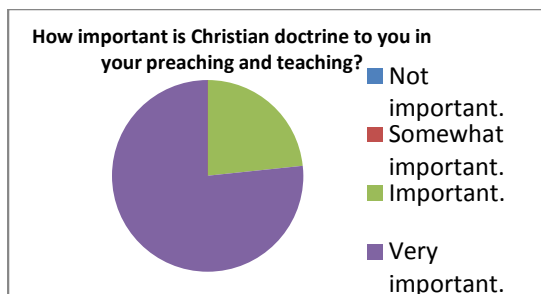


Fig. 6 – How important is doctrine in your preaching?

The eighth question, “How important is Christian doctrine to you in your preaching and teaching?” was asked to give a different perspective of the need of understanding and teaching of doctrine and theology. As shown in Figure 6, 0% answered, “not important,” and “somewhat important.” 23.26% answered “important.” And 76.74% answered, “very important.” The vast majority claims to make doctrine and theology an important part of their ministry. The only question is of what value does the pastor place upon doctrine?

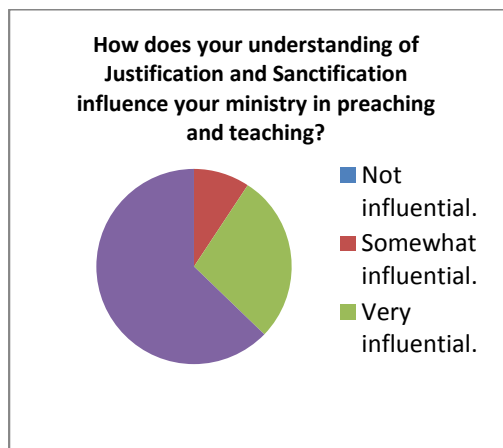


Fig. 7 – How does your understanding influence?

The ninth question, “How does your understanding of Justification and Sanctification influence your ministry in preaching and teaching?” moves the respondent to a more direct understanding to the influence of good doctrine and theology. As shown in Figure 7, 9.30% answered “somewhat influential.” 27.91% answered “very influential.” And 62.79% answered “vital to my ministry.” This question points to the consistent fact that a third, over 36% of the pastors surveyed do not feel that the doctrines of justification and sanctification are vital to their ministry.

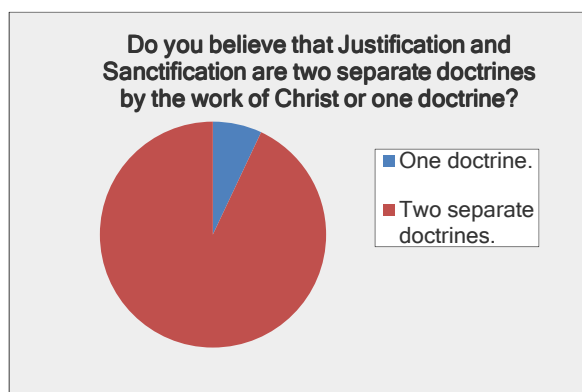


Fig. 8 – Are there two separate doctrines?

Question ten asked, “Do you believe that justification and sanctification are two separate doctrines by the work of Christ or one doctrine?” It was given to highlight how many of the those surveyed believe that there are two separate doctrines. The overwhelming majority survey believed that there are two doctrines. As shown in Figure 8, 93.02% answered that they believe it to be two separate doctrines. But surprisingly 6.98% believed it to be one doctrine. This illustrated the continue need of theological instruction.

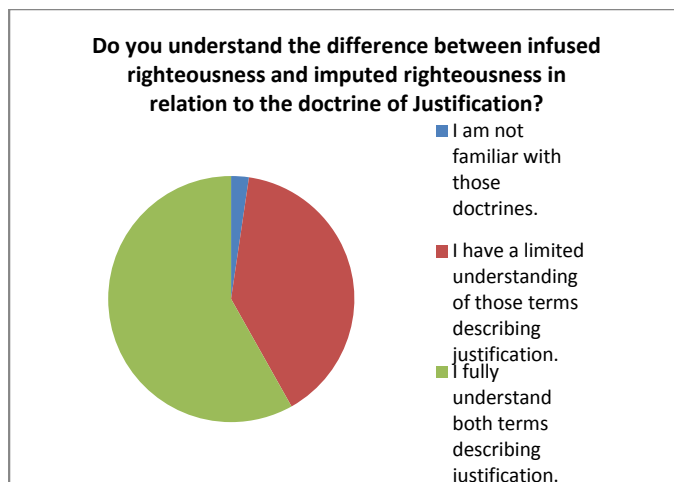


Fig. 9 – Understanding the difference?

Question eleven asked, “Do you understand the difference between infused righteousness and imputed righteousness in relation to the doctrine of justification?” This was asked to show the distinction of the two understandings of justification. As shown in Figure 9, 2.33% responded by stating, “I am not familiar with those doctrines.” 39.53% responded by stating, “I have a limited understanding of those terms describing justification.” And 58.14% shared, “I fully understand both terms describing justification.” These shocking results point to the fact that over 41% do not have a good understanding of justification. that over 41% do not have a good understanding of justification.

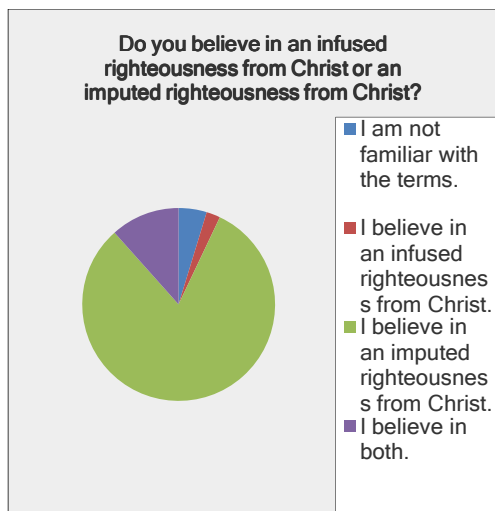


Fig. 10 – Infused or imputed righteousness?

Question twelve is one of most pivotal in the survey. The question, “Do you believe in an infused righteousness from Christ or an imputed righteousness from Christ?” is shared to expose the respondents understanding of justification. 4.65% shared that “they were not familiar with the terms.” As shown in Figure 10, 2.33% stated that “they believe in an infused righteousness from Christ.” And 11.63% stated that “they believe in both an infused righteousness and an imputed righteousness.” This is alarming, almost 20% of the respondents do not have a classic understanding of justification. 81.40% stated that “they believe in an imputed righteousness of Christ.” Though this is affirming, to have almost two out of ten Southern Baptist pastor in West Virginia not believe or understand a classical view of justification is disconcerting.

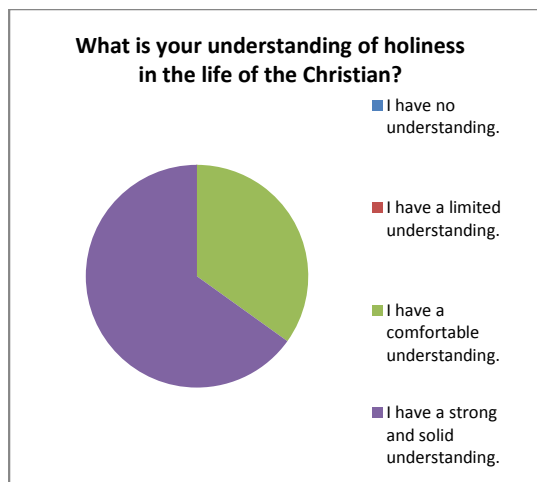


Fig. 11 – Understanding holiness.

Question thirteen asked, “What is your understanding of holiness in the life of the Christian?” It is given to transition the respondent to the subject of sanctification. As shown in Figure 11, 34.88% responded by stating that, “they have a comfortable understanding.” 65.12% responded that, “they have a strong and solid understanding.” On the surface these numbers are encouraging and affirming.

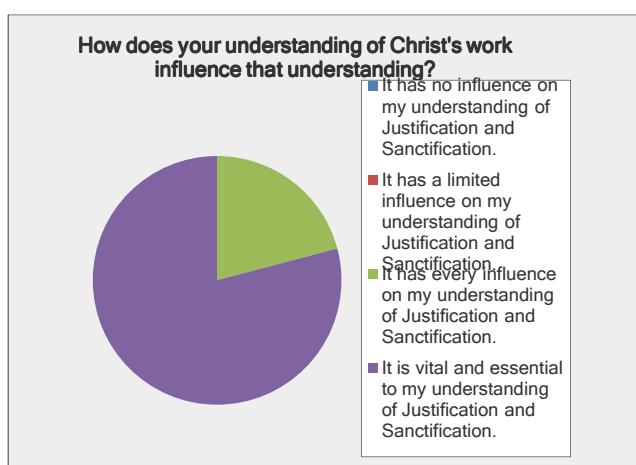


Fig. 12 – What influence does this effect?

Question fourteen asked, “How does your understanding of Christ’s work influence that understanding?” It is designed to move the respondent to thinking more acutely to the subject of sanctification. As shown in Figure 12, 20.93% responded by stating, “It has every influence on my understanding of justification and sanctification.” And 79.07% responded by stating, “It is vital and essential to my understanding of justification and sanctification.” This is an affirming response from the pastors concerning the understanding of the work of Christ and the doctrines of justification and sanctification.

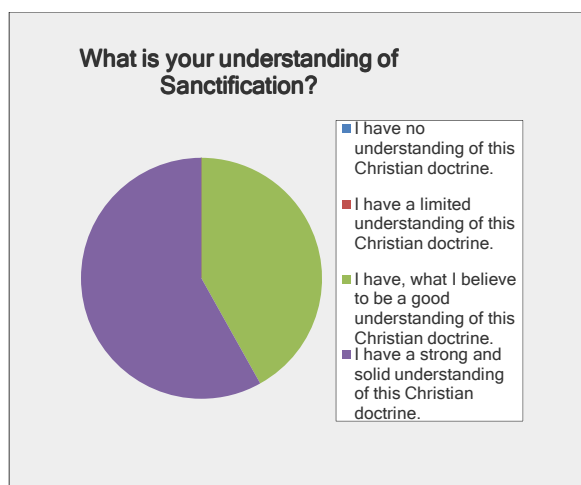


Fig. 13 – Understanding sanctification.

Question fifteen, “What is your understanding of Sanctification?” was designed to verify that the respondent has some understanding, by their own admission, of the doctrine of sanctification. As shown in Figure 13, 41.86% responded by stating that they have, “...what I believe to be a good understanding of this Christian doctrine.” 58.14% responded by stating that they have, “...a strong and solid understanding of this Christian doctrine.” This response is

affirming to know that all who were surveyed believed that they had a good understanding of the doctrine of sanctification.

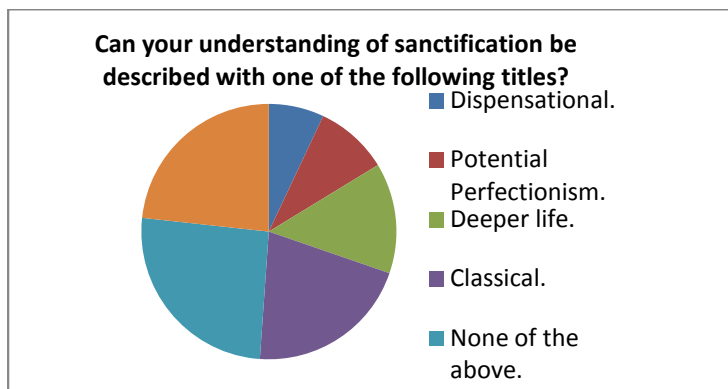


Fig. 14 – What description do you use?

The sixtieth question, “Can your understanding of sanctification be described with one of the following titles?” was meant to highlight a particular school of thought concerning sanctification. The choices were, Dispensational, Potential Perfectionism, Deeper life, Classical, none of the above and other. As shown in Figure 14, 6.98% state that they were “Dispensational” in their understanding. 9.30% stated that they were “Potential Perfectionism” in their understanding. 13.95% stated that they were “Deeper Life.” 20.93% declared that they were “Classical.” 25.58% said that “None of the Above” reflected their understanding. And 23.26% shared that they were “Other.” Of those that shared “Other,” half would say, by their response, that they believed in Progressive Sanctification, thus putting them in the classical category. This question reflects the overall need for a better understanding of this doctrine. Over 67% of those responding to this question do not believe in a proper, traditional, view of

sanctification. Only 33% of those responding believe in the historical view of Progressive Sanctification.

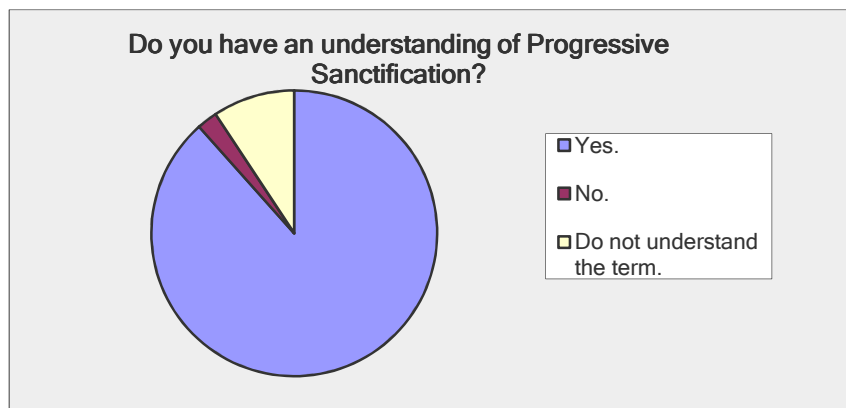


Fig. 15 – Understanding Progressive Sanctification.

In light of the results of the previous question, the seventieth question, “Do you have an understanding of Progressive Sanctification?” is interesting. As shown in Figure 15, 88.37% stated that they do. 2.33% stated that they do not. And 9.30% shared that they do not understand the term. This question reveals that confusion concerning the doctrine of sanctification that exists with the Southern Baptist pastor of West Virginia.

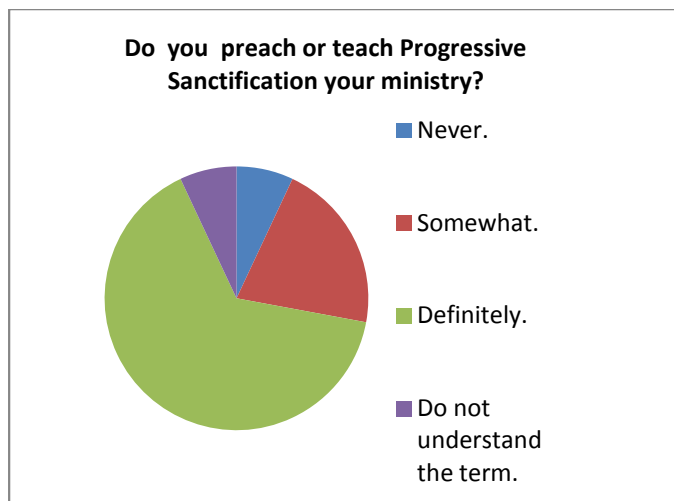


Fig. 16 – Preaching Progressive Sanctification.

Question eighteen, “Do you preach or teach Progressive Sanctification in your ministry?” reveals, again, the confusion about this doctrine. As shown in Figure 16, 6.98% said that they never teach this thought. 20.93% stated that they do so, “somewhat.” 65.12% stated that they “definitely” teach this school of thought. And 6.98% stated that they do not “understand the term.” With nearly 35% sharing that they either do not, or do so on a limited basis, this reveals a definite need for a clear understanding of this doctrine in the Southern Baptist Church in West Virginia.

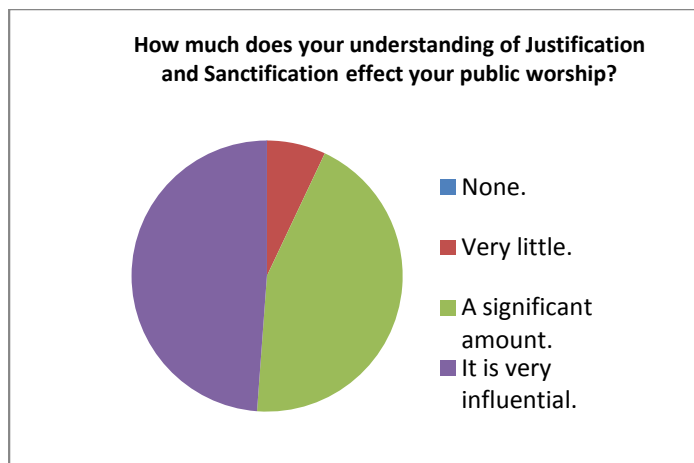


Fig. 17 – The understanding of sanctification in worship.

Question nineteen was asked to reveal the practice of this understanding in the local church. “How does your understanding of Justification and Sanctification effect your public worship?” As shown in Figure 17, 6.98% stated that it has “very little” effect on public worship. 44.19% shared it has, “a significant amount” concerning the effect on public worship. And 48.84% stated that it has, “a very influential,” effect on public worship. These numbers reveal the respondents are fairly evenly split on the effect of the understanding of justification and sanctification in relation to public worship. Worship styles are often directly related to the understanding of these doctrines.

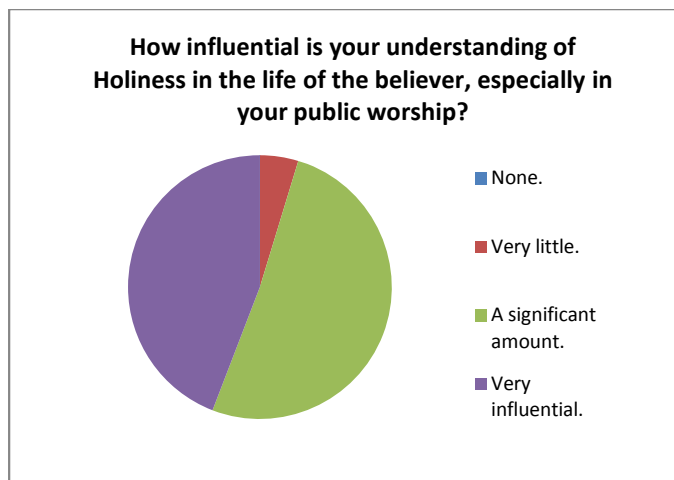


Fig. 18 – Influence of holiness in worship.

The twentieth question, “How influential is your understanding of Holiness in the life of the believer, especially in your public worship?” is meant to reveal a practical practice of the doctrines of justification and sanctification in the local church. How much thought is given by the respondent in public worship to the understanding of holiness of the believer. As shown in Figure 18, 4.65% said that it has “very little” influence. 51.16% said that it has, “a significant amount.” And 44.19% stated that it is, “very influential.” These results point to the reality that a good understanding of these doctrines have a weighty influence on the local church’s practice of faith.

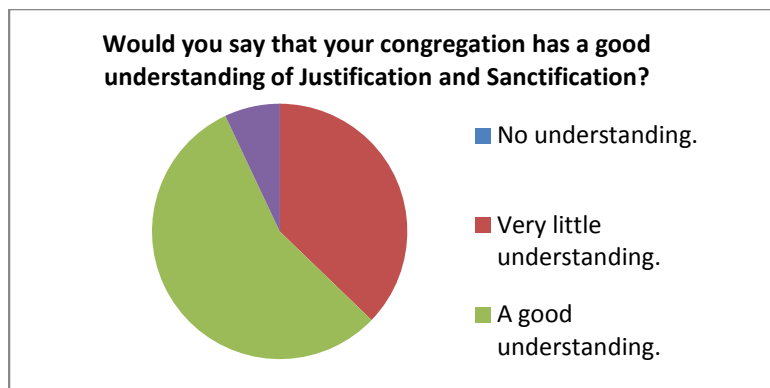


Fig. 19 – The congregation’s understanding of justification and sanctification.

Question twenty one, “Would you say that your congregation has a good understanding of Justification and Sanctification?” was meant to show the pastor’s perspective of his congregation’s understanding of these doctrines. As shown in Figure 19, 37.21% answered that they believe their church has, “very little understanding,” of these doctrines. 55.81% answered that they believe that their church has, “a good understanding.” And 6.98% stated that they believe their congregation has, “a very firm and good understanding of the doctrines.” The results of this question highlight the need for solid biblical and historical teaching on the doctrines.

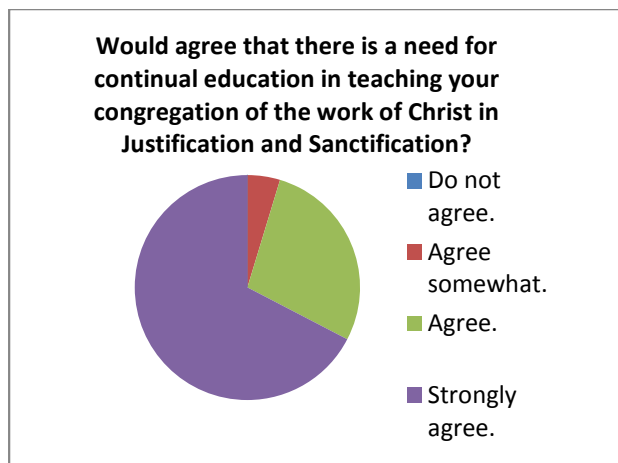


Fig. 20 – The Need for continual education.

The last question on the survey asks, “Would you agree that there is a need for continual education in teaching your congregation of the work of Christ in Justification and Sanctification?” This question was designed to bring to the mind of the respondent the need of proper understanding, teaching and practice of these vital doctrines. As shown in Figure 20, 4.95% stated that they “somewhat agree.” 27.91% shared that they, “agree.” And 67.44% stated they “strongly agree,” that there is a need for continual education concerning these doctrines.

Summary Thoughts on Survey

The survey revealed a need for further understanding and more precise teaching on the doctrines of justification and sanctification in the Southern Baptist Church in West Virginia. The inconsistencies of the those who claim to value and understand the doctrines are glaringly evident. The misunderstanding of imputed righteousness and infused righteousness is too high. Even if one pastor preaches and teaches the doctrine of justification with the understanding of infused righteousness, it is unacceptable in a Baptist church. The fact that

some don't even understand the terms is alarming.

The historic and classical understanding of sanctification also needs reaffirming. The fact that a percentage of pastors actually believe and teach a potential perfectionism is shocking. The logical and doctrine ramifications of these erred theologies has no place in the Baptist Church. The survey exposed dangerous thoughts and mindsets concerning these two vital and essential doctrines of faith.

What this study and survey reveals is important. These are not inconsequential matters, they are at the heart of who we are concerning the church. When Desiderius Erasmus wrote his *Diatribes* against Martin Luther, Luther actually thanked Erasmus for not attacking him on matters that Luther considered to be trivial; rather, Erasmus addressed the core issue of the Reformation, which was the question of how a sinner finds salvation in Christ. Luther asserted that the doctrine of justification by faith alone is the article upon which the church stands or falls.¹ How a person is made right with God is everything. What we believe and practice concerning justification and sanctification really does matter. All of Christian doctrine connects. So much so, that if one of those doctrines are diminished or denied then the eventual logical collapse of all biblical doctrine is the result. The benefits of right understanding of the doctrines of justification and sanctification are fivefold.

It begins with joy. A right understanding of justification and sanctification produces joy in the Christian. The rich understanding of how we are right with God and how we live a holy life before God brings glory to God in that we truly enjoy Him. Jesus said, "These things I have

¹ R. C. Sproul, *Are We Together? A Protestant Analyzes Roman Catholicism* (Sanford FL: Reformation Trust Publishing, 2012), 29.

spoken to you, that My joy may remain in you, and that your joy may be full.” John 15:11² This writer truly believes that many do not experience the joy God has for them because they are caught in the destructive cycle of “working their way to God.” Understanding the wonderful truths of the riches of God’s grace to us in the work of justification and sanctification, brings light and hope and joy. It fills the Christians heart with a satisfaction in Christ because of what He has done for us.

This joy is manifested in our worship. A right understanding of justification and sanctification in the Southern Baptist Church in West Virginia brings an true worship of God. Understanding the imputed righteousness of Christ in our lives compels the worshiper to truly praise God. Not with vain reputation of words that move the emotion of the individual but with a true delight and desire of appreciation of the truth of scripture to the work of Christ and the power of the Holy Spirit in the believers life being radically changed. Singing the doctrinal truths of justification and sanctification transform our worship from self-exaltation to true celebration of God. Our worship becomes evangelistic by the proclamation of the Word in song. Our mindset is not shaped by entertainment, but by a true awe of the holiness of God. Today, more than ever, the Southern Baptist Church in West Virginia needs to embrace the truths of the absolute holiness of God and the reality of the complete sinfulness of man. Understanding the truth of justification and sanctification will not only enhance our worship but even our architecture of the buildings we worship in. Most buildings built today are built for the worshiper’s comfort and entertainment. They are built with the concept of a theater in mind and

² *The Holy Bible, New King James Version* (Nashville, TN: Broadman & Holman Publishers, 1996).

prone to have the worshiper look down to a stage.³ In this writer's opinion, the right understanding of justification and sanctification produces an awe and wonder to the grace of God. It truly causes the worshiper to look up to God in worship, not down.

This worship reveals a witness. The preaching and teaching of justification by faith alone through Christ alone brings a powerful witness to the lost world around us. As we preach and teach the right truths of justification and sanctification our minds are gradually conformed to the mind of Christ. A true compassion for the lost is invested and our lives are set free to boldly proclaim the reality of a saving Christ. We are no longer bound by a works demanded salvation, but we are free to share the love of God with a understanding that God will change lives with His saving truth. The saving work of Christ in justifying us produces a freedom to share the gospel anytime, anywhere, with anyone. A right understanding of justification and sanctification enables us to share the gospel more fully and completely. Many believers do not witness because they are overwhelmed by the thought of trying to convince someone to become a Christian. The right understanding of justification and sanctification frees the believer from this guilt. The more deeply we know of God's love for us, and Christ's wonderful work of redemption, the more that love will compel us to talk about it with others (2 Cor.5:14).

This witness reveals a holiness. A right understanding of the doctrines of justification and sanctification forces the Christian to have a right understanding of the doctrine of sin. Understanding sin and the problem of it, gives the believer a clear picture of the ugliness of it and the absolute hatred God has for it. The cross becomes more than just a piece of jewelry or just another religious symbol, it becomes our passion and our life. When we truly understand the

³ Jeanne Halgren Kilde, *When the Church Became Theater* (New York, NY: Oxford University Press, USA, 2002), 9-10.

righteousness of God and the sinfulness of man then we will truly understand the work of God's love in saving us. Holiness is the goal of God's work of sanctification. His work of sanctification came to us because of His work of justification. Because God is holy, He demands holiness from us. Peter said, "as obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy." And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;" 1 Peter 1:14–17.⁴ We do what we do as Christians, not because we have to, but because we want to. It is God's work of justification and sanctification in our lives that causes us to live different from the fallen world around us. It is God's work of holiness that proclaims the power of the gospel and brings people to glorify God.

This holiness reveals a love. A right understanding of justification and sanctification produces a pattern of love. These wonderful doctrines and the right understanding of them gives us a solution for absence of love in our church and in the world. Jesus did not love us only in "word or tongue but in deed and truth," so we must also love one another in very simple and practical ways. (1 John 3:16-18)⁵ We know that God is love and He has loved us wondrously in Christ. His love for us is the basis, source and pattern of our love for Him, our neighbors, our fellow Christians and even our enemies. That love is manifested in a unity. A oneness of Christ and one another. A togetherness that present to the world around us a real concern, care and compassion for one another. Jesus commands us in John 13:34-35, "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By

⁴ *The Holy Bible, New King James Version.*

⁵ *Ibid.*

this all will know that you are My disciples, if you have love for one another.”⁶ Understanding the work of justification and sanctification shows the world a love that is only possible through Christ and His atoning work in saving us.

This survey reveals a need and a demand for every West Virginia Southern Baptist church to preach, teach and live a right understanding of justification and sanctification. Pastors should continually grow in this right understanding. Time should be dedicate in the Pastor’s personal study to theology. This can be accomplished through the commitment to read good systematic theologies. Small group studies should focus on these doctrines. The pulpit should boldly proclaim these wonderful truths. The State Convention of West Virginia Southern Baptists and local Associations should provide times of intense training, study and dialogue of these doctrines. Every pastor wants the church into which God has called and entrusted to them, to be a church of joy, worship, witness, holiness and love. A right understanding of the doctrines of justification and sanctification will result in joy, worship, witness, holiness and love in the believer personally, and in the West Virginia Southern Baptist Church corporately.

⁶ *The Holy Bible, New King James Version.*

CHAPTER SIX

CONCLUSION

This project has sought to demonstrate that there is a clear need, for more intense and diligent growth, in understanding of the doctrines of justification and sanctification in the Southern Baptist Church in West Virginia. The classical protestant formulation of justification and sanctification has existed from the Protestant Reformation to the present. Sanctification is understood to be positional, progressive and final. Sanctification is connected with regeneration and justification but is also distinct in its various meanings. Regeneration is causal in its relationship with faith and justification. Although it is understood as being causal, it is simultaneous event with faith and justification in man's experience of salvation. Justification is by imputation and not by infusion. It is an imputation of Christ's perfect righteousness which satisfies the demand of a holy God and pronounces "no condemnation" on the believers. The only standard for progressive sanctification is the moral law of God that the believer delights to fulfill. This viewpoint maintains a theocentric grasp of salvation and the responsibility of man.

This project has sought to show that the other three prominent Southern Baptist views, to a some degree, incorporate the Roman Catholic formulation of infused righteousness and its accompanying distortions. This seems to transpire through the inadvertent or purposeful blending of the understandings of the Tridentine formulation with the classical Protestant formulation.

The dispensational view is the least deviant from the classical Protestant formulation in

its definitions of justification and sanctification. However, in its practical explanations of these doctrines it drifts away from the classical view. It also presents man's faith as the cause of regeneration. This is a critical departure from the "hinge" on which a theocentric understanding of salvation swings in the minds of the Reformers and later adherents to the classical view. This departure is very compatible with the cooperative-grace teaching of the Tridentine formulation.

The deeper-life view has similar weaknesses as the dispensational view but is less precise in expressing its tenets in normal theological categories. It is even more anthropocentric in its presentation of justification and sanctification than the dispensational view. Some of the better known Southern Baptist preachers who believe this viewpoint have demonstrated an affinity to the infused righteousness of the potential-perfectionism view.

The potential-perfectionism view is by far the more deviant from the classical Protestant view. It has returned to the imparted or infused righteousness of the Tridentine formulation. As with the Roman Catholic viewpoint, it has mingled and blended regeneration, justification and sanctification.

Today more than ever, a true vigilance is needed in the leadership of the Southern Baptist Church in West Virginia to guard against an anthropocentric soteriology. There is a true need for more Martin Luther's to stand up against erred theology. For the Church to truly be the Church in proclaiming and practicing the true gospel of our Lord and Savior Jesus Christ. That the Gospel that brings salvation is by faith alone, by grace alone, by Christ alone and by scripture alone.

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APPENDIX A

SURVEY ON JUSTIFICATION AND SANCTIFICATION IN THE SOUTHERN BAPTIST CHURCH IN WEST VIRGINIA

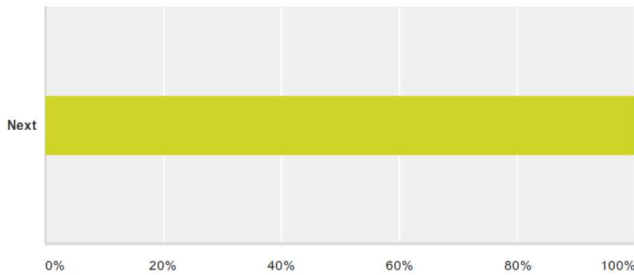
Justification and Sanctification in the Southern Baptist Church in West Virginia

**Q1 CONSENT FORM: JUSTIFICATION AND
SANCTIFICATION IN THE SOUTHERN
BAPTIST CHURCH IN WEST VIRGINIA;
IMPLICATIONS IN WORSHIP AND
PRACTICE OF FAITH.** Todd E. Hill, Pastor of
Grace Baptist Church, Parkersburg, WV. a
D.Min. Student at Liberty Baptist
Theological Seminary, Liberty University.
You are invited to be in a research study
for my D.Min project of justification and
sanctification in the southern baptist
church in West Virginia. You were selected
as a possible participant because you
pastor a southern baptist church in West
Virginia. I ask that you read this form and
ask any questions you may have before
agreeing to be in the study. This study is
being conducted by fellow pastor of a
southern baptist church in West Virginia;
**Pastor Todd E. Hill Background
Information:** The purpose of this project is
to investigate the doctrines of justification
and progressive sanctification and its
implications in the Southern Baptist
Church in West Virginia. In the Southern
Baptist Churches in West Virginia, there
seems to be much confusion concerning
the subject of justification and
sanctification in the life of the believer.
This confusion appears to grow out of a
misunderstanding of sanctification and its
relationship to justification from the error
of Roman Catholic doctrine of blending
justification and sanctification. The result
of this study will produce a teaching
resource for a deeper understanding and
stronger walk of faith in the church through
stability and security of the local church
leaders and attenders. Through survey of
church leadership and the survey of
theological studies, the various
understandings to be presented are
analyzed, compared and evaluated, on the

Justification and Sanctification in the Southern Baptist Church in West Virginia

basis of the relationship of justification and sanctification. Procedures: If you agree to be in this study, I would ask you to do the following thing: I will ask you to go to consent to the survey and complete the survey. It will take you no more than ten to fifteen minutes to complete. I then will ask you to email me so that I can reward you for your time and effort with a five dollar gift card from Amazon.com. **Risks and Benefits of being in the Study:** The study has no more risks than the participant would encounter in everyday life. The benefit to participation is a good understanding of your grasp of the Christian doctrine of justification and sanctification. **Compensation:** You will be reimbursed for you time with a five dollar gift card from Amazon.com. You will receive payment by email from Todd E. Hill when you email him with your email address @ TEHill1517@gmail.com **Confidentiality:** The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records.

Answered: 25 Skipped: 23



Answer Choices	Responses
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2 / 25

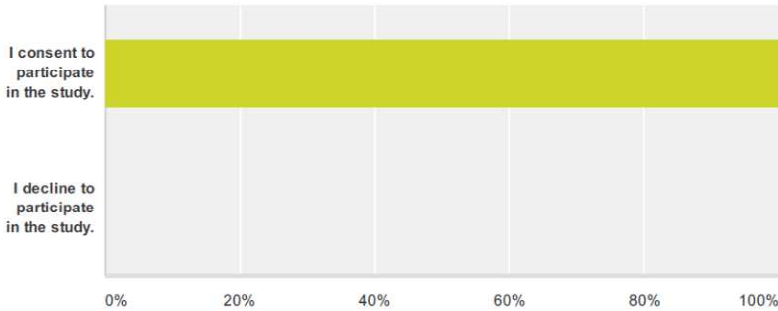
Justification and Sanctification in the Southern Baptist Church in West Virginia

Next	100%	25
Total		25

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q2 Voluntary Nature of the Study:
Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with West Virginia Convention of Southern Baptists, the investigator Todd E. Hill or Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships. Contacts and Questions: The researcher conducting this study is Todd E. Hill, Pastor of Grace Baptist Church, Parkersburg, WV. If you have questions, you are encouraged to contact me at TEHill @ casinternet.net or 304.485.4071. My advisor is Dr. Charlie Davidson, Director of the Doctor of Ministry Degree Program at Liberty Baptist Theological Seminary. He can be contacted by phone: 434.592.4140 or email: cdavidson@liberty.edu. If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 or email at irb@liberty.edu. IRB Code Numbers: 1615.060413 IRB Expiration Date: June 2014

Answered: 48 Skipped: 0



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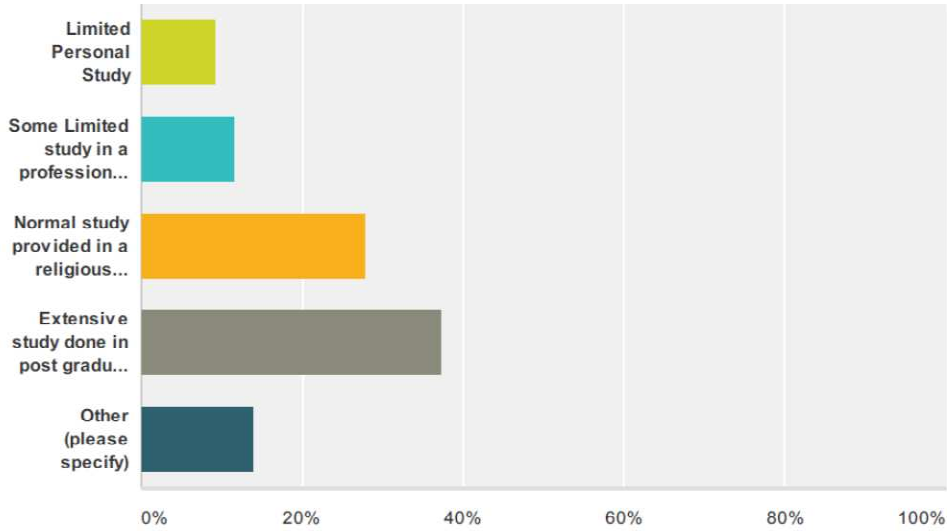
Justification and Sanctification in the Southern Baptist Church in West Virginia

Answer Choices	Responses
I consent to participate in the study.	100% 48
I decline to participate in the study.	0% 0
Total	48

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q3 What theological training do you have in understanding theology?

Answered: 43 Skipped: 5

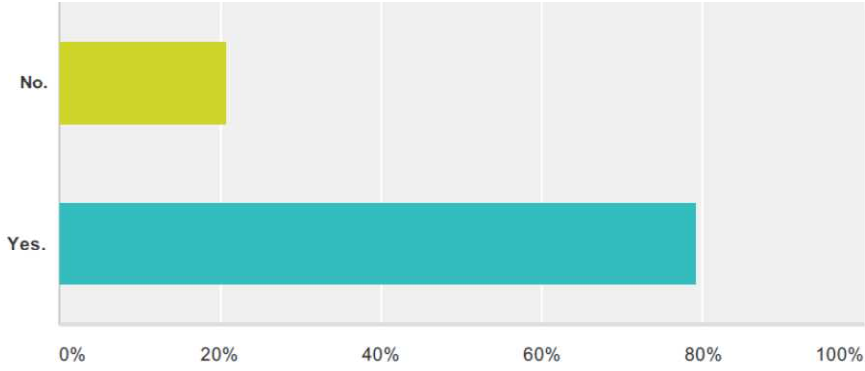


Answer Choices	Responses
Limited Personal Study	9.30% 4
Some Limited study in a professional theological institution.	11.63% 5
Normal study provided in a religious degree.	27.91% 12
Extensive study done in post graduate work	37.21% 16
Other (please specify)	13.95% 6
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q4 Have you ever read or studied a work of Systematic Theology, if so who?

Answered: 43 Skipped: 5

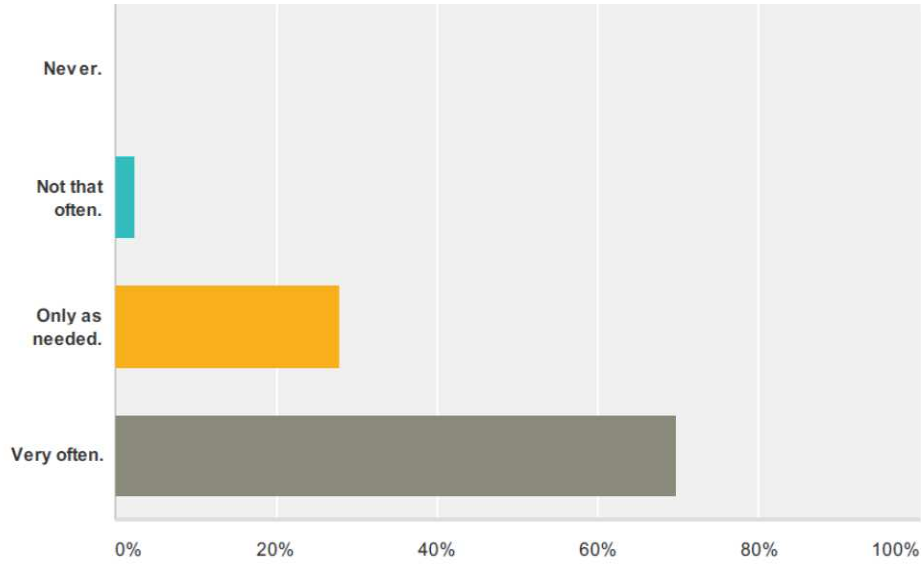


Answer Choices	Responses	
No.	20.93%	9
Yes.	79.07%	34
Total		43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q5 How often do you purposely study Christian doctrine and theology?

Answered: 43 Skipped: 5

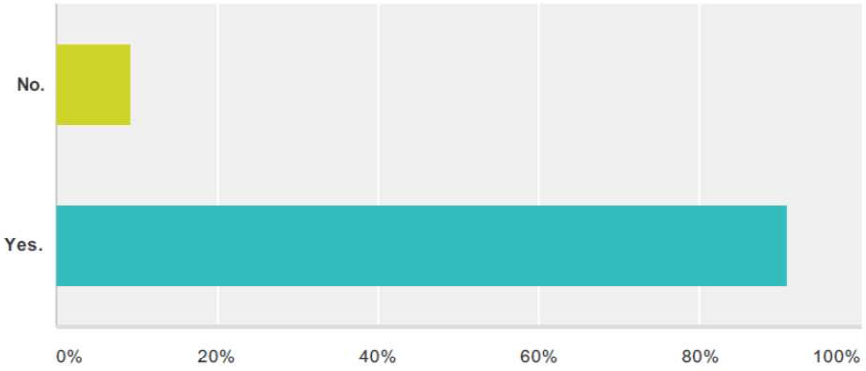


Answer Choices	Responses
Never.	0% 0
Not that often.	2.33% 1
Only as needed.	27.91% 12
Very often.	69.77% 30
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q6 Is study of Christian doctrine or theology a regular part of your personal spiritual growth?

Answered: 43 Skipped: 5

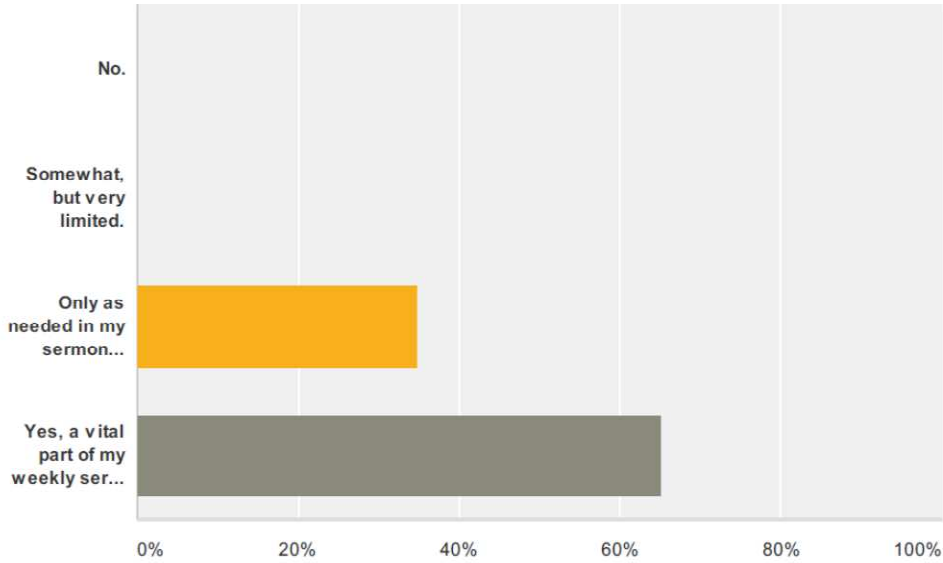


Answer Choices	Responses
No.	9.30% 4
Yes.	90.70% 39
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q7 Is the study of Christian doctrine a part of your sermon preparation?

Answered: 43 Skipped: 5

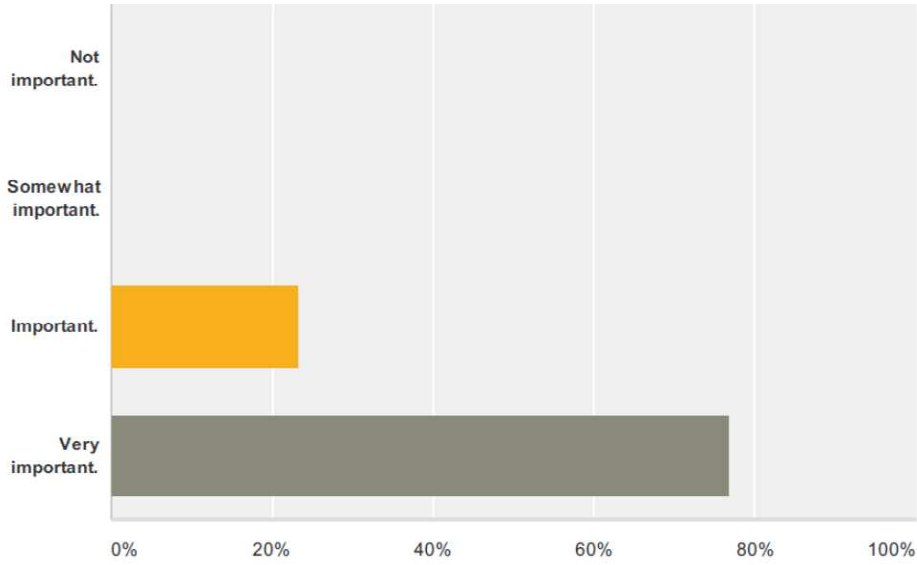


Answer Choices	Responses
No.	0% 0
Somewhat, but very limited.	0% 0
Only as needed in my sermon preparation.	34.88% 15
Yes, a vital part of my weekly sermon preparation.	65.12% 28
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q8 How important is Christian doctrine to you in your preaching and teaching?

Answered: 43 Skipped: 5

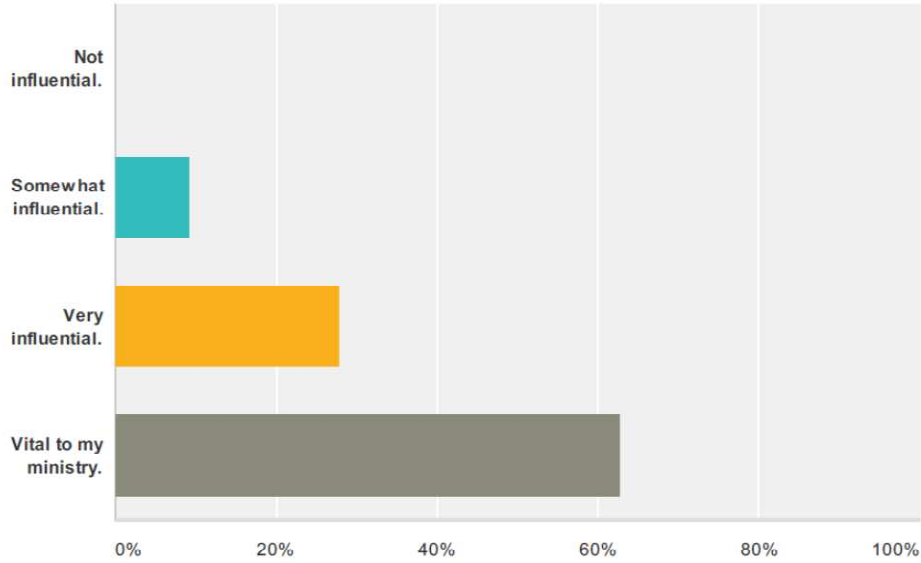


Answer Choices	Responses	
Not important.	0%	0
Somewhat important.	0%	0
Important.	23.26%	10
Very important.	76.74%	33
Total		43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q9 How does your understanding of Justification and Sanctification influence your ministry in preaching and teaching?

Answered: 43 Skipped: 5

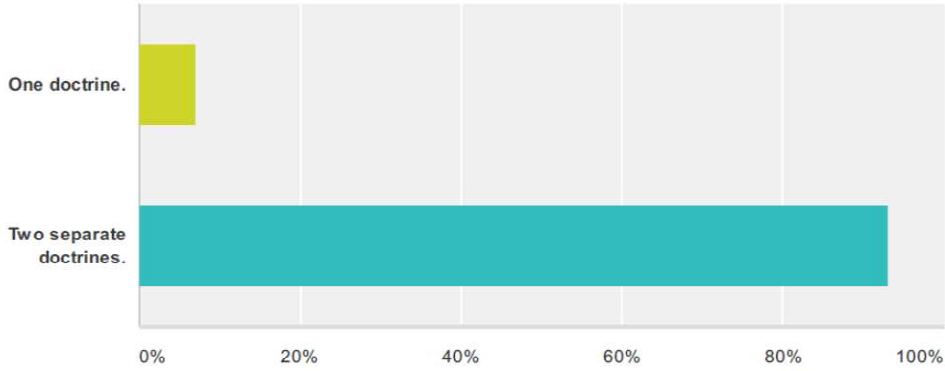


Answer Choices	Responses
Not influential.	0% 0
Somewhat influential.	9.30% 4
Very influential.	27.91% 12
Vital to my ministry.	62.79% 27
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q10 Do you believe that Justification and Sanctification are two separate doctrines by the work of Christ or one doctrine?

Answered: 43 Skipped: 5

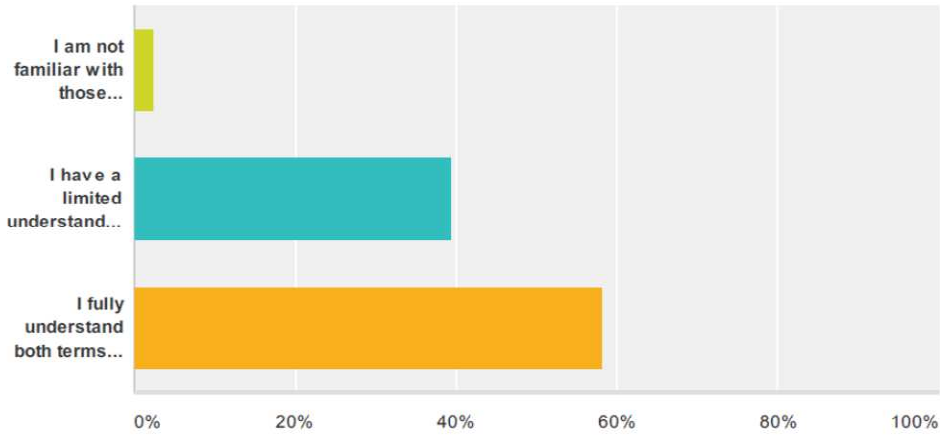


Answer Choices	Responses
One doctrine.	6.98% 3
Two separate doctrines.	93.02% 40
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q11 Do you understand the difference between infused righteousness and imputed righteousness in relation to the doctrine of Justification?

Answered: 43 Skipped: 5

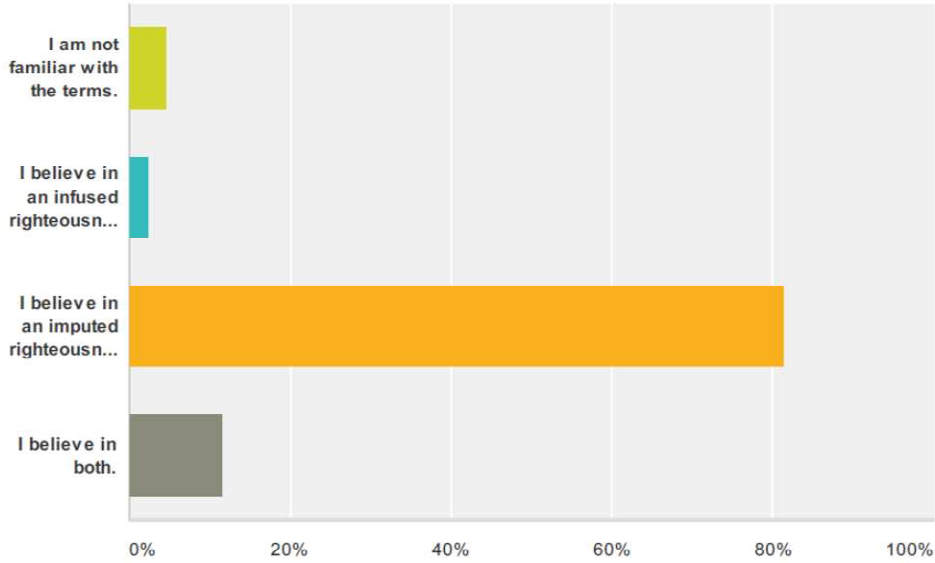


Answer Choices	Responses
I am not familiar with those doctrines.	2.33% 1
I have a limited understanding of those terms describing justification.	39.53% 17
I fully understand both terms describing justification.	58.14% 25
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q12 Do you believe in an infused righteousness from Christ or an imputed righteousness from Christ?

Answered: 43 Skipped: 5

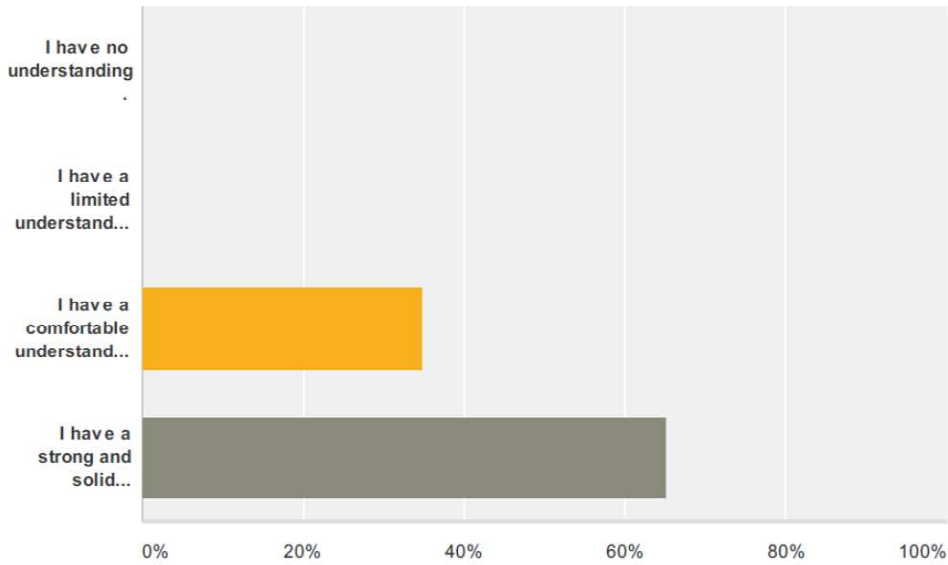


Answer Choices	Responses
I am not familiar with the terms.	4.65% 2
I believe in an infused righteousness from Christ.	2.33% 1
I believe in an imputed righteousness from Christ.	81.40% 35
I believe in both.	11.63% 5
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q13 What is your understanding of holiness in the life of the Christian?

Answered: 43 Skipped: 5

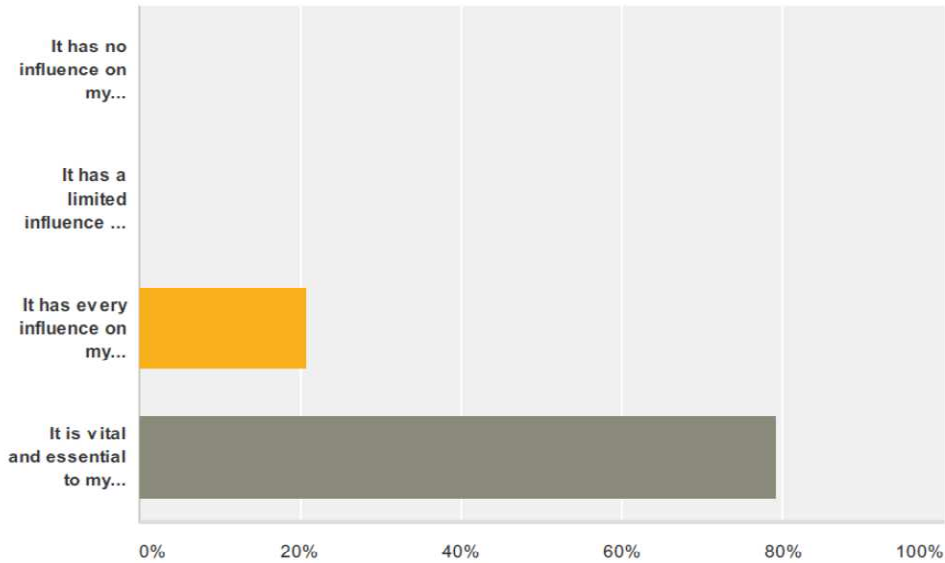


Answer Choices	Responses
I have no understanding.	0% 0
I have a limited understanding.	0% 0
I have a comfortable understanding.	34.88% 15
I have a strong and solid understanding.	65.12% 28
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q14 How does your understanding of Christ's work influence that understanding?

Answered: 43 Skipped: 5

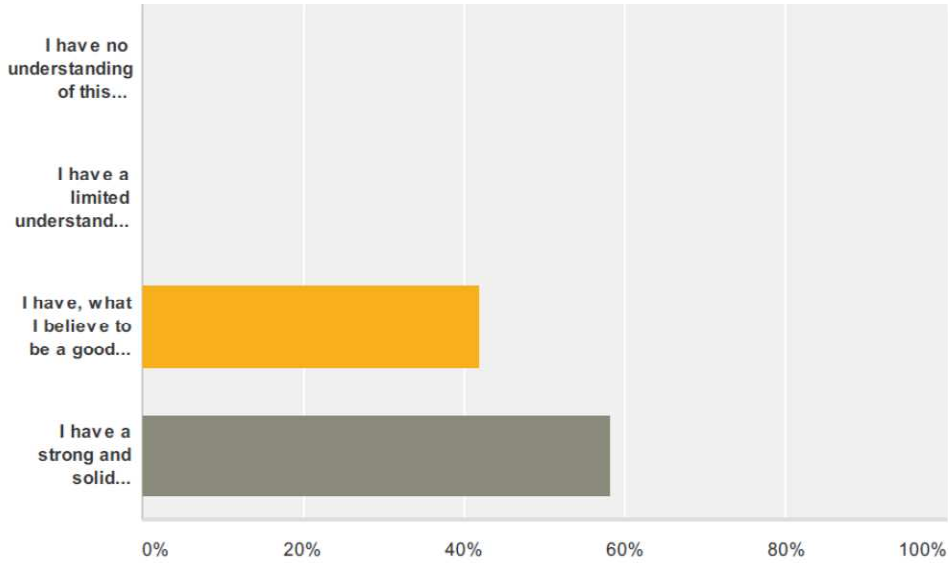


Answer Choices	Responses	
It has no influence on my understanding of Justification and Sanctification.	0%	0
It has a limited influence on my understanding of Justification and Sanctification.	0%	0
It has every influence on my understanding of Justification and Sanctification.	20.93%	9
It is vital and essential to my understanding of Justification and Sanctification.	79.07%	34
Total		43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q15 What is your understanding of Sanctification?

Answered: 43 Skipped: 5

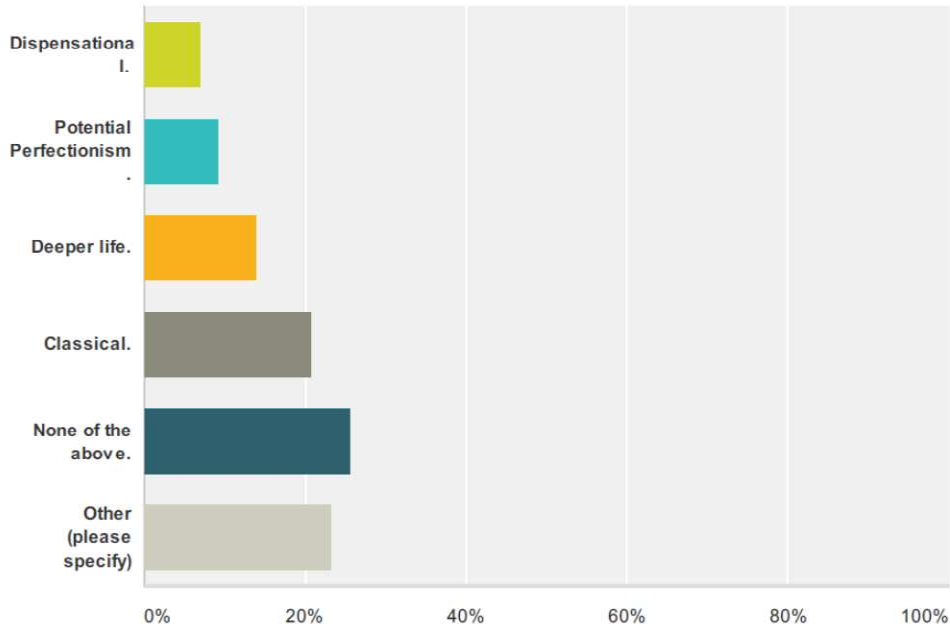


Answer Choices	Responses
I have no understanding of this Christian doctrine.	0% 0
I have a limited understanding of this Christian doctrine.	0% 0
I have, what I believe to be a good understanding of this Christian doctrine.	41.86% 18
I have a strong and solid understanding of this Christian doctrine.	58.14% 25
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q16 Can your understanding of sanctification be described with one of the following titles?

Answered: 43 Skipped: 5

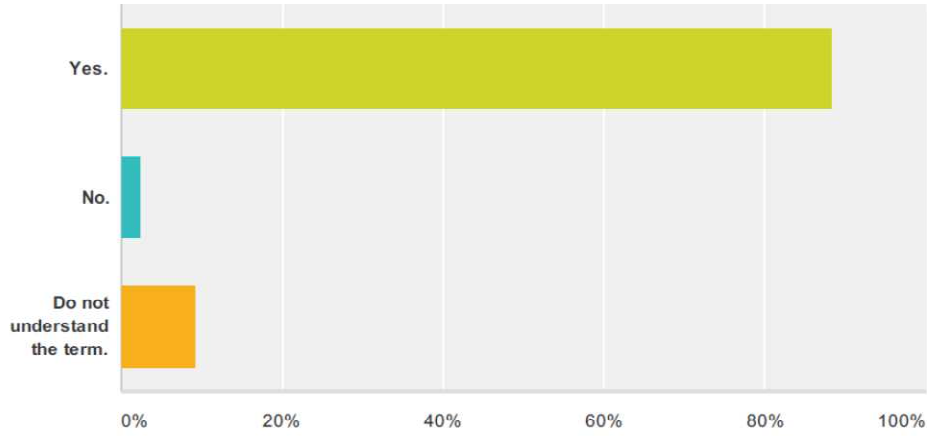


Answer Choices	Responses
Dispensational.	6.98% 3
Potential Perfectionism.	9.30% 4
Deeper life.	13.95% 6
Classical.	20.93% 9
None of the above.	25.58% 11
Other (please specify)	23.26% 10
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q17 Do you have an understanding of Progressive Sanctification?

Answered: 43 Skipped: 5

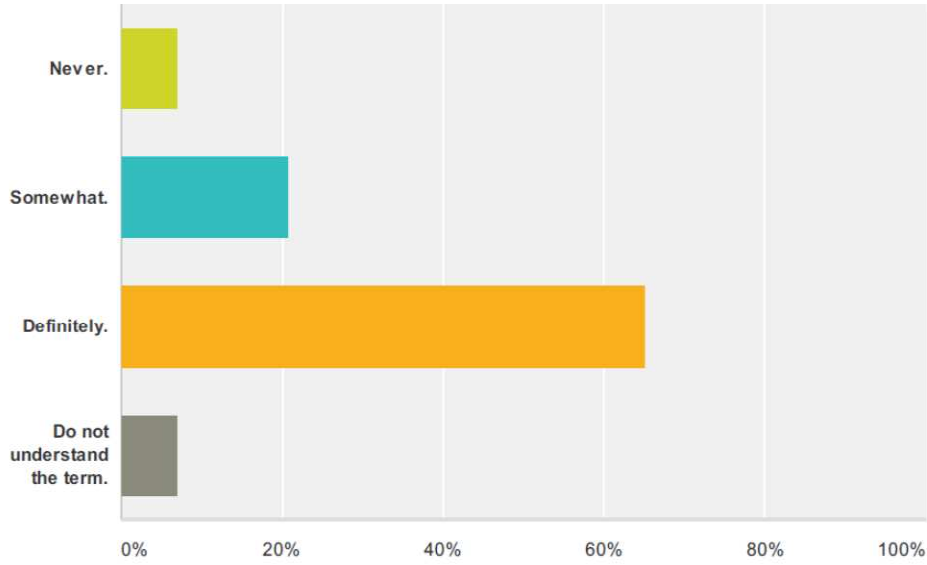


Answer Choices	Responses
Yes.	88.37% 38
No.	2.33% 1
Do not understand the term.	9.30% 4
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q18 Do you preach or teach Progressive Sanctification your ministry?

Answered: 43 Skipped: 5

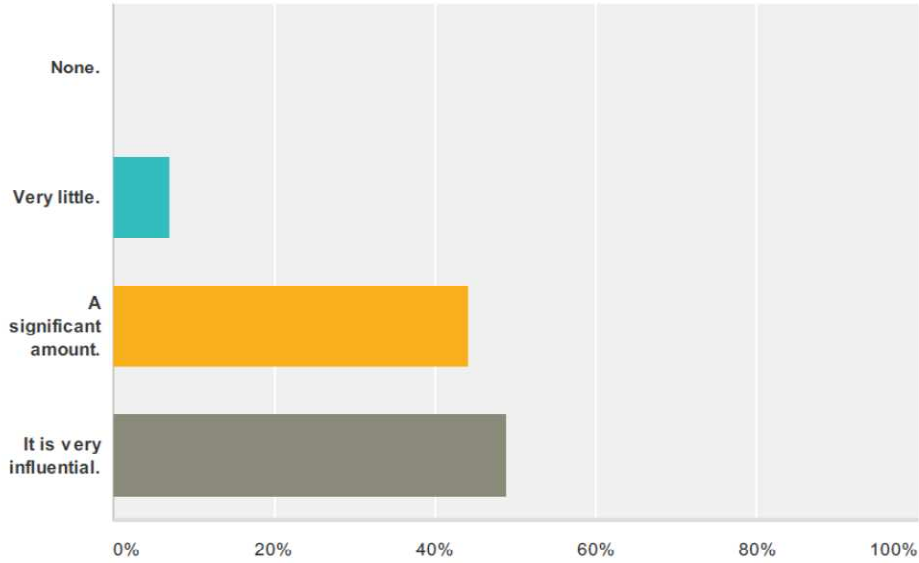


Answer Choices	Responses
Never.	6.98% 3
Somewhat.	20.93% 9
Definitely.	65.12% 28
Do not understand the term.	6.98% 3
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q19 How much does your understanding of Justification and Sanctification effect your public worship?

Answered: 43 Skipped: 5

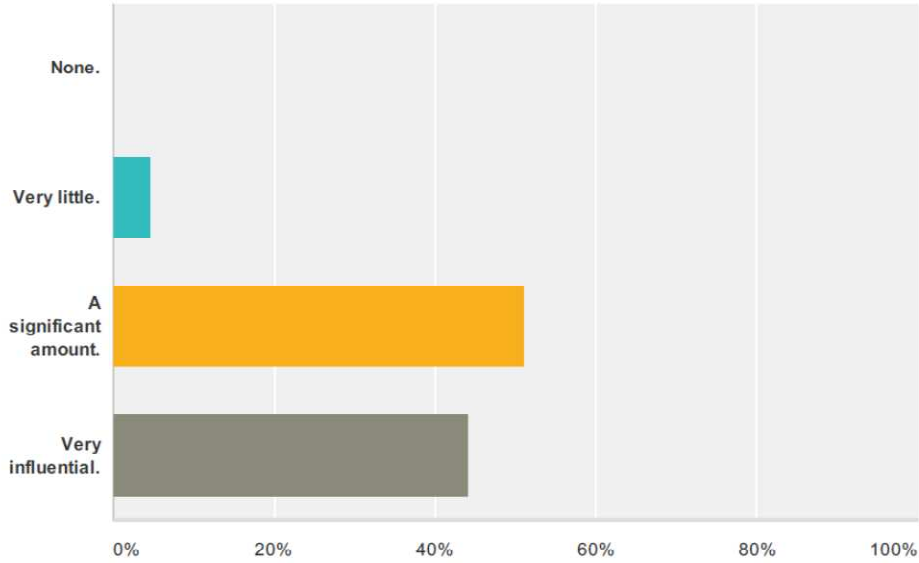


Answer Choices	Responses
None.	0% 0
Very little.	6.98% 3
A significant amount.	44.19% 19
It is very influential.	48.84% 21
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q20 How influential is your understanding of Holiness in the life of the believer, especially in your public worship?

Answered: 43 Skipped: 5

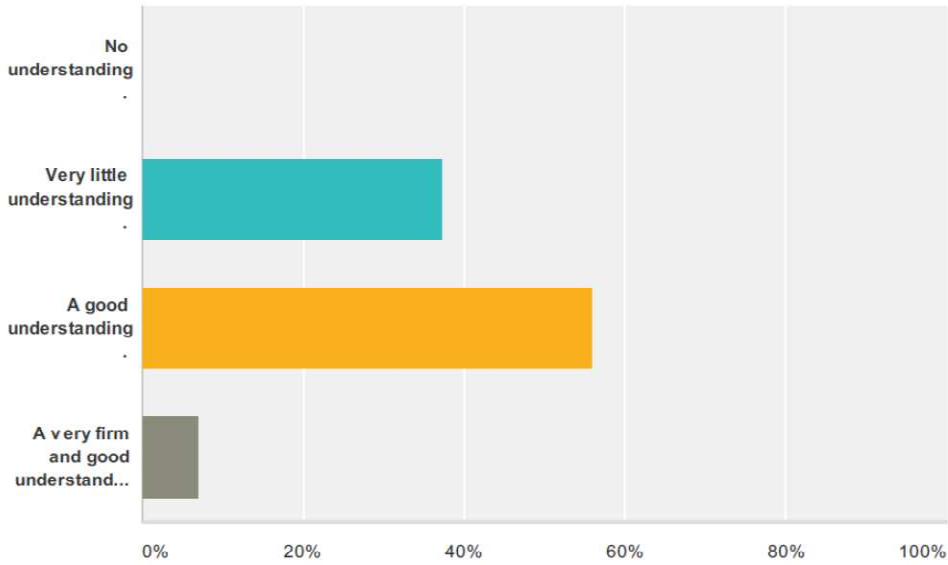


Answer Choices	Responses
None.	0% 0
Very little.	4.65% 2
A significant amount.	51.16% 22
Very influential.	44.19% 19
Total	43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q21 Would you say that your congregation has a good understanding of Justification and Sanctification?

Answered: 43 Skipped: 5

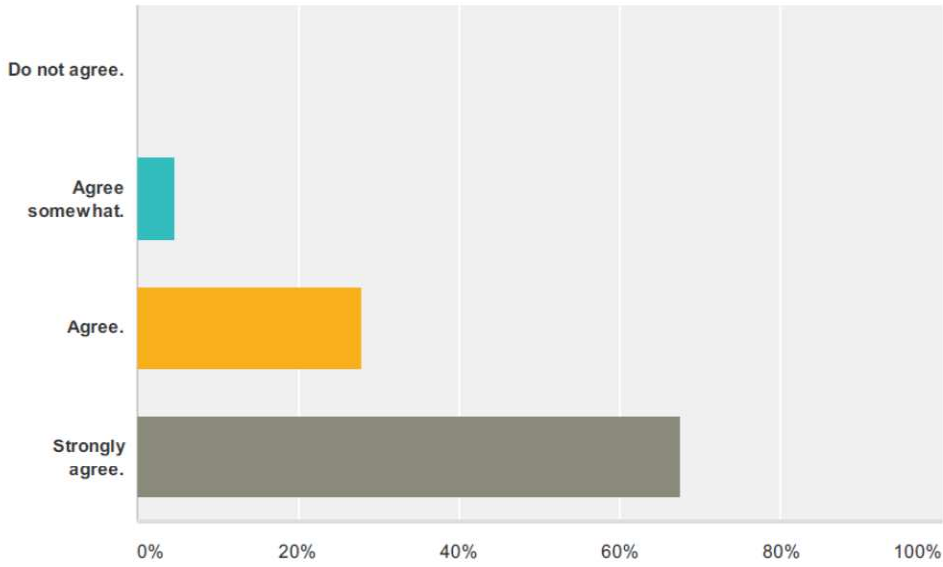


Answer Choices	Responses	
No understanding.	0%	0
Very little understanding.	37.21%	16
A good understanding.	55.81%	24
A very firm and good understanding of the doctrines.	6.98%	3
Total		43

Justification and Sanctification in the Southern Baptist Church in West Virginia

Q22 Would agree that there is a need for continual education in teaching your congregation of the work of Christ in Justification and Sanctification?

Answered: 43 Skipped: 5



Answer Choices	Responses
Do not agree.	0% 0
Agree somewhat.	4.65% 2
Agree.	27.91% 12
Strongly agree.	67.44% 29
Total	43

Appendix B

IRB Approval



The Graduate School at Liberty University

June 4, 2013

Todd E. Hill

IRB Exemption 1615.060413: Justification and Sanctification in the Southern Baptist Church in West Virginia; Implications in Worship and Practice of Faith

Dear Todd,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
 - (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and
 - (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054



Liberty University | Training Champions for Christ since 1971

VITA

Todd E. Hill

PERSONAL

Born: February 6, 1960

Married: Mary Lee Hill, November 26, 1983

Children: Hampton Samuel Hill, March 3, 1998

EDUCATIONAL

Georgetown College, Georgetown, KY.

Bachelor of Arts

Graduated 1983 - Major-Psychology, Minor-Music

Mid-America Baptist Theological Seminary, Memphis, TN.

Master of Divinity

Graduate 1987

MINISTERIAL

Ordained: Southern Baptist Minister, Springboro Baptist Church, Springboro, OH. October, 1983

PROFESSIONAL

1999 to present. Senior PASTOR, *Grace Baptist Church*, P.O. Box 4267, 55 Rosemar Rd., Parkersburg, WV.

June 1991 to March 1999. Pastor of Unity Baptist Church, Simpsonville, SC.

August 1987 to May 1991. Pastor of East Brainerd Baptist, Church, Chattanooga, TN.