

Dr. Robert A. Peterson, Salvation, Session 16, Sanctification, Part 2, Historical Reconnaissance

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This is Dr. Robert Peterson in his teaching on salvation. This is session 16, Sanctification, Part 2, Historical Reconnaissance.

Let's pray together, gracious Father.

We thank you for your grace, which saves us, keeps us, gives us gifts, and will bring us safely home. Bless us as we learn from godly men and women concerning the Christian life. Encourage us in our walk with you; we pray through Jesus Christ our Lord. Amen.

As a historical reconnaissance, before we get to the biblical formulations and systematic formulations on sanctification, we're looking at five different viewpoints on the Christian life. We said to begin, they have more in common than not, and so we are, in a way, unfairly stressing their differences, but nevertheless, they are real differences.

We've looked at the Lutheran and Wesleyan views and now the Keswick view. The annual Keswick Convention has taken place in Keswick, northern England, since 1875. Out of these conferences arose a particular view of sanctification, known as Keswick theology, or the higher life movement that has influenced many.

This theology stresses victorious Christian living through the power of the Holy Spirit. Wesleyan teachers exerted influence on the early conferences, including John Wesley himself, John William Fletcher, and Adam Clark, Wesleyans. Over the years, many Christian leaders have spoken at Keswick.

Among them are missionaries Hudson Taylor and Amy Carmichael, devotional writer Oswald Chambers, and evangelist Billy Graham. In 2005, Stephen Barabbas penned the main source for the history and theology of the movement, *So Great Salvation*. It is called, subtitled, *The History and Message of the Keswick Convention*.

Before noting the distinctive of Keswick theology, some of which are controversial, we note that it shares many common evangelical emphases concerning Christian living. It accentuates Christ's lordship and personal holiness and promotes a zeal for missions. It exalts Christ's finished work and justification by faith as the foundation of sanctification.

It correctly teaches that not only justification but also sanctification must be lived by faith in Christ. It teaches reliance on the Spirit's power for a life of holiness and love.

According to Keswick's theology, the Christian life involves two key crises: justification and sanctification.

And these ordinarily happen at different times. Justification is by grace, through faith in Christ, as the Reformers taught. A sanctification is a later event occurring after justification, and it, too, is through faith in Christ.

Keswick theology teaches that this second encounter with the Holy Spirit, the second blessing, is necessary for a successful Christian life. The second blessing enables believers in Christ to progress in holiness and the deeper things of God. Christians move from justification to sanctification, the second blessing, through surrender and faith.

In fact, to try hard at the Christian life is fruitless. To repeat a famous slogan, justified believers must quote, let go, and let God, close quote, to enjoy a victorious Christian life. They must let go of their own efforts at sanctification and let God, by the Spirit, do it through them.

To many, this seems like quietism, the view that the key to spirituality is human inactivity and passivity. Critics charge that Keswick teaching discourages believers from doing battle with sin and instead trusting the Spirit to deal with it. Keswick theology believes that we receive justification and sanctification by faith, as we have said.

We, therefore, receive sanctification by asking God for it. Although Christians receive the Holy Spirit at conversion, they must come to a crisis point of decision and, by faith, trust the Spirit to enter into the higher life of sanctification. Justification means receiving Christ as Savior.

The second work of sanctification means receiving Him as Lord. Although this does not lead to sinless perfection in this life, which will only occur in the next life, it should lead to consistent success in overcoming sin in the Christian life. J. Robertson McQuilken, who promotes the Keswick view of sanctification, faults, quote, average Christians with unbelief and too often acting like non-believers by not overcoming sin and obeying Christ.

His antidote for them is the normal Christian, within quotation marks, that is, the one who lives out the Keswick understanding of sanctification. I'm quoting J. Robertson McQuilken, famous for his leadership at Columbia Bible College and Seminary and famous for quitting that job to be a full-time caregiver for his wife when she was struck by severe dementia and unable to care for herself. People said, you are a fool! You have this prestigious position, and you're helping so many.

And he said, I will be a faithful husband by the grace of God and trust the Lord to provide for the school, which he did. So, commendable life, there's no question. Godly man.

And that school has been famous for sending out missionaries. But it doesn't mean the Keswick theology is altogether correct. Quoting J. Robertson McQuilken, the normal Christian, is characterized by loving responses to ingratitude and indifference, even hostility, and is filled with joy in the midst of unhappy circumstances and peace when everything is going wrong.

The normal Christian overcomes in the battle with temptation, consistently obeys the laws of God, and grows in self-control, contentment, humility, and courage. Thought processes are under the control of the Holy Spirit, and scriptures instruct that the normal Christian authentically reflects the attitudes and behavior of Jesus Christ. God has first place in his or her life, and the welfare of others takes precedence over personal desires.

The normal Christian has power not only for godly living but for effective service in the church. Above all, he or she has the joy of constant companionship with the Lord. That is from *Five Views of Sanctification*, Zondervan 1996.

Obviously, one of the five views is Keswick theology, page 151. I'm going to evaluate these after treating the Pentecostal and Reformed views. Pentecostal view of the Christian life.

Pentecostalism traces its origins to the first decades of the 20th century and the ministries of Charles Parham in Topeka, Kansas, and William Seymour in Azusa Street in Los Angeles, California. To understand Pentecostalism, we must become acquainted with the three waves of the Holy Spirit, which are so-called. The first wave is classic Pentecostalism, described above, which resulted in new denominations, such as the Assemblies of God.

The second wave is the charismatic movement of the 1960s and 70s that influenced mainline Protestant churches and the Roman Catholic Church. It received its name for its emphasis on charismata, or miraculous gifts of the Holy Spirit. The third wave began in the 1980s and was characterized by signs and wonders that accompanied power evangelism.

First wave, Pentecostalism proper, Assemblies of God. The second wave was the charismatic movement of the 60s and 70s. The third wave, signs, and wonders, Fuller Seminary, power evangelism.

Byron D. Claus, a respected Pentecostal leader in the Assemblies of God, shares five themes characteristic of classic Pentecostalism. His is a contribution to a book that I

co-edited with two other brothers, Tony Shute, and Chris Morgan, *Why We Belong, Evangelical Unity and Denominational Diversity*, in which brothers from six traditions shared, number one, why being an evangelical Christian is more important to them than their own stripe. And number two, what it is, what it means for them to be a Lutheran, a Reformed Christian, a Baptist, a Pentecostal, a Methodist, or an Anglican, General Bray.

I thank the Lord for giving me a recall. It is unusual. Anyway, Byron D. Claus, at that time president of the Assemblies of God Seminary in Kansas City, Kansas, wrote the Pentecostal view of the Christian life.

Here are his five themes. These historic themes include justification, God's forgiveness of sin, sanctification, freedom from the power of sin, divine healing, the second coming of Christ, and the baptism of the Holy Spirit. Most people consider the last of these to be the defining distinctive of Pentecostal theology.

Because this is regarded as a second blessing after salvation, there is some similarity to the Wesleyan second blessing theology of entire sanctification. However, Wesleyan teaching pertains to Christian perfection, while the Pentecostal second blessing teaching concerns God's powerful presence in Christians' lives. Although holiness Pentecostals hold to a three-stage soteriology, with both, I'll call it, Reformational Protestant justification by grace through faith, Pentecostal second blessing, and Wesleyan second blessing, all two following justification, we will focus on classic Pentecostalism that does not add Wesleyan entire sanctification to the baptism of the Spirit.

The classical Pentecostal view of the Christian life holds that Holy Spirit baptism is distinguished from initial salvation, viewed as justification or regeneration. Baptism in the Spirit means receiving the Spirit's power for successful Christian living and service. It is important to note that classical Pentecostals regard people who have believed in Jesus to be Christians if they have not received the baptism of the Holy Spirit.

That doesn't make you a Christian, it makes you a powerful Christian. It makes you a Christian tapping into God's power. Regeneration is necessary for salvation.

Spirit baptism is not necessary for salvation. That's called oneness. Pentecostalism teaches that, and that's another gospel. But the assemblies of God in classic Pentecostalism do not say you must be baptized by the Holy Spirit, as evidenced by speaking in tongues, as a way to become saved.

No. They say spirit baptism is necessary not for salvation but for vital Christian living and service. Another key note is that classical Pentecostalism insists that the second

blessing must be accompanied by speaking in tongues, glossolalia, as evidence of spirit baptism.

Pentecostalism's view of the post-conversion baptism of the Spirit indicates that they hold to continuationism of the spiritual gifts, as opposed to cessationism that holds the signed gifts ceased with the apostles' writing of the New Testament. Greg Allison, in his historical theology book, and online as well, in an essay at the Gospel Coalition website, writes of continuationism, quote, this position holds that the Spirit continues to give to the Church all the spiritual gifts listed in the New Testament as charismata, including the so-called sign or miraculous gifts, word of knowledge, word of wisdom, prophecy, miracles, healings, speaking in tongues, and interpretation of tongues. Some would include, not all, but some would include exorcisms.

Byron Kloss, our Pentecostal representative, and a godly man, informs us of Pentecostalism's world and life view, and I quote, to the question of causality that is critical to worldview construction, the divine initiative is not just an ideal category, but a powerful reality for Pentecostalism. The sacred-secular dichotomy that epitomizes modernity is rejected and replaced with an affirmation of the immediate availability of God's power and presence. We see the world through a reality construct in which God is near at hand and provides clear evidence of his powerful presence through his Church.

Close quote. The Pentecostal doctrine of spirit baptism for power and service combines with an emphasis on Christ's second coming to produce a powerful impetus for world missions. As a result, today, Pentecostal and charismatic Christians constitute the second largest group of Christians to Roman Catholicism and the largest body of Protestants in the world.

Quote: as of 2020, globally, there were 644 million Christians in the spirit-empowered movement, which means Pentecostals and charismatics, representing 26% of all Christians worldwide. As a matter of fact, this is from a website, www.gordonconwell.edu Research slash global Pentecostalism, accessed April 2022. Lutheran, Wesleyan, Keswick, and Pentecostal views of the Christian life.

The Reformed view of the Christian life. The Reformation of the 16th century sparked a biblical revival of the gospel, doctrine, worship and singing, the church, preaching and the sacraments, Bible translation, and the Christian life. The Reformers sought to apply the Bible to all those areas.

The Reformed branch of the Reformation has made more changes in doctrine and church life than the Lutheran and Anglican branches. I might add in fairness, but not nearly as many as the Anabaptist movement. Like the other views of sanctification, treated before this one, John Calvin and his theological heirs held to the biblical view of justification.

Justification. God the Father declares righteous all who trust Christ as a substitute when he imputes Christ's righteousness to them and accepts them as his sons or daughters. The Reformed view of sanctification holds much in common with the previous four views.

It has a high view of scripture and consistently teaches the doctrine of the Trinity, sin, Christ and his atonement, salvation, the Holy Spirit, the church, and last things. It embraces Luther's doctrine of Christians as simul iustus et peccator, at the same time justified in God's sight, righteous and still in their own lives, too often a sinner. He acknowledges the Lutheran distinction between law and gospel but does not regard it, as he and his heirs have, as the hermeneutical key to the Bible.

Instead, it traces the biblical storyline of creation, fall, redemption, and consummation and sees the primary soteriological unity between the Testaments in the Abrahamic slash New Covenant. The Reformed view part ways with both Wesleyan and Pentecostal second blessing views. It rejects Wesleyan's Christian perfection and instead holds to lifelong, progressive sanctification.

It also rejects the Pentecostal view of the post-conversion baptism of the Spirit. Instead, it holds that at conversion, all believers are baptized by the Spirit into the body of Christ at the church. It appreciates Keswick's emphasis on relying on God's power for holiness but rejects its notion of letting go.

Instead, it points to Scripture urging believers to expend great energy to fight sin and live for God. Romans 8:13, For if you live according to the flesh, you will die. But if by the Spirit you put to death the deeds of the body, you will live.

Philippians 3:12, Paul says he strives in the Christian life. Not that I've already obtained this or am already perfect. He hasn't attained the resurrection of the dead yet, in the previous verse.

But I press on to make it my own because Christ Jesus has made me his own. And one of my favorite verses on the Christian life. Colossians 1:29, the last verse.

For this, presenting every human being as perfect and mature in Christ Jesus. For this, I toil. It's a strong word, kopiao.

It means to labor, to toil, to sweat at your work. For this, I toil. Struggling with all God's energy that he so powerfully works within me.

I love it. We work hard. But at the same time, while we work hard, our trust is in God.

We should even use our hard work and work way beyond our ability to work. The reformed doctrine of sanctification distinguishes definitive or initial sanctification, progressive or lifelong sanctification, and final sanctification. As we will see just around the corner when we get to the systematic formulations.

Once and for all, God set apart people to be saints in definitive sanctification. God will confirm them in perfect holiness when Jesus returns. By his spirit, he causes them to grow in progressive sanctification in the present.

This is our main concern when talking about the doctrine of the Christian life. *Sola Scriptura* is foundational to the reformed view of the Christian life. For Calvin lectured daily from the Hebrew and Greek texts of the Bible.

Sola Gratia is more than a slogan based on the last two words of Calvin's Institutes: all glory to God alone. Rather, it is the ultimate goal of theology and ethics. Reformed soteriology is Trinitarian, emphasizing the father's role in election, the son's in redemption by his blood, and the spirit's application of salvation in union with Christ.

Obviously, I'm reformed, and these lectures demonstrate that from beginning to end. And I, Lord willing, desire to have a good attitude toward other believers and our differences in Christ. The unity of the church is important to me, but I am reformed without apology.

In fact, union with Christ is the genius of the reformed view of sanctification. Union with Christ's death and resurrection entails suffering with him now and glory with him later. The spirit's role in uniting us to Christ means that believers are genuinely new in Christ.

But as Anthony Hoekema taught me in his books, including *Saved by Grace*, which is a book on the application of salvation, we are genuinely new in Christ already, but we're not totally new. Genuinely new but not totally new. Those words have helped so many people in Sunday school when they hear me teaching from some part of the Bible where the Lord demands holiness, and they say, yeah, but I don't live like that.

Not always, not consistently. And I say you need to distinguish between a snapshot and a motion picture. If we take snapshots of some of the greatest biblical heroes and heroines, David is a man after God's own heart, which I think means a man who loves God dearly.

Two snapshots. This one is adultery. This one is murder by proxy.

Or Peter, the great leader of the early church. A man of tremendous gifts that God had to tame by his Holy Spirit. Here's Peter.

Three snapshots. Snap, snap, snap. Denying Jesus.

But if we take the motion picture of David's life, indeed, in spite of his terrible sins, he did love the Lord and seek the Lord and live for the Lord, which is so evident contrasting him with Saul's life and murderous intention toward David. More than once, God gave Saul into David's hands, and he refused to touch the Lord's anointed. Likewise, so I believe the Lord gave us David and Saul together.

You might make some of those contrasts. Even dedicated believers can commit terrible sins, David. And those with great gifts, abilities, and positions sometimes may not even be saved.

I worked with two absolute experts and world-class scholars on the books of Samuel. They both concluded that Saul, although gifted by God, although the Spirit came upon him and he prophesied, yet that was something very exceptional. And people said, what? Is Saul, too, among the prophets? Because he apparently was never regenerated.

Likewise, Peter, with those three snapshots, his motion picture shows a champion for Christ after Pentecost. And at Pentecost, he's the main preacher. But God gives Judas alongside of Peter.

Peter's life shows us Peter's life in a funny way, as David encourages us. Even great Christians can do stupid, foolish, commit foolish, stupid sins. And again, it looks to me like Judas is like Saul.

Gifted, fooling the other eleven disciples. Are you kidding me? They went out two by two. And then we read, oh no, I'm with Judas, this isn't going to work.

Never do we read that. But in John 12 we read, he was not really concerned for the poor, opposing the waste of perfume on Jesus' feet. But as keeper of the money bag, he used to steal from it.

Imperfect verb, showing a pattern of life. Peter says, shows us, godly people mess up, sometimes in big ways. Judas shows us, there is such a thing as apostasy.

Apostasy is defection from a faith once professed. And God can bring people back, but in the case of Judas, he didn't. And Judas looks to me like somebody with great privilege.

Good grief, he was chosen by Jesus to be an apostle. He fed, and he collected the bread and the fish after the feeding of the five thousand. He heard the sermon on the mount, on and on and on and on.

And yet, I think he was never truly saved, as was evident by his betraying his master. We're genuinely new, and we're not totally new. That will only happen when Christ returns.

In the meantime, union with Christ drives the Christian life. We died with the son of God to the power of sin. And were raised with him to newness of life, Romans 6. In concert with the scripture storyline, the reformed view of sanctification focuses on God's conforming believers to Christ's image as the progressive restoration of the *imago Dei*, the image of God marred in the fall.

God will perfect Christians in Christ's image when he returns for his people. Now, by the spirit, they imitate Christ as they use God's means of grace given to the church. The preaching of the word, the administration of the sacraments, the baptism in the Lord's Supper, and prayer.

In the evaluation of the views, I'm biased, of course. But I'm also Lord willing; my intention is to be a broadly evangelical Christian. And so, I don't condemn those who hold to the other views.

And as a matter of fact, I see strengths in all of them. The first thing to say in concluding is the first thing we said at the beginning. These five views of sanctification have the most important things in common.

This is an important point, for without it, contrasting the various views of the Christian life tends to distort by overemphasizing their differences. They do have differences. But they are fellow believers in Christ who ought to accept one another in the Lord.

They even communicate about their differences because they'll find if they do that, they have much common ground. Therefore, we rejoice that the five views of the Christian life discussed are orthodox in their doctrines of God, sin, salvation, the Holy Spirit, church, and last things. To say this is not to minimize the differences between the views.

It is, to begin with their common confession of the verities of the evangelical faith. Nevertheless, there are differences between the five views of the Christian life. And they are substantial.

Although all evangelicals owe a debt to Luther for his rediscovery of the gospel, his hesitancy to adequately affirm progressive sanctification lives on in his theological airs. At the same ETS conference, I referred to at the beginning of this section, I heard renowned Lutheran theologian David P. Scare say, quote, there is no progress in the Christian life, exclamation point, close quote. We respectfully disagree.

And point to 2 Corinthians 3:18, Ephesians 4:15, 4:20-24, Colossians 1:9-10, 1 Timothy 4:12-15, Hebrews 6:1, 1 Peter 2:2, 2 Peter 1:5-8, 1 John 2:3-6, 1 John 3:4-6, 1 John 3:14-18. I'm going to do it again for those taking notes. 2 Corinthians 3.18, Ephesians 4:15, and verses 20-24. Colossians 1:9-10, 1 Timothy 4:12-15, Hebrews 6:1. Let us go on from the elementary things and let us grow, the writer says.

1 Peter 2:2, 2 Peter 1:5-8, 1 John 2:3-6, 1 John 3:4-6, 1 John 3:14-18. We agree with Luther and Calvin on the importance of the doctrine of free justification. With our Lutheran brothers and sisters, we acknowledge the law gospel distinction, especially in Paul. But we do not regard it as the key to biblical interpretation as Lutherans do.

We also agree with Luther's description of a Christian as someone who is simul justus et peccator, at the same time righteous in Christ and a sinner in practice, too often. But we find this insufficient to describe the totality of the Christian life. For that, life also involves growth, quote the grace and knowledge of our Lord and Savior, Jesus Christ.

2 Peter 3:18, and the verses cited in the previous paragraph, mercifully, I won't read them again. We respect John Wesley's life and ministry. I mentioned previously a book, Why I'm Not an Arminian.

My colleague Michael Williams' job was to study Arminius' life and writings. Mine was to study Wesley's life and writings. Wow, I had fellowship with this brother.

What a godly man. What courage for the gospel. Oh, my word.

John Wesley would preach the gospel anywhere, and that was not common at the time. The gospel was only to be preached in the church. He disagreed.

He took it to the fields. He took it everywhere. One book on his life says he preached the gospel in the kitchen, in the family room, everywhere, outback, everywhere.

And he was a little man, slight of build, and could be hurt by a big man. Once, he had a gospel meeting in a barn, okay? And people outside the barn were harassing him. Threatening him.

In God's grace and mercy, he succeeded in inviting one of the men in whom he led to Christ. And at the close of the meeting, that man said, You are in trouble, little man. That group is going to do you bodily harm.

And this man was a big guy. He said, Look, get up on my shoulders. And when this thing is over, we'll open that door and I'll run as far as I can.

They did. He did. And the man suffered blows about the legs.

But Wesley was spared. What a godly man. By his own admission, his marriage was no example.

And he stayed away from home as much as he could. Spending much more time with his horses than his wife. Anyway, with his brother Charles, the great hymn-writer of thousands of hymns, I overlook now the nasty anti-Calvinist ones, which, thankfully, I think are in no hymn books.

But what a gift to the Christian church and how much good they did. And God used them to bring revival to England, which desperately needed it. I have great respect for John Wesley's life and ministry.

I agree with many of his ideas, including that sanctification is a process against the majority tradition that followed him, that rejected progressive sanctification, starting with his disciple Adam Clark. But we stumble over his teaching on Christian perfection or entire sanctification. We do believe in entire sanctification.

But as Paul says, it will occur, quote, at the coming of our Lord Jesus Christ. 1 Thessalonians 5:22-23. It's what we call a wish prayer.

It's a sub-genre of the epistolary genre. Paul has this desire for them, and expressing that desire is a prayer for them. May the God of peace himself sanctify you through and through.

May your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ. The next verse, that's 1 Thessalonians 5:23-24 says, God is faithful. He will do it.

We will be entirely sanctified when Jesus comes again. Not until then. We admire Wesley's desire, Wesleyan's desire for holiness and confess that we often fall short of the Lord's command to be holy as I am holy.

Leviticus 11:44-45. 1 Peter 1-16 quoting that. However, we deny that a state of entire sanctification can be attained in this life even with the careful Wesleyan distinction that it doesn't mean absolute sinlessness, but it means not consciously violating a known law because of such love for God, because of his great love for us.

Keswick follows the basic evangelical theological outline in most areas except for its one distinctive, the second encounter with the Holy Spirit that enables a deeper Christian life. With due respect for godly teachers, we reject this second blessing doctrine as unbiblical. Scripture does not teach us to let go and let God.

It teaches that we are to rely on God's enabling grace to live for him. That's in concert with Keswick teaching. But it does not call us to quietism but activism in Christian living.

We can hardly think of more activist models for the Christian life than soldiers, athletes, and farmers, which are exactly the professions Paul appeals to in 2 Peter 2:4-6. Soldiers, athletes, farmers, 2 Peter 2:4-6. They let go and let God? I don't think so.

If they're Christian, they trust God, but they work very hard at their soldiering, athletics, and farming. Do you have a garden? Do you know how much work that is? You go on vacation for a week, and man, where did all these weeds come from? We admire the lives and ministries of many of our Pentecostal brothers and sisters in Christ. We rejoice in their spreading the gospel around the globe.

However, we are compelled by our understanding of scripture to reject their second blessing doctrine, too. We've known Pentecostal young men paralyzed concerning ministry because they had not spoken in tongues as evidence of receiving the Holy Spirit. And again, I'll say it, not for salvation.

That's a heresy. They do not teach that. Classical Pentecostalism, as demonstrated by the Assemblies of God, teaches you to speak in tongues as evidence of receiving the Holy Spirit, not for salvation but for power in the Christian life and in ministry.

That's why these young men, some of which I have met, felt impotent spiritually. One man said I suspect some of my friends might have faked it. I would never do something like that.

In the meantime, he was a spiritual eunuch. He felt impotent because he thought he didn't lack the Holy Spirit. He was saved.

He was regenerated. He had believed in Jesus. But he lacked this second blessing empowerment to serve the Lord because he had not spoken in tongues.

Paul says that the Corinthians, quote, were all baptized by one spirit into one body. 1 Corinthians 12:13. And later in the same chapter writes, quote, do all have a gift of healing? Do all speak in tongues? Do all interpret? Verse 30, where the adverb used, the negative adverb, negative particle, requires a negative answer.

In other words, not all speak in tongues, do they? No, plainly expressed by the Greek. All had received the Spirit's baptism, but all did not possess, all did not possess any one spiritual gift, including tongue speaking. It's by God's design, in order that the members of the church might need each other.

We find Anthony Hoekema's treatment of some of the matters we have discussed compelling. Hoekema rejects the traditional, reformed understanding of the *ordo salutis*, the order of salvation. This is the idea that the various aspects of the application of salvation, regeneration, calling, conversion, justification, adoption, sanctification, and perseverance can all be placed in a, "logical order."

John Frame has shown that this is problematic because of the different senses of order in the list. Regeneration stands in a causal order to the rest, but faith is the means or instrument of justification and adoption, not their cause. I could keep going with that.

So, there's confusion in terms of the order—orders really in the *ordo salutis*. Furthermore, as we'll see, sanctification is initial, progressive, and final.

How can you put it in one place in a list of the order of salvation? You put it in three places? I don't think so. It gets mixed up. Instead of viewing the elements of the application of salvation successively, he urges, quote, we should think then not of an order of salvation with successive steps or stages, but rather of a marvelous work of God's grace, a way of salvation within which we may distinguish various aspects.

Moreover, although these aspects of the application of salvation must be distinguished, they are unified under union with Christ. All of them are subsets of union. When God joins people spiritually to his son, he grants them all the blessings of salvation.

Somebody believing in Christ is regenerated because when you believe in Christ and in life, union follows faith in Christ. By grace, through faith, somebody believes in Christ; they are at that moment born again, declared righteous, adopted, converted, given the Holy Spirit, and beginning a lifelong sanctification. God keeps them by perseverance until the end.

This discussion has implications for evaluating the second blessing theologies of Wesleyanism, Keswick Theology, and Pentecostalism. Oh, they vary. These three theologies have two-stage soteriologies, two-stage doctrines of salvation, justification stage one, followed by a second blessing, whether entire sanctification, Wesleyanism, a deeper life encounter, Keswick Theology, or Holy Spirit baptism, Pentecostalism.

In fact, as we said before, holiness Pentecostals have a three-stage soteriology of justification, entire sanctification, and Holy Spirit baptism. Hoekema concludes this in his book, *Saved by Grace*, on pages 15 through 19. He concludes, why should these types of soteriology be rejected? We've already seen that a proper understanding of the process of salvation sees the various aspects of that process as simultaneous rather than successive.

Advancement in the Christian life should, therefore, be understood as involving progressive and continuing growth rather than mounting specific steps after conversion. Hoekema sees a further implication with harmful results. I might add that he was a sweet Christian man who accepted other believers.

I still remember in *Saved by Grace*, writing about the Wesleyan entire sanctification, which he rejects, he says, but they're right. We as believers are far too carnal. What a beautiful heart that he admits his own need to grow in grace.

Here are strong words from him, strong words from a sweet and gentle man because he's a theologian and he feels the need to give a warning. These soteriologies suggest that there are two types, or three types, of Christians. Ordinary ones, sanctified ones, and or spirit-baptized ones.

There is, however, no biblical basis for such a distinction. Further, such a compartmentalization of Christians would seem to open the way for two erroneous and harmful attitudes. Depression on the part of those who still think of themselves as being on the lower end of the Christian life, and pride on the part of those who deem themselves to have reached one of the higher levels.

Tony Hoekema earned an MA in psychology before going to seminary and studying for the Christian ministry and later earning a PhD, perhaps at Princeton University, I forget, before he taught dogmatics, which is the reformed way of saying the Presbyterian view. The Presbyterian word systematics, in the reformed arena, is called dogmatics. He taught dogmatic theology at Calvin Seminary for, I don't know, 30 years.

Sanctification, we move to sanctification proper, and we're going to skip the biblical prelude this time in the interest of time and jump right into systematic formulations. Sanctification and the Trinity. So, what we've done so far is look at five views of the Christian life and evaluate them as that's our prelude to actually studying an exegetical systematic theology of sanctification.

Sanctification in the Trinity, sanctification in union with Christ, sanctification in our part, our role, sanctification in the Church, sanctification in time, sanctification and victories and struggles, sanctification, systematic formulations, sanctification and the Trinity. You know, in fact, let us take that up again at the beginning of our next lecture. This is a good breaking point, having looked at those views of the Christian life and some evaluation of it.

Next time, we'll take up sanctification and systematic formulations.

This is Dr. Robert Peterson in his teaching on salvation. This is session 16, Sanctification, Part 2, Historical Reconnaissance.