



The Hyper-Calvinist's Doctrine of Salvation is Similar to that of Catholicism; Their Proof Passage Proves Nothing: Expanded Translation of 2 Peter 1:3-11

21. This view of salvation and assurance is frighteningly close to the doctrine of salvation professed by the Catholic Church:

<http://www.newadvent.org/cathen/13407a.htm>:

II. Individual Salvation:

The Council of Trent [**Pope Paul III, 1545-63**] describes the process of salvation from sin in the case of an adult with great minuteness (Session 6, canons 5-6).

It begins with the *grace of God* which touches a sinner's heart, and calls him to repentance. This grace cannot be merited; it proceeds solely from the love and mercy of God. Man may receive or reject this inspiration of God, he may turn to God or remain in sin. Grace does not constrain man's free will.

Thus assisted the sinner is *disposed for salvation* from sin [**Merriam-Webster, 11th ed.: dispose: to give a tendency to: incline**]; he believes in the revelation and promises of God, he fears God's justice, hopes in his mercy, trusts that God will be merciful to him for Christ's sake, begins to love God as the source of all justice, hates and detests his sins.

This *disposition* [**M-W, disposition: a prevailing tendency, mood, or inclination; the tendency to act in a certain manner under given circumstances**] is followed by *justification* itself, which consists not in the mere remission of sins, but in the sanctification and renewal of the inner man by the voluntary reception of God's grace and gifts, whence a man becomes just instead of unjust, a friend instead of a foe and so an heir according to hope of eternal life. This change happens either by reason of a perfect act of charity elicited by a well disposed sinner or by virtue of the Sacrament either of Baptism or of Penance according to the condition of the respective subject laden with sin. The Council further indicates the causes of this change. By the merit of the Most Holy Passion through the Holy Spirit, the charity of God is shed abroad in the hearts of those who are justified.

Against the heretical tenets of various times and sects we must hold

- that the initial grace is truly gratuitous and supernatural;
- that the human will remains free under the influence of this grace;
- that man really cooperates in his personal salvation from sin;
- that by justification man is really made just, and not merely declared or reputed so;
- that justification and sanctification are only two aspects of the same thing;

NOTE: These two doctrines are not the same thing. The correct definitions of justification and sanctification are provided by:

Thieme, R. B., Jr. *Christian Integrity*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1997), 38:

Since our sinful status at birth violates God's standards, He cannot treat us on the basis of His personal love. Instead, every action that God takes toward sinful man must be endorsed by His justice to avoid compromising His righteousness. Because justice is the guardian of the essence of God, divine justice, not divine love, is man's point of contact with God. Justice is the source of all divine blessings.

Through grace the justice of God has accomplished everything necessary to make us acceptable to His righteousness. This is the doctrine of propitiation as the foundation for the doctrine of justification. Propitiation means that on the cross Jesus Christ satisfied the righteousness of God the Father on our behalf. Justification is the doctrine that, at the moment we first believed in Christ, God credited to us His own absolute righteousness and declared us to be totally acceptable to His justice. Since God loves His own righteousness, He is now free to love us personally because of that righteousness in us.



By imputing divine righteousness to us, God has made our position so absolutely, eternally secure that He blesses us on the principle of His impartial fairness. Divine righteousness in the essence of God gives approval for justice to bless divine righteousness in us.

Thieme, R. B., Jr. "Doctrine of Sanctification." From *Spiritual Dynamics*. (Houston: R. B. Thieme, Jr., Bible Ministries, 1993), 376:160:

Positional sanctification refers to salvation at which point the baptism of the Holy Spirit enters every believer into union with the person of Jesus Christ.

- that justification excludes all mortal sin from the soul, so that the just man is no way liable to the sentence of death at God's judgment-seat.

What has been said applies to the salvation of adults; children and those permanently deprived of their use of reason are saved by the Sacrament of Baptism.

22. Hyper-Calvinists have developed a similar system of salvation which only varies in nuance but not in substance from the Catholic view. Again, one of its major proof passages is 2 Peter 1:10-11.
23. We have exegeted key verses in the second paragraph of 2 Peter 1 and the resultant expanded translation clearly refutes the claims of both the hyper-Calvinists and the Church of Rome:

2 Peter 1:3 - (ETL) Since His divine power [**imputations at salvation for the execution of His plan] has given to us all things unto life [**physical logistics**] and godliness [**εὐσέβεια, eusebeia: the spiritual logistics that develop pioussness in the double-column advance; an inner attitude expressed in an outward act, i.e., right column reciprocity produces divine good**], through the knowledge of Him [**left column**] who called us [**election**] to His own glory [**maximum glorification of God**] and virtue [**from maximum reciprocal love motivation: right column**].**

v. 4 - Through which things [**privileges and opportunities equally distributed to all believers**] He has given [**dramatic perfect of δωρέομαι, dōreomai: for a completed action in eternity past**] His most valuable and fantastic promises [**rewards and blessings associated with the advance**] in order that through these things [**utilization of the logistics and pious devotion of the double column advance**] we might become partners [**with Christ**] in the divine endowment [**conveyance of escrow blessings in time and eternity**], having escaped from the decadence of *cosmos diabolicus* [**by the new birth**] and the evil desires of the lust pattern [**by the new marriage**].

v. 5 - Now for this very reason, having made every effort, furnish or supply by means of your faith (1) humility, and with your humility (2) knowledge,

v. 6 - and with knowledge (3) self-discipline, and with self-discipline (4) stability, and with stability (5) piety [**motivation from reciprocity in the double column advance**];

v. 7 - and with piety (6) unconditional love toward your fellow believer and with unconditional love toward your fellow believer (7) virtue love [**unconditional love for all mankind, personal love for God, and occupation with Christ**].

v. 8 - [**protasis:**] For if these attributes are habitually yours and they keep on increasing through momentum, [**apodosis:**] they will prevent you from being useless and inefficient or unproductive.

v. 9 - For he who does not have these attributes is blind and nearsighted, furthermore he has forgotten the cleansing from his former sins.



2 Peter 1:10 - Therefore, fellow believers, be more motivated to make your efficacious grace and your election to privilege a spiritual reality; for by doing these things that cause more motivation, you will never, ever stumble into prolonged carnality.

v. 11 - For in this manner, your entrance into the eternal kingdom [**evaluation tribunal of Christ**] of our Lord and Savior Jesus Christ will be richly supplied [**conveyance of escrow blessing for eternity at the presentation of the Nike Awards**].

24. In verse 10 we find a critical word in the exposition of this passage. It is the accusative singular of the predicate adjective:

βεβαιος, bebaios - KJV: sure.