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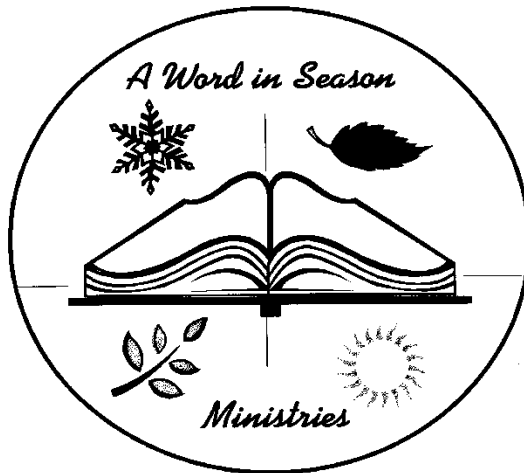
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Anthropology, Hamartiology, Soteriology

Earl Cooper, Ph. D

Anthropology, Hamartiology, Soteriology

Cameroon Biblical Seminary
Class Transcripts
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ὁ λόγος ἐν τῷ λαῷ ὁ λαὸς ἐν τῷ λόγῳ

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Anthropology, Hamartiology, Soteriology

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PREFACE

It has been my responsibility since 2003 to be involved in International Theological Education with the Canadian mission Across Borders for World Evangelism. In seeking to evaluate my teaching performance, I audio recorded all my classes that I taught over the following 15 years.

In 2018, Kathi, my wife, and I determined to develop a book for each course I taught by combining the student manuals with transcripts of the classes. These we intend to supply for the school libraries where I have taught. This book is our second. The format we decided upon was simple. Each class transcript is clearly marked. Within each class transcript, the interactions between teacher and students are separate and identified in italics. The lecture content for each class is in regular text with the major student manual outline inserted. Bible text are usually from the NKJV. The Bible texts are italicized with regular text Bible references.

Please note: In the transposition of the recorded classes, it was the English portions of the recordings that were transposed. Some of the French language conversation was untranslated in the class recordings and therefore not transposed. If, in reading the Bible texts, the reference is wrong, this is due to the difference between the French and English language Bibles. A perusal of the verse context should enable finding the proper verse reference in question.

This book contains introductory material and classroom teaching for three theological doctrines: Anthropology; what the Bible teaches about humanity, Hamartiology; what the Bible teaches about sin, and Soteriology; what the Bible teaches about man's salvation.

It is my prayer that each person reading this book will be motivated to read, memorize, study, and live by the Scriptures, being moved by the awesome grandeur and insurmountable wonder that by the Bible: God has spoken!

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ANTHROLOPLGY **The Doctrine of Man**

LECTURE 1

Prof. Opening Comments: We will study the doctrine of man, the doctrine of sin, the doctrine of salvation. As some of you know, I had an injury this summer, my back is not good. I will try to stand as much as I can, but I may need to sit. This course, because I am here for only one month, requires additional study for you to do after the class is completed. Before this class is out, I will give you another manual and explain the responsibilities that you have to complete before the end of this semester. Doctor Roger is responsible as translator and a teacher for the class so your assignments will be turned in to him. We have some requirements during the class time for the next 4 weeks. In your course syllabus, our goal is for each student to be able to explain and defend the doctrines of man, sin and salvation. Then the second goal is to be able to apply these doctrines to your own life and the lives of those you minister to. Bible doctrine is never just a study on paper.

I remember when I was a pastor and I wanted to introduce doctrine into our adult SS. When I mentioned this at a leadership meeting one of the leaders rolled his eyes and said, 'Oh, doctrine is so boring'. He was raised in a church and all they did was teach doctrine without any application to their lives. I explained to him that his understanding of doctrine was incorrect. In reality, all of our life, actions and decision are based upon doctrine. Doctrine is simply the Bible truth put into categories of what we believe. What we believe determines our decision and our path and our choices. I believe doctrine is much more important today because the church is under attack as never before. The Bible teaches that there

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have always been false teachers who attack the church, but now those teachers are using subtle, very disguised teachings. So the minister, the pastor, the teacher of the Word of God must be able to think biblically.

I had a man in our church come to me because his church was looking for a pastor. This man is was leader of the church and on the committee to find a pastor. He asked me this question: "Do you think it is important for the man we call to have the same eschatology as our church?" He did not understand that eschatology is more than just about Jesus coming back. Eschatology determines how you interpret much of the Scriptures. This man is a fine Christian man, but he could not think Biblically, missing the implications of having a man who has a different position on eschatology.

The doctrines we will be studying are basic doctrines. The doctrine of man, the doctrine of sin, the doctrine of salvation. They are not complicated doctrines like the doctrine of the kingdom, but these doctrines are under attack. You know the false churches and cults in Cameroon and what they say is the way of salvation. You have been to school and university and you know the teaching of evolution and the origin of man. You've also seen everywhere in your village and in Cameroon, the effects of sin. So really, these doctrines relate to every day of our life living in Cameroon. I pray you will apply yourselves to these doctrines even though they are basic and you think perhaps you have an understanding now.

The course requirements are: to attend the class every day and participate in the discussions, to memorize 5 passages, but I will change that to 3. These will be your choices but they must be passages taken from the studies that are in our manual. And I encourage you to pick passages you've never memorized before. Pick passages that are meaningful to you. You'll be asked to write out these passages the final day of class when we have the examination. You are asked to complete the reading assignments. Next, you have in your library Thiessens' book on doctrine in French. I want you to read the sections that deal with these three doctrines and keep a record that indicates the pages you have read. I have the pages in the

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English Thiessen, but I don't have it in the French book, so I leave that to you to look for yourself. When you are reading, document that you have read Thiessen on anthropology and give me the page numbers. Something like pg. 100-150.

For your course requirements I also ask you to read at least 150 pages of additional books. You can read 10 books, 11 pages apiece, or one book with 150 pages, it is up to you. I want you to read 150 extra pages. For those who love to read and have the time, if you read 300 pages, I will give you extra points. That way if you are concerned about doing well in your exam, this will compensate and give you extra marks. Reading is very important for the minister of God. I encourage you to not only read these assignments, but build your library and read much. Now, you will receive perhaps additional homework to what I give you now. I am also giving you the homework of preparing 3 sermon outlines, one on the doctrine of man, one dealing on the doctrine of sin, and a third dealing on the doctrine of salvation.

The sermons should not try to cover all the doctrine of each of these subjects. For example, if you want to deal with one sermon on Gen. 3 on the fall of man, that is fine. If you want to prepare one gospel message to preach, that's good, too, that's the doctrine of salvation. So you know the format, you've done it before, the outline of a sermon. It should include the biblical outline and a written conclusion and then from the conclusion you create a written introduction. Your outline of the sermon can be in point form but be sure it is clear- number it point 1, point 2, point 3. Also you are asked, as with all our doctrinal studies, to do a confession, your confession on each of these doctrines. For this month, I am looking about for a confession, what you believe about anthropology about man, and what you believe about sin. Your assignment after the class is done will focus on soteriology and during that time, after the classes are completed, you will be answering questions and then writing your doctrinal statement on salvation. There will be at least one exam, maybe two, I haven't decid-

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ed, it depends on how the class goes. The total amount for the exam will be 50/200. Do you have any questions regarding the assignments?

INTRODUCTION:

Is there anyone who has gone to a university and studying sociology or psychology? No, perhaps you have taken courses in which the teacher begins by asking the 3 basic searches of man. I don't know where these professors come up with the idea that these three questions are always asked by every person, because when I was a child I didn't ask these questions. I grew up in a Christian home, at least my father was a Christian, and perhaps his influence settled these questions before I even asked them.

I believe it may be true in a society where education is most important, these questions are often asked. The first question, it seems, that is asked is 'how did I get here?' This is not talking about the biological situation between a mother and father to produce a child. They are talking about the origins of man; where did man begin? That is a common question today.

Prof. Question: What are some of the answers presented in society, can you tell me?

Student Response: That man developed from an animal, the theory of evolution that man developed over many thousands of years from an ape.

Prof. Response: Is this taught in your schools in Cameroon? Ok, so you've been exposed to this. There are societies around the world that are firmly committed to this teaching. Many of the societies in America control the scientific books that are published. When scientists who are Christian submit the evidence of creation, their work is not published. If you were to go to America, you would find that most people believe in the evolutionary theory. It may surprise you that some Christians also believe this.

I was told, by a man asking me about the speaker teaching in our church while I was away, that he opened Genesis 1 and 2 and taught about creation. As a scientist he gave the scientific evidence that supports

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creation. One of the members of the church went to the speaker and complained that he was biased and was creating contradictions to science. The complainer was supposed to be a born-again man. So you see that evolution is a very strong belief of many in the world, I do not know about Cameroon.

Prof. Question: *Can you think of any other ideas that are being proposed today?*

Student Response: *Something that is the evolution of the plant. It is still the evolution idea. The big bang theory is also an evolutionary idea.*

Prof. Response: *Darwin who introduced the origin of the species 130 years ago did not go back to the very beginnings. Even though his book was called *On The Origin of Species* (Published on 24 November 1859). As a matter of fact, I believe that Darwin believed the Bible according to creation, but he believed there was much time involved and the first man Adam, was an ape. Darwin's proposition that all species of life have descended over time from common ancestors is now widely accepted, and considered a foundational concept in science. Darwin's theory consisted of two main points; 1) diverse groups of animals evolve from one or a few common ancestors; 2) the mechanism by which this evolution takes place is natural selection. When Darwin published *The Origin of Species*, he deliberately avoided the subject of the origin of life "All organic beings that have lived on Earth could be descended from some primordial form"*

Now, with the big bang theory, the belief is that billions of years ago in empty space there was a spontaneous explosion that generated energy which generated life which evolved into plants and into animals and into man. It is interesting that the Gap Theory, which is very popular among scientists today, answers questions that other theories cannot answer. When you are talking about origins, the question has to be asked, 'What was the beginning?' The Big Bang Theory actually has the same beginning as the Bible. It came from nothing. But of course, they deny the existence of God and deny the personal creation of God.

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There is a growing theory in America that is not presented by many scientists. It is presented by the imagination of people who write books and make theatre movies from Hollywood. In the 14 hours of travelling from Canada to Cameroon, I do different things. I try to sleep, usually I can get maybe 5 hours of sleep. I read and read and read. But eventually my eyes get tired of reading and my last resort is to watch the movies they provide. Most of them are not worth watching, they are not good movies. But on this trip there was a title that intrigued me. It had the idea of ‘creator’. I can’t remember the exact title of the movie, but it was that idea. So I watched this movie, it was a story of astronauts who go to another planet and find other beings there that started life on earth.

This is a very popular belief that is growing in America. That we did not come from apes or monkeys, but we came from visitors from another distant planet. It sounds like science fiction and it is, but the world is foolish enough for some people to believe this is the truth. I believe that Satan is introducing this idea because evolution is being challenged severely with good Christian scientists. When we talk about science, there are some common foundational principles to realize. One of the principles that have stood since Socrates, for thousands of years regarding science is: The essence of the beginning! By this scientist have stated there were primary elements that were there at the very beginning.

These assumed elements are: ‘time’, ‘space’, ‘energy’, ‘mass’. Some scientists argue that all mass has energy, so they are the same thing. These elements were assumed foundational for all scientists, following Socrates who said this is the essence of the beginning. Within the last 20 years, something unique has happened in the world of science. Because of the great tools we have now, microscopes and telescopes that can see things that were never seen before, scientist have proven there is one more thing that must be added. They have scientific proof of this. Amazingly, science now has declared that there must also have been ‘intelligence.’

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You have probably seen a picture of the DNA molecule of humanity. You understand? DNA is what makes you who you are. DNA passed on in conception determines your colour, your height, your sex, everything about you. Human DNA is absolutely unique from all species. The differences between human DNA and monkey DNA has been an argument against evolution. But the evolutionists will argue that ‘evolution also involved a change in DNA’. Therefore, with these unproven presuppositions DNA could never be an argument against evolution, but within the last 20 years, scientists have seen something never seen before with the electronic microscopes.

There is a micro-organism within humans that human DNA depends upon. This micro-organism is, according to scientific investigation, what carries DNA from one generation to the next generation through conception. Without this newly discovered micro-organism, there would be no passing on of DNA; there could be no human conception. This little organism, as seen in modern ‘microscopes’, has 3 vital components. One of these components is like a propeller on a motor that makes it move. Scientists have viewed this and determined that without this component, there could be no transfer of DNA and no life. I cannot remember the scientific term for this organism. But one thing that all scientists agree is this could not evolve.

If any DNA component was not fully developed at the beginning, passing DNA in conception could never have happened. That means these components had to be uniquely designed this way. If DNA could not evolve, it had to be designed to function fully. Because this had to be designed, it requires intelligence. So now, the scientific world has accepted the addition of intelligence as the source of all things. Do you see the significance? Science has now proven that all things began with intelligence. What’s the name of that intelligence? God! Evolutionists say no, ‘intelligence’ yes, ‘God’ no. After 6000 years, science has proven what the Bible said all along: “In the beginning God”.

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I am giving you all this information to encourage you to know the Word of God and know the origins of man. Because science is not ahead of Scripture as many people think, science is still catching up to the truth of Scripture. If we fail to understand the origin and character of man, then all other doctrines are meaningless. If we came from apes, then Adam's sin was not the sin that the Bible describes. If we came from apes, then Jesus Christ could not be our substitute. As a matter of fact in the first 12 chapters of Genesis, we have all major doctrines established. So if you deny this, you have denied every major doctrine of Scripture.

I. THE ORIGIN OF MAN

A. False Views

Let's look at our notes and find out exactly what people are saying and what God says. We want to first of all talk about the origin of man under the topic of anthropology. The doctrine of anthropology comes from the word 'anthropos' which is Greek for 'man'. So let's take a brief look at some of the false views; I'm not going to be comprehensive.

1. Abiogenesis or Spontaneous Generation

The first false view which has been around for many years is 'etheogenesis' or 'spontaneous regeneration'. This theory, it one of the older theories', the emphasis is there is no creator. It was just an atheist answer to the origins of man- he came into existence, that's all that matters. Of course, the answer that we would have is that there is absolutely no record and no basis to determine this. One other answer is 'if it happened, why doesn't it happen again? Why doesn't it continue to happen?' It was really the answer of faith for the atheists. As Christians we, by faith, believe that God created the world. Those who believe in spontaneous regeneration simply have faith that it happened without God. For this theory there is no scientific evidence, no proof, nothing.

2. Evolution or Natural Development

Then of course there is the very popular and growing educational movement about the evolution or the natural development. This teaches

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that all animal life has common origin. So it is basically saying that all animal life had some common beginning and man is just evolved animal.

Here are arguments against this heresy:

i) Creation reproduces "after his kind"

Gen. 1:24: *Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so.*

This passage firmly says that God created things 'after their kind'. This is very significant. The Bible very clearly says that God created the species of animals so that the species stay distinct. Science has proven this to be true in the animal kingdom. Scientifically, man has been able to cross breeds of animals within species such as a hound dog with a German Shepherd. But cats cannot get pregnant by dogs. In the simplest of terms, the reason is because they are different species. While it is possible that a feline could look and even act dog-like, DNA will show that it's still just a cat. The same is true of dogs. A mule is the offspring of a male donkey and a female horse. Horses and donkeys are different species. Mules possess characteristics of both of their parents but are typically sterile and unable to reproduce. (lion + tiger = liger/ grizzly bear + polar bear = grolar bear/ cattle + bison = buffalo, and other bizarre hybrid animals). These supposedly new species cannot reproduce themselves. It can't happen.

Science can play around with species but cannot do what God did, produce species after its own kind. It is important to note that within the species there can be a development of different breeds. For example, God made as a species, the canine or dog. But the species 'dog' has through isolation and procreation developed into wolves, German shepherds, small dogs you can put in your hand, they are all dogs. Because they are all the same species, the new animals can reproduce among themselves. So, science has proved the truth of Gen 1:24, species have to remain within species to reproduce itself. You can take a wolf and a small dog and join them together and they can reproduce. Where I live, that's rather common. The

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wolves in the bush smell the pet that is in heat and visit the pet at night. Never has a mountain lion got together with a wolf and produce a species. Understand? This is a scientific statement. And it disputes evolution.

ii) There is no record of animal becoming man

There is more to answer than this, there is no evidence of animals becoming man. As Christians who believe the Bible record, we acknowledge the earth is at least 6000 years old. But certainly not more than 10,000 years old. That is very young in terms of evolutionary time. Even in those 6000 years, if evolution is true, we should be seeing evolution continuing with apes becoming man even now. We should be able to find skeleton proof there is development from ape to man. I know that if you have been taught there is archeological proof, it is called the 'Missing Link'.

iii) There is no 'missing' link proving man came from ape.

True science, proven science, has no evidence of a missing link. Among the famous fossil finds 'credited' as the 'missing links' in human evolution are: Java Man/ 1891 in Indonesia; Piltdown Man/ set of bones found in 1912; Taung Child/ 1924 in South Africa; Lucy/1974 in Ethiopia; a series of skeletons discovered in South Africa between 2008-2010.

Student Question: - What is the missing link? The 'link' is in a chain. I do not understand that term.

Prof. Response: Scientists are saying there has to be link between ape and man, it's missing. What is the idea? When I say 'missing link' I mean the evidence that joins/connects man and ape. This link has been missing since scientists have been looking for it. Archeologists have been searching the world for a bone/skeleton that will show the progression from monkey to man.

When I was in school, a scientist declared he had found the evidence. He presented a skull that was not ape and not quite man. He said 'I have found evidence of the missing link'. He took pictures, the news got this,

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and it was all over the world-‘the proof of evolution is declared’. The world accepted this. But a few years later, some scientists examined this skull carefully. They discovered it was an ape’s skull that the scientist had repositioned by cutting and pasting, making it look like a missing link. He always protected this by saying it is my possession, no one can touch this or it will be destroyed, but he was deceiving everyone.

There have been many scientists who have said ‘we have found the missing link’. Some of these have been proven to be false, as manipulated by the scientists, others were proven to be deformities of ape skulls or injuries among human skulls. For example, there are places in the world where diseases have changed the shape of people’s faces and bodies because of deformity. Some of these missing links were examined and they found evidence of a disease and it was the disease that did this, not a missing link. Even today, there is no proof of missing link. A few months ago, in India or China, another scientist has claimed he has found a missing link.

Remember that the scientific manuals produced for the world are biased, they are atheistic and they will print this man’s discovery, but they will not print anything contrary. In truth, man humanity education has been given a lie that is covered and the truth is not being revealed. That actually is a fulfillment of Romans 1 ‘man believes the lie’. And exchange the image of God into sticks and things lower than man. So man/scientists are still looking for the missing link, it has been going on for 100s of years and still it is not there.

iv) There is no evidence that early man was different from man today.

Another answer disproving the evolutionary development of man is that there is no evidence that early man differed from man today. The characteristics, the physical features of man have been evidenced in archeological digs for thousands years. The scientific evidence, that science has discovered in the earliest diggings that man has always looked the same. We

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can go back to Egypt and the archeological diggings that are 4000 years old and see what Pharaoh looked like. He looked like you and I. His beard may have been a different styled and the clothing may have been a different style, but his nose was in the same place, his ears were normal, he was a normal physical man.

Student Question: -The Bible clearly describes giants such as Goliath, a Nephilim, was 9 feet tall. How could that happen?

Prof. Response: Now first of all, there are those who believe that in Gen. 6 it was angels who had sex with woman and the result was Nephilim, the giants. That is because the 2 phrases are used, "sons of God" are joined with the "daughters of men". Yet this is Biblically impossible. According to Scripture mankind only reproduces after its kind: Gen 1:24: Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind" and it was so. Mankind can only reproduce after its own species.

In the context of Gen. 6 which continues the story of the line of Seth and the line of Cain, the sons of God was the line of believers (line of Seth) distinct from the line of the daughters of men which were unbelievers (line of Cain). So they were ordinary human people. How then can we account for the fact that they were great, large people? The same way we count for the fact that you are black and I am white, the same way we account that out of the great wolf and the little tiny poodle, when the right genetics and DNS come together they can reproduce with different effects. So obviously there was a group, a tribe in the area and the genetics came together and created very big people. In that day, how did you become king? How did you become a ruler?

Student Response: -Being the strongest

Prof. Response: Exactly, by being the strongest. So why did the Nephilim become a problem? It was because they were so big they could overpower many people. Goliath was a perfect example. He was blessed, or cursed,

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to be a big person. He stood out and defied the whole army of Israel. Does that help explain?

v) There is proof that human blood is one blood.

Acts 17:26: *And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings.*

It is evident then that the Scriptures refer to the uniqueness of the human blood. Scientists have confirmed this. What science can do today is extract or break down blood into component parts. When they do they can take part of pig's blood and mix it with man's blood and it will work. But you cannot take a transfusion from an animal and put it into a man, it will kill him. So again, science has proved the Scriptures.

vi) There is a great difference between the constitution of man and animal

Finally, there are great differences between the constitution of man and animal in four ways; physically, mentally, morally, and spiritually. Even though the first three of these distinctions are evident in the superiority of skills and conduct, the last is only known through Scripture which declares that man alone has spirit, breathed into him by God; no other physically created species has this spirit.

Tomorrow we will look at Gen. 1, I ask you to read this and review it tonight. When you read Gen. 1 try to determine the things in creation that were similar between man and animals and things that are different between man and animal.

LECTURE 2

We began our class with a lot of scientific explanation. The following material is not in your notes, but I thought it would be good for you to see how true science does support what Scriptures say. The world thinks that science is ahead of the Bible, that the Bible is an old, unscientific book.

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But even in the few verses we looked at yesterday, science is still catching up to Bible truth. Our first look at the Scriptures regarding anthropology is the origin of man, his creation. I suggested that you read Genesis 1 and see what was similar and the things that are different. We should open our Bibles to Genesis 1.

Prof. Question: Who can give us some of the things you have discovered?

Student Response: -God created man in his own image. -God made the animals different without sensibility, intelligence, morality. -Man alone has the spirit of life. -The kind of food they eat. -Man had domination. -Animals were created within species, man was distinctly created as the centre of all creation. -God created animal by a single command, God created man out of the dust of earth

The great value of studying the original Hebrew text is very evident in question I of your homework. There are repeated terms used in Gen. 1 and 2 that are significant. I have not included these in the notes and I don't wish to go into much detail. But to give you some idea, there are terms important to understand. In Genesis 1, where it says God 'created' the earth, the Hebrew word is 'bara.' This Hebrew word is only used with God as the subject. In other words, only God creates with 'bara.' Scripture defines its uniqueness:

Rom. 4:17: *God, who gives life to the dead and calls those things which do not exist as though they did, Heb. 11:3 the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. Man can make things out of God's created things, but only God can create out of nothing. Creating out of nothing is the significance of 'bara.'*

It's very interesting that when we see animals created in Gen 1:21, the word 'nephesh' is used. It says 'God created great whales and every living creature'. The word 'creature' here is 'nephesh'. In Genesis 2:7 God formed ('yatsar' -to form or fashion) man as a 'living soul'. Soul here is

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the same word ‘nephesh’. God uses the same word to describe man as He does animals. I believe the text is indicating that all animal life and all mankind have soul. Now ‘soul’ is the mind, the intellect, the emotions, and the will. Do animals have a mind to think? Yes, even though limited. Do animals have emotion? Yes. Do animals have a will? Yes. So, there is a similarity between animals and man that is acknowledged in Scripture.

B. Scriptural Truth

Gen. 1:27: *So God created man in His own image; in the image of God He created him; male and female He created them.*

God spoke: *Let the earth bring forth the living creature* (Gen. 1:24) and animals came into existence, God formed man *of the dust of the ground* (Gen. 2:7). These passages give us a similarity of the material between animals and man. Even science has showed us that the chemical composition of man and of animals is the same. It is the same composition as the earth. Therefore, we can expect similarities because man and animal regarding soul. They were created ‘bara’, out of nothing by God. But there are unique distinctions, only man was made in the image of God (Gen. 1:27) and only man received the breath of God (Gen. 2:7).

God’s breathing **the breath of life** into man transformed his form into a **living being** (lit., “a living soul”). This made man a spiritual being, with a capacity for serving and fellowshiping with God. With this special Creation in mind, the reader can see the significance of the Fall. Since the Fall, regeneration by the “inbreathing” of the Holy Spirit is essential in order for people to enjoy fellowship with God.¹

So even when we examine the original Hebrew language the Genesis account of creation, we see there are similarities between man and animal. Man has discovered that animals have different levels of intelligence, different patterns of behaviour, and different strengths and weaknesses. Our

¹ Ross, A. P. (1985). Genesis. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Ge 2:4b–7). Wheaton, IL: Victor Books.

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former dog, a ‘Münsterländer’, was very intelligent. My son taught this dog to retrieve things, find hidden things, pass items back and forth, and point to birds and animals when hunting. I don’t think I could teach a chicken to do this. So the dog has more ability than a chicken. It is this idea of animals having different levels of intelligence that prompted the idea of evolutionary process.

Genesis 1 also says all animals have soul, so we can expect the animal kingdom to have different levels of intelligence and different levels of emotion. Man’s soul is superior in terms of our thinking, emotions, determination etc. You can see how evolutionists look at this evidence and conclude there are stages of progression. I can understand how evolutionists come up with the idea of evolutionary development. If you expect development, this is what you will look for in the archeological digs. As God’s people who believe in the infallibility of the Bible, we too have a pre-conceived expectation. We call these pre-suppositions, our pre-supposition is that God, according to His perfect Word, breathed into man and made mankind unique at creation. 21:00

According to the Scriptures both mankind and animals are ‘nephesh’, but man is not an animal because man has the breath of God. Man alone has body, and a soul, and spirit. Now you need to understand that in the Scriptures sometimes the word ‘soul’ and ‘spirit’ when used individually mean the same thing. God is just referring to the immaterial part of man. We cannot measure the will of man on a machine. We cannot measure the spirit of man on a machine, because soul and spirit are immaterial, you can’t weigh it, you can’t measure it, you can’t scientifically examine it. But there are times in Scripture where all three terms are used together—body, soul, spirit. In these situations God is emphasizing the distinctions: indicating the body, man’s physical element, the soul man’s intellect, emotions and will, and the spirit, which is the immaterial part of man can have fellowship with the Spirit of God. We are talking origin now. In Genesis

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1:10-27 *God created man in His own image, man and female created He them.*

Student Question: *I am confused because you hear the word 'soul' and for example say "I want you to go and build your soul". What is 'soul'?*

Prof. Response: *Again, words have broad meanings, different nuances. For example, in English the word 'blue'. It refers to something coloured blue, but if I say "I am blue" it means I am depressed. It has different meanings; it is the nature of every language and the job of hermeneutics to see which is used in any context.*

'Soul' in Genesis 1 means 'living being'. Are animals living beings? Yes. Are people living beings? They are. But as in passages where the soul is grieved, or the mind is depressed, there is a distinction of that aspect of the soul dealing with emotions. The best thing for you as students to do is to find out what the Hebrew words are and then look up in Hebrew dictionary what the meanings are. If you complete studies in Hebrew and Greek, you will see that there are deferent forms indicating specific nuances or meanings. Does that help?

Student Question: *-I want to know the difference between 'living soul' and 'breath of life'. In the student manual man is a 'living soul' and man has the 'breath of life'. What does it mean 'living soul' and 'breath of life'.*

Prof. Response: *The idea that at creation God made living souls means He made the animals living souls distinct from plant life. A plant has life, an animal has life, but a plant has no soul, no intellect, no emotions, no will. It is a plant. But according to the Scriptures, animals have soul, they have a level of emotion, a level of intelligence, they have will. So this aspect of intellect, emotion, and will is combined to be called 'soul'. Is it the function of the brain? I don't know. Is it something else that cannot be seen, the soul, I don't know. Is it electricity that is in the brain? I don't know. But animals are 'living souls'. They have body, but they also have intellect, emotion, and will. Does an insect have intellect, emotion, will? Were*

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insects considered as part of the animal kingdom? Were they created individually in creation? There are many questions that you need to investigate on your own.

Man's 'spirit' is the breath of God in man. It is what distinguished man as being in the image of God. Only man has God's spirit in him. Only man had fellowship with God. There was communication between God and man because of man's spirit. There was fellowship with God and man because of man's spirit. Spirit is different than soul when the two words are used together in the Scriptures.

Student Question: *Where would we put animal instinct, for example the instinct to eat, to defend itself, where would that go?*

Prof. Response: *I don't know, it could go into intelligence, I don't know. Instinct is not a biblical term. It is a way scientists explain animal behaviour; I would say the biblical term is 'soul'. I cannot fully explain scientific reasoning. Biblically, soul includes anything that determines the action of an animal. In other words, if it's the will of an animal to go south, that's 'soul', if it's intelligence that moves an animal to seek food or defend itself, these too are soul. But if man wants to call it instinct, that's fine.*

Student Question: *- In Heb. 4, can you use that verse to explain how the soul there, the spirit there relate?*

Prof. Response: *God is saying the Word of God explains and gives understanding to every aspect of man's being. By the Word of God we discern the body of man; that man is made from the dirt. The Bible tells us that the life is in the blood. So the body of man is addressed in Scripture. We have the answers to how we are made; it is given to us in Scripture. The word of God also discerns and divides concerning the soul.*

The Bible does deal with our intelligence. The Bible talks about man being able to create and achieve and do things with intelligence. Solomon's book Ecclesiastes is an expose of his search for understanding. He drew a line and did not consider anything eternal, but just looked at every-

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thing under the sun. His conclusion was that everything is empty. So what do we learn? We learn that if man thinks without eternity, his answer is 'nothing', he has nothing. So you see the Scriptures give us understanding and incite about our soul and its function.

I did my Ph. D. dissertation on the biblical understanding of depression which is an emotional aspect of our life. And so we have the body explained by Scripture, the soul given explanation by Scripture, the man's spirit explained because Adam had fellowship with God before he sinned but when he sinned he died. So his spirit is separated from God, we know this. Jesus said, except a man be born again he cannot see the kingdom of God. When Nicodemus asked regarding the idea of being born again, Jesus talked about the wind which is the same word as spirit. So we are studying anthropology and you should have a biblical understanding of man.

In our origin, God made us out of the same stuff that animals are made of. He did it differently, for the animals, He spoke and they were created, but for man he shaped and formed out of the dirt to show that man is unique. By creation God made both man and animals 'nephesh'. But the uniqueness of man which was demonstrated by God forming man himself was that God breathed spirit into man. So man alone has spirit. Therefore, man alone lives forever. Man is not animal. When we see what happens in the fall of man, and the sin of man, the body, the soul, the spirit are all affected.

Further, and the point of Hebrews 4, the text indicates that the whole of our being is discerned by God's Word. His Word reveals all of our being, exposing sin, exposing motives, exposing desires, exposing passions, weaknesses, strengths, etc.. The Word of God is capable of showing us who we really are before God, which is necessary: to bring repentance and faith to save, to bring knowledge to understand and faith to choose right and live right, thus declaring God's Word to be essential for the true purpose of life. That is why Jesus said Man shall not live by bread alone,

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but by every word that proceeds out of the mouth of God (Matt. 4:4). By God's breath man has true life, by God's word man sustains true life!

II. THE NATURE OF MAN

A. The original image of man.

What does it mean to be in the image of God, the original image of man?

Gen. 1:26: *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."*

You see that it was man that God gave dominion to. Again I repeat: mankind has dominion over all things? Man was given dominion over the earth and that show man's similarity to God. God rules, man is in the image of God, so man also rules. I am not suggesting that likeness is the trinity idea of body, soul, spirit. Some say that the image of God is the trichotomy of man: God is Father, Son, Spirit; man is body, soul, spirit. Haven't you been taught this? That this is the essence of the image of God in man?

But I am saying it is much more than that. It is first of all, the character of rule. In Africa the king of the jungle is the lion? But God never said that. It's man that said the lion is the king of the jungle. But God said otherwise, God actually said man is the king of the jungle because in this passage man rules all. This is an authoritative likeness. Let's go to another passage that speaks of the image.

Gen 9:6 *Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.*

In this passage we are talking about murder, shedding the blood of a man. This passage says that the one who sheds the blood, or kills another man, his life should be taken. Was the reason for this man's life to be taken, to teach people that you shouldn't do this? Was that the reason given? What does the text say? Yes, the text says the reason for capital punishment is to take a human life is to destroy the image of God among men. It's not a deterrent to do wrong things, to teach man that killing is bad. It is

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one reason- man alone is made in the image of God, to destroy that is an offense to God. Man is so unique, having been created in the image of God, that to destroy man is an offense to God because He made man so special.

Most of the countries of the world have removed capital punishment. The reason for this is because they say it doesn't stop people from killing other people. That's not the reason that God gives for doing this. Nations that deny that man is made uniquely in the image of God have no problem with dispensing of capital punishment. This passage teaches us that God's image in man is a sacred likeness. Let's look at some other verses.

Col. 3:10: *and have put on the new man who is renewed in knowledge according to the image of Him who created him,*

We are called up to be renewed in the knowledge of the image of the creator. So we have as the likeness of God in us, an authoritative likeness, a sacred likeness; there is the mental capacity for man to know beyond any animal, a capacity for man to know, to learn beyond any animal. The greatest pursuit according to this passage is to know God, the image of God.

If you have questions, let me know.

Eph. 4:24: *and that you put on the new man which was created according to God, in true righteousness and holiness.*

We are called as Christian to put on the new man. Which after God, or which like God we are created in righteousness. So we see in this passage there is a moral likeness between God and man. We are called to take on righteousness and holiness that is moral responsibility. No animal has moral responsibility. A lion that eats a zebra does not have remorse over destroying the zebra. A monkey in the bush that comes in and steals your banana does not understand he is doing wrong. The animals don't get together and try to achieve world peace. Animals have intelligence, but it is not moral. It has no capacity for moral judgment. Man is unique, totally different from animals.

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For those of you who have read some of the science reports on some of the monkeys that have been trained by scientists, you need to understand the implications. There are scientists that believe of course, that we come from apes and monkeys. And they believe that because we have the same origin they might be able to take a chimpanzee and train the chimpanzee to a level that will immediately be reproduced in their offspring. So they have trained monkeys that will supposedly understand sign language by rewarding programmed behaviour. For example, when a certain hand motion is shown, such as the sign for 'I love you'; the monkey is trained to kiss the scientist. The monkey receives a treat. Does the monkey's response really mean it understands the significance of a kiss – other than a means to get food? No it does not!

This is not science. A child would know that doesn't make sense, nevertheless, the goal of scientists is to raise the level of monkeys so when they reproduce, the baby will have higher level of intelligence. I'm telling you this because there are scientists who have written and said they are able to introduce morality in the animal kingdom with this kind of behaviour. So when I say that the Bible teaches the morality is only among humans, scientists would argue this. They would say that a bear, killing a wolf because the wolf wants to eat the cub, has made a moral decision. So, scientists would claim bears have a mental likeness and a moral likeness to man due to evolutionary development. Indeed, the act of self-preservation is a measure of intelligence, but it is not moral decision but God endowed instinct.

B. The original design of man

Gen. 2:18 *And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him.*

God said is not good that Adam should be alone. Adam was originally designed for companionship resulting in family units, the intended core of human society.

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Gen 3:8: *And they heard the voice of the LORD God walking in the garden in the cool of the day:*

God was communing with man in the Garden of Eden. Throughout Scripture we see that man was designed to fellowship with God. We are told in Hebrews 2:10 *that in bringing many sons unto glory*, Christ perfected salvation *through suffering*. God designed mankind for fellowship as ‘sons’.

Gen. 2: 23-23: *And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.*

Man, designed for companionship that produced family units, and design for fellowship with God, naturally sought fellowship among mankind as well. Man, by design, became a social being. Now it’s true that some species of animals have a collective association. Birds fly in flocks, whales move in pods, so there are some species of animals, wolves, wolves hunt in packs, so some would argue that animals have a social characteristic as well, but when you examine the evidence, what birds, wolves and whales do is to keep together for protection, it is not really society.

Human society not only is developed in terms of sharing intelligence and sharing feelings, encouraging one another and all this, it is also for fellowship with God. It is interesting that from a biblical perspective the greatest expression of true society is church worship. It’s not voting for your president, it’s not being proud and being rejoicing when the Cameroon football team wins a gold medal; it is not even uniting together as a nation to go to war to protect your own rights. All of these are expressions of society but the truest expression of society is people coming together to worship God. So we see the original image of God in man is much more than he is just body, soul, and spirit. God created the entire universe so he could put man in the universe so he could have fellowship with man, according to Hebrews. We are told in Hebrews this was God’s desire, inten-

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tion to have children; to have family. That means that God is intuitively social. The greatest expression of that is the fellowship and unity between the Father, son and Spirit. When God made man, to make man in His image, it was not good for man to be alone, he had to have society, he had to have fellowship, he had to have a wife to begin with. When God made man, he made man with a morality to understand and to discern and follow after His righteousness. It was necessary for God to make man in His image to give him a moral character. And of course because God is all-knowing, it was necessary to make man in His image to make man capable of intelligence, far beyond the animal world. The greatest level of our mental activity is to know God.

These are examples of man creation in the image of God. It's one of those truths that as we study Scripture, and continues to grow in our lives with deeper understanding. When we come to Ephesians we are told that the love between a man and woman, husband and wife, is a picture of Christ's love for the church. So even our love and the intimacy of the marriage is after the image of God who is love. I personally think that the understanding of how man is made in the image of God is something we will continue to learn in eternity and appreciation more all through eternity.

Prof. Question: Can you think of other things that man is able to do that no animal can do?

Student Response: -Invent, create, make things with his hands.

Prof. Response: Yes, God is creator, so man is able to invent, to come up with new ideas. I think that has to do with this. Anything else?

Student Response -Man can communicate far beyond animals.

Prof. Response: We know whales can communicate for danger, for food, but that is it, this is good. A man is travelling through a wilderness area. Bandits attack him and beat him and steal his money and leave him on the ground beaten. Does it sound like a Bible story? Yes. What happens when people come along? Some ignore him, one has compassion. OK. What

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happens if the lion comes along? Does the lion ignore the man or have compassion? No. he has lunch. Animals have no capacity for compassion. Do they have emotion? Yes. Doves mate for life. If one dies, the other one mourns. They feel this. But that is the extent. They don't dig a hole and bury and have a prayer.

Student Question: *-In the area of compassion, it has been seen that a dog will rescue a man who has fallen into water and in danger of drowning. Is this compassion?*

Prof. Response: *Is it intelligence, or just instinct, or is there emotion involved? I don't know. My dog and I think I've shared it before. My dog went with my mother for a walk down the road. My dog stood in front of my mother so my mother could not pass. My mother came home angry because she is 90 years old, she could not move the dog out of the way. It was very unusual behaviour for my dog. So I went down the road to see why my dog would do this. A black bear was down the road. My dog protected my mother. Does that mean he had compassion? Or just instinct, I don't know. The dog has a soul. It will never be to the extent of man. So this is all I am saying. That's a good observation, though.*

Student Response: *We cannot forget that God controls animals as well. The donkey spoke to Balam; the whale swallowed Jonah and spit him up where God wanted him to be.*

Prof. Question: *I agree with you completely. When animals behave in a way that saves or directs or influences people toward God's purposes, who can deny that God is the one in control! We should simply give Him the glory!*

C. The original innocence of man

We looked at the original image of man; now let's look at the original innocence of man.

Gen 1:31: *Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.*

You should write this text in your notes. God said that creation was

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‘very good’. In Genesis 2 we see the situation where the serpent was deceiving Eve. As a result of the deception, Eve shared with Adam the desire to eat the forbidden fruit and they participated. The result was that what God said would happen, did happen, that in eating, in dying you shall die. When we step back and look at this situation, God said it was ‘very good’, which means a perfect environment, no sin, no temptation. And then when an outside force, Satan, deceives Eve and then Eve persuades man and the fall takes place, when we remember that before the fall, Adam and Eve walked in the garden with God, and yet after the fall Adam and Eve hid from God, we put these together and we come up with the idea that Adam and Eve were created with original innocence.

Adam was created in innocence, but not in uprightness. Now here’s the difference; we are not saying that Adam had sin. But we have to distinguish between what innocence is and what righteousness is. Innocence is never being tested with temptation. In reference to man, God made Adam in a state of innocence. He did not declare him in a state of righteousness, because, for man having an individual will, sinlessness needed to be put to the test in order for righteousness to be confirmed. We are told in James that God cannot be tempted, nor does he tempt anyone. The being of God is pure righteousness. God always was and always will be pure righteousness. But because God made man to appreciate God, to love God, to have a will and a mind, this state of innocence (untested righteousness) had to have been Adam’s original state.

What I am trying to explain is this; if God had made Adam and Eve righteous, He would have to make Adam and Eve God, just like Himself. But God cannot and will not create Himself. There is only one God. So to create a being with intelligence, self-will, perfect morality like God, there had to be a place where sinlessness was tested. Man is not God. Man is made in the image of God. Man was given spirit, therefore, man lasts forever. To abide forever with God, man had to be righteous, but God did not

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create Adam in pure righteous, or he would be a second God. So God had to create Adam with innocence, that is, with untested sinlessness.

Righteousness is tested sinlessness. So true righteousness for man, who is less than God, is sinlessness being tempted and having victory. For man to eternally exist with God, there had to be righteousness, but man is less than God. He was created with innocence. Innocence is never being tempted. That was the state Adam was created in. We can say he was sinless, but we cannot say he was righteous. Righteous is tried and tested sinlessness. It is to be without sin having been tempted and saying 'no'! This is tested true righteousness.

So Adam was sinless at creation, but not righteous. To be in perfect righteousness, there has to be temptation and victory that proves no wrong. This is why, when Adam failed and sinned, he became confirmed in unrighteousness. The inherent potential character of Adam could have been conformity in righteousness, but by choosing disobedience, Adam's character (and all humanity) is conformed to unrighteousness.

Let me repeat this important Bible truth: When Adam was created in innocence, he was sinless. Sinlessness is not righteousness. Only sinlessness that is tempted and victorious is righteousness. When Adam was created he had to have a test. The potential was that he is tested and says 'no' or 'yes' to temptation. At which point his nature is confirmed in the end result; righteousness or unrighteousness.

Adam did not say no. When temptation came, he yielded. As a result the nature of Adam is confirmed in unrighteousness, his thoughts, his actions, his motives, are now all in conformity to unrighteousness. As the father of humankind, if Adam had been victorious over temptation, all would have been conformed to righteousness which would have passed to all his children. All humanity would have been righteous.

God knew that Adam would say 'no'. God, in desiring to create a being to love and to be loved by the self-will of that being, the necessity of a test required temptation. And God knew by design that Adam would fail

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because he is less than God. Therefore Adam is conformed, with all his generations after him, all humanity, in unrighteousness. That's different from the angels. The angels were created individually at one time. They were also created in a state of innocence, with self-will yet less than God. However, instead of one 'father of angels' being tested, each of them had the test. Some of the angels failed, and they are conformed in unrighteousness. They are called demons. Because this was an individual decision, they are confirmed with that choice forever, there is no chance for redemption. Some of the angels said 'no' and were confirmed in righteousness. They are perfect in their angelic form and creation. These righteous angels and unrighteous demons do not reproduce. They are eternal, some damned and separated from God, and some blessed and glorified, and with God forever.

Then there is Adam, his nature is unrighteous, he has no way of becoming righteous because he is conformed in his unrighteousness. He has no capacity to achieve righteousness. And all Adam's children are confirmed in Adam's unrighteousness. They have no opportunity to conform to righteousness, it is gone, it is lost, they are unrighteous. They are deceptive as the description in Romans portrays their unrighteousness. But God sent His Son to become a man. Jesus is the man. He is born of a woman, but God Himself. He is tempted, he says 'no'. Therefore, as the second Adam, He now has earned human righteousness. He passed the test.

Now there is a truly righteousness human in Jesus Christ, who was sinless, who was tempted like all man yet was without sin. It is He who says to all of Adam descendants, "If you will believe in Me, I will give you my righteousness". That's why you and I are now declared righteous or justified. Now, upon being born again, the spirit which was dead in us is made alive again. With that Spirit of God abiding in us we can begin, with small steps, to live righteously. This is why, when we talk about the origin of man, we have to understand Adam's creation in innocence. Innocence is sinlessness with no test. Now, in Christ, righteousness has been tested and

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was victorious. Now all unrighteous humanity can be redeemed and declared righteous in Christ.

The truth of man's origin has a direct relationship to the doctrine of salvation. If the first Adam was not created in innocence, Christ could not be our substitute. That is why Paul, in Romans, calls Jesus Christ the second Adam. In the context of using the words "second Adam" Paul is talking about the imputation of righteousness. I see that I have you thinking. Bring your questions tomorrow.

LECTURE 3

We began our study of anthropology by looking at the Bible record of the origin of man. We concluded yesterday by talking about Adam being created with innocence.

Prof. Question: Can someone tell me what innocence is?

Student Response: -Innocence means without sin, but not righteous. Prof. Response: How does one become righteous then? In a state of innocence, how does one become righteous?

Student Response: When your sinlessness is tested. In the test you do not sin.

Prof. Response: We should use the word 'testing' instead of temptation when it comes to Adam. In the Bible language testing and temptation is the same word, it has the idea of trial. But in the nuances, the different ideas of the word, God only tests because tests make you better. But temptation, the same word, the purpose is to make you worse, to make you sin. So we have to say that God permitted a test for Adam and Satan giving the test intended temptation which would bring sin.

Do you see the difference between a test and temptation? The intention is the difference. Adam and Eve were created sinless but that sinlessness needed a test. They failed the test and therefore, they were confirmed in unrighteousness. God provided a means for them to be restored to fellow-

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ship and all the elements of salvation are evident in what God provided for Adam. When we look at soteriology we will discuss this.

D. The Constitution of Man

1. The Basic Elements of Man

Now we want to look at Scriptures and understand what the Bible says about the constitution of man. According to Scriptures, man is formed of material and immaterial.

Gen 2:7: *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.*

In this passage we see that man is made from the dust of the earth. That's the material. It can be evaluated in terms of weight, density, chemical composition. This passage also says that God breathed the spirit into him and it also says that man became nephesh. We have the element of spirit and soul. That's the immaterial.

1Thess 5:23: *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.*

Here we see clearly the 3 aspects of man; body, soul, spirit. Remember I said when spirit and soul are used in the same text, they are distinguished in their meaning. But the Scriptures do sometimes use the word 'spirit' to talk about the immaterial part of man. And sometimes the Scriptures use the word 'soul' to talk about the immaterial part of man. There are also other words, such as the Hebrew word 'leb', translated as most often as 'heart'. It can mean the muscle that means that pushes our blood, or it can mean the mind. Here it is really talking about the soul; the intellect, the emotions, the will.

Student Question: *Can you direct us and help us determine the different words and meanings of these various terms?*

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Prof. Response: *I can do that, but more important would be your own study. I don't know how they are in the French Bible; but the Hebrew terms are: 'nephesh' (נפש) is 'soul'; 'leb' (לב) is heart or mind. 'nesh-aw-maw' (נשמה) is 'breath or breathed, as is 'roo'-akh' (רוח) which is also translated 'spirit'. Other significant words in the creation account are (יצר) 'yaw-tsar' translated 'formed' and (עשה) asah, "made" (ברא) baw-raw' meaning to make or, Genesis 1:1.*

Bara is used exclusively of God. Though not necessarily involved in its significance, the idea of creation ex nihilo is acknowledged by the best expositors to be intended. Its employment in verse 21, 26, though seemingly against, is really in favour of a distinctively creative act; in both of these instances something that did not previously exist, i. e. animal life and the human spirit, having been called into being. In the sense of producing, what is new it frequently occurs in Scripture (cf. Ps. 51:12; Jer. 31:12; Isa. 65:18). Thus, according to the teaching of this venerable document, the visible universe neither existed from eternity, nor was fashioned out of pre-existing materials, nor proceeded forth as an emanation from the Absolute, but was summoned into being by an express creative fiat.²

These are words you should look up yourselves; spirit, soul, mind, heart, breathe, create, form. You should look up in a French concordance, it will give you the Hebrew words. One of the most profitable things for me as a pastor was word studies. Just to understand the words that God used in Scripture and the meanings of them. I encourage you to take the time to do that in your ministry. The best way to do that is to study the Bible languages. And keep reviewing, because if you don't when you get old like me, you won't remember.

Student Question: *Man and angels, who is superior? Now that God made angels individually, why is it that He did not allow man to make his own*

² Genesis. 1909 (H. D. M. Spence-Jones, Ed.). The Pulpit Commentary (3). London; New York: Funk & Wagnalls Company.

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choice, but one man's sin condemned all? A second question is: Who is Satan?

Prof. Response: You know that Satan is an angel. Haven't you take angelology. You have the answers in your notes.

Hebrews tells us that the angels are superior to man and of course God is superior to all. Isaiah tells us that Lucifer was the highest reigning angels and because of pride, he chose to rebel against God. And he promoted himself to encourage angels to follow him. So that was the test for the angels. Many followed Satan and they are confirmed in unrighteousness. They are called now, 'demons'. Those angels who did not follow are confirmed in righteousness, they are called angels. They made the choice because that was God's design for angels, or as God in his creative design for man, chose one man to establish/procreate the whole of human race.

One man made the decision for all of humanity because all humanity comes from one man. Therefore, there is no redemption for the lost angels, or the wicked angels. There is no need for redemption for the good angels, but for man, all are dead in Adam and all can be made alive in Christ. If you want to know the reason God made man different from angels, you'll have to ask God.

Hebrews 4:12: *For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Here we see that the Word of God pierces the whole of man, his body, his soul and his spirit. Once again we see these terms used together in Scripture to distinguish man's complete constitution of the physical material of the body and immaterial element of spirit, whether the intellect, emotions, and will are considered material mind or brain function or immaterial is a matter of debate.

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2. The Body of Man

i) Analysis proves man's source. Man possesses the same elements that are in the earth.

And so let's talk briefly about the body of man, the material part of man.

Gen 2:7: *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.*

This text says that everything of man that is material is from dust. If we want to say this scientifically, we would say the same elements in the earth make-up our body. Chemically there is nothing in you that you cannot find someplace in the earth. So again the Bible is scientifically accurate.

Although man and animal are similar physically, the human body cannot be compared to animals as a higher evolutionary form. Scripture clearly indicates God's designed uniqueness of the human body:

The highest, most complex of all creatures was to be made by God and then was to be given dominion over all the rest all the animals of the sea air and land. Man's body would be formed in the same way as the bodies of animals had been formed (Genesis 1:24, 2:7). Similarly, man would have the "breath of life" like animals (Genesis 2:7, 7:22), and even have the "living soul" like animals (Genesis 1:24, 2:7). Thus, though man's structure, both physical and mental, would be far more complex than that of the animals, it would be of the same basic essence; therefore God proposed to "make [Hebrew 'asah'] man in our image."

...There is something about the human body, therefore, which is uniquely appropriate to God's manifestation of himself, and (since God knows all his works from the beginning of the world - Acts 15:18), He must have designed man's body with this in mind. Accordingly, He designed it, not like the animals, but with an erect posture, with an upright gazing countenance, capable of facial expressions corresponding to emotional feelings, and with a brain and tongue capable of articulate, symbolic speech.

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...Man's body had been completely formed, equipped with nostrils, lungs, and the entire breathing apparatus, as well as bones and organs and other appurtenances, but was lifeless. It must be energized. The breathing mechanism must be activated, the heart must start to pump and circulate the blood, and all the metabolic functions must begin their operations.³

2 Cor. 5: 1-4: *Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.4 I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,*

Here Paul is talking about the privilege of the believer who is clothed, or in a body that is like a tabernacle. This implies there is something within the body, and the body is something we will discard at some time. It's called an 'earthly house'. It is made from the same material as the earth. Paul says we are clothed and then we will be unclothed and then we will be clothed again with perfection. This text teaches us that man is more than just material. But it does say that the material is earthly. So we look at the text and we analyse man's source. The conclusion is that man possesses the same elements that are in the earth. (Fill in the blank in your notes).

ii) Earth sustains man's existence.

When you think about point #2 the conclusion is earth sustains man's existence. We know that God truly sustains our life. But in God's design of our body, He has chosen for our body to depend on the earth for sustenance. We require food. We can eat vegetables and meat. Are vegetables the same composition as the earth? Yes. Are animals the same composition as the earth? Yes. Chemically they are the same. When you sit down to a meal, know that you are eating dirt! That's OK because you are dirt. Water, we drink. It is again, the same composition. We breathe air which

³ *The Genesis Record* 1976 (Henry Morris:0) Baker Book House, Grand Rapids, MI. pp.73,74,85.

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is of the earth. When the astronauts go to the moon, they have to take earth with them or they will die.

Student Question: Did God know in advance that Adam, eating the fruit, would end up eating the earth?

Prof. Response: eating the earth was not a part of the judgment. The fruit is the same thing as the earth because it is made of the same elements being the product of the tree.

Student Question: In Eden did Adam eat anything?

Prof. Response: Yes. God said of all of the trees you are welcome to eat, but not the tree of life. We are still not communicating. What is the problem?

Student Response: Is it possible that God knew that Adam would fall into sin?

Prof. Response: What is the answer to that question?

Student Response: -Yes, even though everything is provided for him. –But in Eden Adam was more spiritual than Moses.

Prof. Response: Adam was created with body and soul and spirit.

Student Response: But Adam was more spiritual than the body.

Prof. Response: Only in the sense that his spirit gave him communion with God. He was like you and I, born again, but he was created in the state of having communion with God. Yet, his body was still created to depend on the earth. Even in Eden before the fall, Adam had to eat vegetation and breathe air. After the fall and God approved eating meat -both fruit and meat all comes from the same material, from the earth. So Adam's pre-fall state still was dependent upon the earth, by God's design.

iii) Death substantiates man's elements

In your notes point C has a blank to fill in: 'Death' substantiates man's elements.

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Gen. 3:19: *In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return.*

Man is made out of the earth and when we die, we return back to the earth. If you are to go to a graveyard and dig up a very old casket, you would find dust. A very dead old person turns to dust.

Student Question: *The Bible says man is from dust. Where in the Bible does it say animals were formed from dust?*

Prof. Response: *I told you yesterday that the creation account of animals in Gen. 1 does not say this, it says God spoke and animals were created. Gen. 2:19 does say: “out of the ground the LORD God formed every beast of the field, and every fowl of the air.” And science shows us that animals have the same chemical composition as man. Our body has a certain percentage of salt, calcium, iron, and about 6 more other chemicals. All of this is the chemical composition of man, if you take any animal and reduce it to chemicals, it is basically the same as humans.*

God spoke and the earth was formed. God spoke and the stars were formed, God spoke and instantly the animals came into being. The Bible does not say that God took the time to form them as He did man, but that does not limit God from speaking and all His creation containing the same chemicals. When He spoke to create animals, they were with lungs that depend on air. And when God formed man, he formed him with lungs that depend on air. Creating by speaking or forming with unique design does not limit God with the materials He uses. It was God’s purpose to use the same material. We know what the Bible says about man coming from dirt; science has taught us that animals have the same material. That in no way challenges or threatens that God spoke and animals came into being. Death obviously returns man to the dust. Actually it is the same with animals. When they die, they go back to dust. Newton’s 2nd law of thermodynamics teaches that everything breaks down, everything resorts back to dust. This

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concludes our brief look at man's body. Now we need to talk about the soul of man.

3. The Soul of Man

Gen. 2:7: *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

The soul is that conscious life that is in man and animal, that conscious life man became a *nephesh*, living soul. The same word is used about the animals in Genesis 1. Plants have life, but not conscious life. A plant does not think. Some people try to say that plants do think: "You should have a pet plant and talk to it." But this is foolishness

Scripture verses tell us that God himself directly imported life and breath to man... The "breath of life" is shared in common with animals (Genesis 7:22). "Breath" is the same word (Hebrew *ruach*) as "spirit" or "wind." However, it was only to man that God *directly* (rather than at a distance as it were by His spoken Word) "breathed" in the "breath of life."

At this point man became a "living soul." The "soul" is the *nephesh* also shared by animals (Genesis 1:24), and refers to the consciousness principle, the realm of the mind and emotions. The soul was created on the fifth day; but just as man's body was tremendously more complex and capable than those of animals, so man's soul was of a much higher order than the animal soul, requiring God's direct energizing for its activation. 1st Corinthians 15:45 states: "*The first man Adam was made a living soul....*" Not only did man receive his soul directly from God rather than from an animal ancestry but Adam was the first man. There was no "pre-Adamite man" as some have suggested.⁴

i) Man's soul never dies, for he was made a living soul.

Man did not evolve, both in body and soul, man (Adam) was uniquely and personally created by God himself. Now just some observations; man's soul never dies because he is made in the image of God. Man is not eternal

⁴ *The Genesis Record* 1976 (Henry Morris:0) Baker Book House, Grand Rapids, MI. pp.86.

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(no beginning and no end) but man is everlasting (without end). There is a difference between the souls of men and of animals. The soul of an animal dies with the animal, but the man's soul never dies.

ii) There is a difference between the souls of men and of animals.

Man was made a “living soul” *in the image of God*. The same word is used for animals and they are living soul, But, because man is made in the image of God, his soul is eternal. That’s why we say there is a difference between the souls of man and the souls of animals. Although we really don’t understand all of this, we conclude; because the soul of an animal dies with animals the body and the soul of animals are connected. Humans are uniquely different. Paul taught us that man can be separated from the body and still be man (2 Cor. 5:6,8). Paul indicated in 2 Corinthians that although “absent from the body” the activity of intellect, emotion and will continues. Therefore soul of man seems to be associated with the spirit of man because both spirit and soul can be separated from the body.

The soul of man constitutes his intellect, emotion, will. The soul of animals is the same but at a different level, it is not developed; it is not as high as man. As some of you know, I did a study for my doctorate dissertation on depression. I gave the book to Dr. Simon, it is only in English. But if you can read English, I encourage you to read it when Dr. Simon puts it in the library. I dealt extensively with the idea of the Bible and the soul. Obviously, because the soul is intellect, emotion and will, we cannot measure it. Whatever it is that is in us that makes choices, for example; I pick the Bible up, I made a choice. You cannot separate that choice from my mind; you cannot measure that in my mind. You cannot put my choices in a bottle to sell so someone else will pick up a Bible. Choice is immaterial, although the function of a physical brain.

I am not certain in what realm this exists. I want you to think about what you did yesterday morning at 9:00a.m. You have a thought in your mind? Is that thought in the spirit world, or in the material world? How do

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you know? We know the thought is in the brain, but is the brain a part of the spirit world or part of the material world? I don't know! Science has reduced thoughts down to the chemicals that are working in the brain which create impulses. Science has examined the mind and found the different composition of chemicals. Science says that if you are depressed it is because the chemical serotonin is missing from your brain. It's a chemical. They determine this because they took the bodies of people who committed suicide and examined their brains to measure the chemicals present.

Everyone who took their own life had a shortage of serotonin in their brain. So the conclusion was; a person who commits suicide is depressed. A person who commits suicide is missing serotonin; therefore, depression is because of a lack of serotonin. This is the way science thinks. When you go to a doctor for depression he will give you a pill with serotonin in it to fill what is missing in your brain. This is called pharma-psychology. Pharma is Greek is for chemicals, psychology involves systems of behavioural analysis. So, pharma-psychology uses chemicals to help people control emotional prompted behaviour.

Here's why I'm telling you this; twenty years ago the leading psychiatrist in the USA, and president of the American Association of Psychology, said 'using chemicals to deal with depression is the same as doing brain surgery with a machete. We do not know what we are doing.' He implied that all the science that helps people understand their soul is meaningless because they don't really know much about the function of the mind. If we think about the conclusion that science made regarding serotonin; all people who commit suicide have shortage of serotonin. Then all people who commit suicide must be depressed. Is that an absolutely true statement? We don't know. How do we know? Maybe someone takes his life because of fear. Fear is not depression. This scientific presupposition is questionable.

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Even if the presupposition is correct, how do we know that the shortage of the chemical is cause or effect? Did the depression cause the shortage of serotonin, or did shortage of serotonin cause depression? Science is very weak in its conclusions, even though, in our schools, we are told to trust science. God has given man the ability to observe and reach conclusions. But we are not perfect people and sometimes the conclusions are poorly made.

So the soul; the intellect, the emotions, the will, are functions of the brain. In the Scriptures the OT word ‘*leb*’ is used for mind which is the function of emotion, intellect, will. If it is just the chemical work of the brain, then how can the soul be associated with the spirit when man is separated from his body? It can’t. This leads us to come to God’s conclusion; we must have faith in what the Bible says.

The Bible says the animals have soul, the Bible says man is ‘*nephesh*’. The Bible says that animal does not have spirit, but man does have spirit. The Bible says that man was made in the image of God, but animals were created by the spoken word just like the plants and everything else. So we have to accept the truth, even though we cannot scientifically give an answer, man’s soul and spirit are unique to him by virtue of man being created in God’s image.

Student Question: -The composition of the soul of man is intellect, emotion, will. The one of the animal you said is the same. But now you say the soul of animals does not have the element of spirit. I am confused.

Prof. Response: Man and animal are described in Scripture as both having soul, although man’s soul is uniquely advanced. But only man is described with having spirit. It is a different word. God breathed into man. That is the creation or the giving of the spirit into man. God breathed the spirit into man. I believe the spirit in man is not created. I believe it is the essence of God, given to man as well. Maybe I’m wrong here. I’m trying to think how to say this. There is a part of man that is spirit, which is joined

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by the Spirit of God. So that this component part, the spirit of man, God gave to man when He breathed into him whereby God and man were united together in spiritual life. When Adam sinned, that spirit life was broken between God and man. This is called in Scripture the second death, man's spirit separated from God's spirit. But the spirit of man still exists. It is just separated from God; therefore, it is called 'death'.

Student Question: Will you give a Bible verse that shows the animals have a soul.

Prof. Response: The verse I have already shared is Gen. 1:24 "Let the earth bring forth the living 'creature' according to its kind; cattle and creeping thing and beast of the earth. The word creature here is the Hebrew word 'nephesh', used 39 times in Genesis and 683 times in the O.T. The same word is used to define fowl (Gen. 1:20), creatures of the sea (Gen. 1:21), creatures of the land (Ge. 1:24), and mankind (Gen. 2:7).

Soul (O.T.: נֶפֶשׁ, nephesh; N.T.: ψυχή, psuche) is different than spirit (O.T.: רוּחַ, ruwach; N.T.: πνεῦμα, pneuma). Each of these words carries many ideas. Soul is translated in the KJV Spirit or spirit 232x. Spirit is translated in KJV soul 475x. As with all translating, the context is the deciding factor for understanding the author's original intent. We have looked at the soul of man. Now let's look at the spirit of man.

4. The Spirit of Man

As we consider the spirit (O.T.: רוּחַ, ruwach; N.T.: πνεῦμα, pneuma) of man it must be remembered that sometimes the term is only talking only about the immaterial part of man.

1 Thess. 5:23 *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.*

Heb. 4:12 *For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

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Prof. Question: *In both of these passages there is a reference to 'spirit' and 'soul' and 'body'. So if man has soul and spirit and body, what part of man is material?*

Student Response: *Body.*

Prof. Question: *What part of man is immaterial?*

Student Response: *Soul and spirit.*

Prof. Question: *Now, when you look at your notes you will see a quote from Schaeffer, read that quote.*

Now you have 5 references. I want you to look at these texts, this is your homework for tonight. Some of these texts talk about soul, some about spirit, some about soul and spirit. I want you to determine whether the terms are talking about the immaterial part of man, or whether soul' in the text means intellect, emotion, will. Do you understand your homework? When you find the word 'soul' or the word 'spirit' in these texts, is the word referring to all of the immaterial part of man, soul and spirit, or is it specifically talking about the spirit of man that has fellowship with God, or the soul of man that has intellect, emotion, will? We will do the first one together: Mark 8: 36, 37 "For what will it profit a man if he gains the whole world, and loses his own soul? "Or what will a man give in exchange for his soul?

This is your homework. I want you to write on paper and hand it in. God says a man can gain the whole world, but lose his soul. What does 'soul' mean there? Does it mean that man is going to lose his emotion, intellect, will but his spirit is still going to keep? Does it mean he is going to lose his spirit and soul but he's going to hang onto his body. Or does it mean that before God he is going to be lost, his whole being is going to be lost? Which do you think it means? Does man lose everything when he doesn't find Christ? Does man lose body, soul, and spirit in hell? We are not talking about extinction. To lose does not mean to be extinct. In the context here 'lost' is to be separated from God, to have a life that is mean-

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ingless, in torture, a life that is vain and empty. What he is saying is, 'if you pursue the pleasures and possessions of the world, you may lose everything'.

In this context 'soul' means the whole being. And when you look at Genesis 1, that's the same idea that we have here, that the animals in the sea and on the land, they became living beings, having conscious life. OK? Now there are other passages where the meaning may be more specific, that's your homework. Go through those texts, write down the text, say the meaning, and don't give me a paragraph. This homework should take ½ pages, the text and a few words of explanation. That is due tomorrow.

Now we have summary statements in your notes: In reference to the texts you are reviewing for homework, Chafer observes, "The highest functions of the immaterial part of man are sometimes attributed to the spirit and sometimes to the soul." In summary of this section your notes state: "The spirit is usually mentioned in the Scriptures as that part of man which is capable of contemplating God, and the soul is that part of man which is related to self and the various functions of the intellect, sensibilities and will of man."

In my study on depression, my conclusion was that when these terms are used together in the same text, they specifically mean intellect, emotion, will and the spirit which communes with God. The question to be asked is: Where does man get his soul/spirit? (Note that I put soul/spirit together in your notes in this section. We are talking about the soul/spirit, the immaterial part of man.

Here's the issue: we could we get these from God, but the issue is; "How is it transferred?" Adam received soul/spirit at creation, but how is it passed on to his children. Because procreation seems only physical, how is the immaterial part passed on to man? "How does the immaterial part of man pass on from one generation to another?" The component parts of

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man and woman coming together are chemical, scientifically measurable, all physical.

So, in man's curiosity, the question is asked 'how do we get the immaterial part?' The answer is "We have to speculate!" Man must think this through and figure out how it is this done? Now there are several theories. You should have spaces in your notes to fill in here.

5. Where Does Man Get His Soul/Spirit?

i) View #1 is the Pre-existence view

This teaches that all the soul/spirits of man were created in the beginning. So, according to this theory, God has this place somewhere where all the souls of all the people are kept until physical birth. He created them, they are stored there. They are supposedly stored in a dormant state. At the time of conception, they are united. The woman conceived in her womb and God takes one of these souls and places it in the seed. OK? That's one theory. This was taught by Plato, so you see it is centuries old. Is this acceptable to the church? No. there is no evidence in Scripture, it seems bizarre.

ii) View #2 is Creationism.

This says that 40 days after conception the soul is united with the body. When the woman has been pregnant for 40 days, then God creates a soul to put in the fetus. This is the position of the Roman Catholic church. Now what is the problem with this? The Bible says in Psalms that 'man is born in sin and shaped in iniquity'. If man is born in sin, then what God has done is put a sinful, depraved soul/spirit in the womb. You cannot separate the physical sin from the spiritual state.

Only when Adam sinned, did his body and his soul/spirit become dead to God. His soul/spirit lost fellowship immediately, his body began to die. So do you think this is Biblically acceptable? No! God cannot create a sin. Consider these texts:

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Ecc. 12:7: *Then the dust will return to the earth as it was, And the spirit will return to God who gave it.*

This says the spirit will return to God who gave it. So clearly this teaches that God gave the spirit.

Zech. 12:1: *The burden of the word of the LORD against Israel. Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him:*

Please note that in the French Bible it is vs. 9. I apologize for these reference errors in your notes.

This text indicates that God formed the spirit of man in him? These 2 texts seem to support the Creationism Theory. Do you see that? But we know God, who is without sin, perfect in every way, could not create a sinful spirit/soul. So we have to rule out this theory. Nevertheless, we have to ask: When did God put the soul/spirit in man? The only alternative Biblically is to go back to creation. When God “breathed” into man making man ‘nephesh’ or soul, he also gave man ‘spirit’. Therefore, the only Biblical conclusion is the third theory called Traducianism.

Student Question: *This text says God formed the spirit. Can you explain that more?*

Prof. Response: *‘I can’t take the time to go through that now’. I would have to go back and look at each context. The phrase seems to suggest this. It says the spirit will return to God, the question is who made it. Zechariah says God put spirit in man. At this point that phrase is all we are concerned about here, other statements are true. God formed the spirit, the spirit will return. The statements are true, but they do not relate to the point I am making here.*

iii) View #3 is Traducianism

Biblically the only place those statements can be true is at original creation. Therefore, creation, the way God created man was sufficient to pass

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along not only physical, but spiritual in creation. That's what the 'traducianism' position is. This says that both soul and body are derived from the parents. God does not create souls today; God does not create spirits today. That aspect of man, soul/spirit is passed with conception just as the body is. By design God determined that procreation will bring both material and immaterial into existence.

When you think about it, it only makes sense; it's the essence of man in the image of God. If Adam could not procreate the same being that he was, then something was truly wrong with creation. Adam and Eve were made in the image of God (Gen. 2:26). They were commanded to fill the earth with their kind (Gen. 2:28). So their children must have been born with the same form and fashion, being in the image of God as Adam and Eve were. The only way this could happen is if both material and immaterial is passed from the parents through procreation. Science uses this word 'procreation' to mean produce children. Science uses the term 'pro-creation.' Not pro-“evolution.” So, even science is inconsistent.

Now there are some verses that support this idea. We already looked at Genesis carefully and see that everything produces after its kind. When God created, everything was good. The idea of 'good' there was broad, it was blessed by God, it was perfect. But it also means it was 'complete', nothing had to be added. So both this theory and the storehouse theory could not be correct because it says creation was not complete.

Gen. 5:3: *And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth.*

Adam “begot” a son “in his own likeness after his image”. We see the affirmation of the completion of the image of Adam in Seth.

Gen. 46:26: *All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;(KJV).*

The KJV accurately translates the Hebrew word “nephesh” as ‘souls’ which came from Jacob out of his loins, a term referring to procreation. In

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what way is the way ‘soul’ being used there? Is it speaking of the immaterial part of man against the material part? Is it speaking of just the intellect, emotion, and will? No! The text is referring to the complete being passed on by procreation. The Scripture supports the idea of the being, the total being; immaterial and material, being passed on, which is why newer translations use the term person.

Heb. 7: 9-10: *Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him.*

Just to show you that the NT does not contradict the OT, Levi was in the loins of his father when Abraham met Melchizedek. The emphasis of the text is that Levi was the priest after the order of Melchizedek. The priest would have been assumed to have been a complete being with the predetermined role of God for his life. The context suggests Levi as the priest, even as Melchizedek was a priest. This suggests that everything that Levi was planned by God to be, was in the loins of his father.

Prof. Response: Class time is over, you can look up your student manual texts of 1 Cor. 15 and Romans 5 on your own. You will see that they will not allow any other theory of the origin of man’s soul/spirit than Traduciansim as well. Remember your homework for tomorrow.

LECTURE 4

In our look at anthropology we have not only examined the origin of man, but the nature of man. We have discovered he is body, which is the material aspect. We have discovered he is soul, which is the conscious life aspect, the psychological aspect of man. And we have discovered man is spirit. I have shared with you there are terms we use we have to study carefully to determine their use in the texts. One of these terms is the word ‘soul’.

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Prof. Question: *You were asked to do some homework yesterday. We were looking at the use of 'soul' in various texts of Scripture as an exercise for us to think through how the term is used. So you have homework to hand in with your name on it. But before we collect this, give me the answers that you have. In Mark 12:30 we are called to love the Lord with our soul, our strength and our mind. In this text, what is the significance of 'soul'?*

Student Response: *--Immaterial.-The whole of man, material and immaterial.-Specifically intellect, emotion, and will.*

Prof. Response: *OK. Let's think this text through. If God is talking about the whole of man, with the use of the word 'soul', why would He also mention 'heart and strength and mind' as well? It seems to me that 'soul', if referring to the whole man would necessitate including all the other terms. I don't think that the Lord was just repeating Himself. So I would suggest it would be a narrow meaning because we have other descriptions how to love the Lord.*

In the text I suggest our heart is where our devotion is, our soul is where our emotion is, our strength is where our labour is, our mind is where our thinking and contemplation is. That's what I think God is saying to us here. The context is pointing to every aspect of our being, our devotion, our labour, our thinking, our emotions, should all be controlled by love to God.

Do you see the distinction? We have to remember that every word is specifically chosen by God in Scripture. The rule that I tried to share is that when various terms are used, usually it's because God is being very specific.

Luke 1:46-47: *And Mary said: "My soul magnifies the Lord, And my spirit has rejoiced in God my Savior. This is the prayer of Mary.*

Prof. Question: *What does Mary mean by 'soul' in this text?*

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Student Response: -The whole of the being, -Mary is speaking of all of herself, material and immaterial.

Prof. Response: God is making no distinction between material and immaterial. But there is distinction between soul-her intellect, emotion and will, and her spirit, her union and walk with God. The tenses of the verbs are significant. 'Magnifies' is in the present tense, Mary is saying 'my whole conscious being worships and magnifies the Lord'. 'Has rejoiced', is in the aorist tense, and reflects a summary of her spirit's state of joy in God. Heb. 6:18, 19: that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil. This speaks of the Lord being the anchor of our soul which is sure and steadfast.

How do you see soul used here?

Student Response: This is directed toward the spirit?

Prof. Response: Why?

Student Response: Because the spirit is anchored by God.

Prof. Response: Anyone else have a different answer?

Student Response: Here we have the idea of refuge, when our soul in in a hiding place in the Lord. So I think it refers to material and immaterial.

Prof. Response: In other words, the whole being? Anyone else have another opinion?

Student Response: The immaterial part.

Prof. Response: Are you saying just psychological and the spirit part?

Student Response: Both.

Prof. Response: I think in this text it is difficult to determine if it is the whole being or the spirit of man. In the book I wrote I have a section that deals with these terms. I have extracted these pages from the book and asked Dr. Simon to translate them for you. When this is completed, hope-

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fully before the month is over, this will be put in the library and it will be a reading assignment for you. It's only about 4 or 5 pages.

In my book I suggest that Adam was originally led by the spirit because he was in a state of sinlessness. His spirit had full fellowship with God. When Adam sinned, the spirit lost fellowship with God. This is the way all people are born into the human race. The spirit is present because that is part of creation, but because of Adam's sin and our inherited depravity, we are dead spiritually to God. But man needs direction, God designed us that way. If the spirit is dead to God, man like a computer and defaults to another source of direction.

What is left in man that is functional? His body, call that 'the flesh', and this soul, the center of our intellect, emotions, will. The flesh does have activity in our life. The flesh has desires that can lead us. For example, hunger. It's a God-given desire of the body to ensure that we eat. OK? Sex is a part of the body. It is a God-given desire to ensure that man continues to reproduce. When the spirit is not leading us, it is possible for man to default back to letting the flesh lead.

So it is possible for someone to take hunger and allow that to lead them and they become gluttonous. It is possible to allow sex to lead and then become a fornicator and adulterer. Without waking in the spirit, this has no parameters from God. The flesh is also dying. The effect of sin has corrupted the body. So the body is not going to say, "I will only be hungry until I have enough, then I will not eat more." The body will not say "I will only have sex with my wife." No! It will say "have sex, have sex, have sex, it's fun".

In the same way the soul can be leader in our life. For example, intellect says: "I am an educated man, so I have the answers for life. I will find all the answers and that's what will guide me." The emotions can lead us. Have you ever been led by anger? I have been. Have you ever been led by fear? Have you ever been led by jealousy? So emotions can lead us, as

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well as the will. Determination can lead us. There are books written on such topics, such as 'The Power of Positive Thinking', by Norman Vincent Peale. "This book is written with the sole objective of helping the reader achieve a happy, satisfying, and worthwhile life."⁵

The soul is also estranged from God because people are no longer walking in the spirit. So the intellect, the emotions, the will do not guide us in the path of god. These will guide us according to our nature, which is unrighteous. When we accept Christ as our Saviour, the spirit is restored to fellowship with God. Now only the saved can be led by the spirit, and those that will continue to acknowledge the Lord in their lives and walk in the spirit have anchor and will walk all their life. So this passage can be interpreted as the soul being the immaterial part where the spirit can be led by God. Or, as other have said, the Lord is the anchor of the whole of man. I see both of these as legitimate interpretations because the application is exactly the same. He guides us. He stabilizes us.

Student Question: If man has his own spirit, and if the man's spirit directs the man, what is the difference between man's spirit and God's ?

Prof. Response: I personally believe that when man is unsaved, the capacity to be led by the spirit is lost, because the activity of man's spirit is not in fellowship with the Spirit of God. We could say it this way: Before Adam sinned man was, by God's design, led by his spirit in communion with God. When Adam sinned his spirit ceased to be in communion with God, the fellowship was broken. Therefore, if God ceased to lead Adam's spirit, then only man's body (physical desires), and man's soul (intellect, volition, and emotion) within himself, and other communicating beings (angels, demons, and Satan) remain to lead man's spirit. OK? You are trying to make too much of a distinction between the individuality of the spirit and the operation of the soul. If God is not leading the spirit, then the only choices that man has is to be led by the flesh or the soul or by Sa-

5 <https://www.goodreads.com/book/show/1134122.ThePowerofPositiveThinking>

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tan which I have not talked about yet. Another way of saying this is: Upon sinning, Adam's spirit died and only soul and body were left to guide him.

Student Response: My problem is that you have not made a distinction between man's soul and man's spirit. If man is born with a spirit, how could it not be connected to God? As I sit here in this class, I believe the Spirit of God is in me.

Prof. Response: Your question leads us in our notes to the dilemma that Bible scholars have, whether man is dichotomy or trichotomy. In summary, the dichotomist says the spirit and the soul are the same thing, just looked at in different perspectives. Whereas the trichotomist says no, by creative design, there is a distinction between the spirit and the soul. In reality, it doesn't really matter whether you believe the spirit of man is separate from the soul of man, or the same thing. The end result is the same. The consequences are the same. Either we are led by God's Spirit, or we are not led by God's Spirit. Only those who are born again can be led by the Spirit of God.

Those who are not capable, in themselves, to be led by the Spirit of God because they are spiritually dead, are led by what is left to lead him, which is that within him, intellect, emotion, will, the flesh, and outside him, angels, demons, and Satan. We could also add 'the world', but we understand the influences of the world through our mind. So you make the choice in your own thinking. If you think the spirit and the soul are the same thing, that is fine, many people do. I personally have difficulty with that because the terms are distinct in Scripture. Humans are spiritual creatures, whether led by God or separated from God.

Student Question: When someone does not believe, there is something called evil spirits. Is this man's spirit when unsaved?

Prof. Response: To answer your question, simply stated evil spirits are the fallen angels called demons in the Bible. Nevertheless, the actual point of man's direction has various theories. I am talking now about that which is in man. Science has no actual means to examine man to know whether the

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point of direction is the soul or spirit or just the intellect. Whatever it is, evil spirits can influence and even possess unsaved people. But evil spirits do not replace the spirit of man.

The spirit of unsaved man is dead to the leading of God. Albeit God can direct 'externally' the movements, the actions of man as He can, with all power, do anything. But the capacity for God to lead unsaved man's spirit/soul by fellowship's communion is gone when the Holy Spirit is not in man. Does that answer your question?

Student Question: I still do not understand. What directs someone's spirit when he is an unbeliever? The Spirit of God directs the believer, but what directs the unbeliever? Is it evil spirits? Is it Satan that directs?

Prof. Response: My answer is 'I cannot in certainty say that it is the soul leading the spirit of unsaved man. It seems that you are trying to pinpoint that point of direction for man, either his soul or his spirit. I am saying it is unclear whether it is spirit or whether it is soul. Does the spirit of man without union with God's spirit even function? I don't know. Does the spirit of man that is separated from God still lead man? I don't know. Ultimately, as mentioned earlier, it is going to be the soul, the body, or spirit beings that lead men. Scripture shows that angels can influence people through dreams for God's purpose, demons can influence dreams for evil intent, our minds can produce bad dreams or good dreams, our imagination can influence us, our feelings can influence us, our moods can influence us, our physical desires can influence us. But, the point of influence whether spirit, or soul remains debatable.

This is the struggle of whether humans are a dichotomy or trichotomy. Nevertheless, what I am trying to say it doesn't make any difference. My spirit, when I was born, was dead to God. I was born spiritually dead (Psalms 51:5). So my body, my soul, Satan and the world is what influenced me. God could not direct me through His fellowship, because my spirit was dead to Him. My choices were to yield to direction from my soul, or my body, or spirits. Now what you are asking is whether my spirit

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dead to me as well as to God? Or is my spirit dead to God but still directing me? My answer is, I don't know but it doesn't make any difference. Whether the spirit of man, my spirit, is dead to me, or whether my spirit is alive to me but dead to God, it still is always going to be led by the flesh, led by the soul, led by Satan, even influenced by the world until I am saved and God's Spirit abides within me. So it makes no difference.

Student Question: *You have said, 'when man is an unbeliever his spirit is dead'.*

Prof. Response: *Yes. We are spiritually dead.*

Student Question: *When now you believe in Christ. Does the Spirit of God come to replace the dead spirit that is in you or does it come to attach and make our spirit alive?*

Prof. Response: *God describes this as new birth. The spirit is born to God. OK? In America we call this 'splitting hairs'. It's going farther than we need to go. Do you see what I'm saying? Do you understand it doesn't really matter whether my dead spirit leads me or my soul leads me when I am unsaved? The problem is God is not leading me. The only way that can be changed is when I am born again and the potential for the Spirit of God to lead me is revived.*

6. What are the views of the Essential Elements of Man?

There are two basic views regarding the essence of the elements of man. The 2 essential elements of man are dichotomy and trichotomy. You need to understand that we are still talking about body, soul. And spirit. But here we focus on how these are viewed.

i) Dichotomy

The dichotomist says man is made of 2 substances, material and immaterial. These are answers in your notes. So the material therefore, is the physical aspect. And the immaterial is the spiritual aspect. Therefore, in their view the spiritual aspect is composed of soul and spirit which are the same. This argument has biblical support from Matt. 6:25, and 10:28, 1

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Cor. 5:3,5 and Ecc.12:7. For example in each of these verses there is reference to body and soul where only the idea of the immaterial and the material seems present. As you look at texts of Scripture it seems sometimes that the immaterial elements are just looked at from different perspectives.

In other words, this is the immaterial part of man. Sometimes when writers are writing, they are writing about the psychological aspect of that spiritual aspect of man. Other times they are looking at it from the point of view of union with God or broken union with God. In this regard often the idea of the broken union is 'spirit'. Other times from this perspective the psychological aspect is called soul or mind or heart. But it is all the same thing, the immaterial part of man. When the term 'spirit' is used, it is the perspective of being related to God. When this aspect of psychological framework is spoken it is related to man himself. So, they view different aspects being the same element among men. They view the same spirit of man as being the soul of man, all immaterial is one thing. Let's look at texts that describe death.

Gen. 35:18: *And so it was, as her soul was departing (for she died), that she called his name Ben-Oni; but his father called him Benjamin.*

When Rachel died, it says her soul was departing.

1 Kings 17:21: *And he stretched himself out on the child three times, and cried out to the LORD and said, "O LORD my God, I pray, let this child's soul come back to him." When Elijah prayed he said 'let the child's soul come in again'.*

Psm. 31:5: *Into Your hand I commit my spirit; You have redeemed me, O LORD God of truth.* Here, at death.

The Psalmist is committing into the hands of God his spirit. It is vs. 6 in your French Bible. Jesus quoted this verse on the cross in Luke 23:46 'into thy hand I commit my spirit'. In Acts 7:59 when Steven was stoned, he looked up and prayed 'Lord Jesus receive my spirit'. So because the Scripture uses death as the soul departing as well as the spirit departing, the dichotomist says the soul and spirit is the same thing. That is the ar-

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guments of the dichotomists. Now let's look at the view of the trichotomist.

ii) Trichotomy

They say man is made up of three distinct parts, body, soul and spirit. The soul describes the psychological (intellect, emotion, and will) part of man, the spirit is the spiritual part of man capable of union with God. Although not in your notes, it goes without saying that the body is the material part of man. So that's the three elements, body, soul, spirit of trichotomy.

Trichotomists believe that the soul is principally the conscious life. And that's why when we were describing the '*nephesh*' or living soul from Genesis 1 and 2; we were saying that soul is what makes the personality, what makes animals distinct from the plants. This is the conscious life that is able to think and have emotion and have will or purpose.

We said that both man and animal were made *nephesh*. That's exactly what Genesis says. But the *nephesh* that became man was made in the image of God and therefore everlasting. We are told in Hebrews that the higher order of beings is angels first and then man. That suggests that the soul of man is far beyond the soul of animal. This is the general theory of the trichotomist. They distinguish the spirit as the principle of higher, rational, moral life, guided by God.

I ask you to add this to your notes: the spirit is the principle of the higher rational moral life, guided by God *originally*. In this position, the trichotomist would say that even though the spirit of man is dead to God, the spirit of man still leads man. But in this situation the spirit of man is left, not to be led by God, but by the desires of the flesh and the impulses of the soul and Satan and the influences of the world all around. In this context the trichotomist views the soul as the link, the contact between spirit and body. That's just a way of trying to understand how the soul is distinct from the spirit. And the arguments here are texts that use both soul and spirit together, 1 Thess. 5, Hebrews 4 for example.

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One of the stronger arguments for trichotomy is found in 1 Corinthians:

1 Cor. 2: 14, 15: *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one.*

Here, Scripture states the word ‘natural’ in vs 14 really means ‘soul-ish’. So this verse distinguishes between the unsaved man and the believer. The word comes from the Greek word ‘psyche’, which seems to suggest that this unsaved man is led by soul. He is reduced to the operation of soul alone. But the same verse makes a contrast to the saved man who is spiritual man, receiving from God’s ‘*pneuma*’, the Spirit of God, therefore he is ‘spiritish’, not ‘soul-ish’. He is led by his spirit as the Spirit of God guides him.

So the trichotomist acknowledges that man is material and immaterial. We could say in substance he is dichotomy. He is immaterial, he is material. In essence he is body, soul, spirit or a trichotomy. So you can see that the dichotomist would say that the unsaved man is still led by spirit, but not by God. Where the trichotomist would say: “Man is not led by his spirit because his spirit is not alive. He is led by his soul, which is why he is soul-ish”. This is a theological debate.

My conclusion is I don’t care whether you are dichotomist or trichotomist, because in either situation you either are led by God or you are not led by God. Therefore, you are led by all the other desires, influences and calls in your life. This is the state of natural man, whether trichotomy or dichotomy.

Student Question: Can you repeat the different terms?

Prof. Response: When I use the words ‘soul-ish’ and ‘spiritish’ these are not real words. What I am trying to do is translate their meaning in the Greek to concepts or ideas in English.

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Student Response: I can see that no matter what position you take, it doesn't matter, but what is your position? What do you think?

Prof. Response: I can't distinguish the 2. I am a trichotomist within the dichotomy belief. My understanding seems to lead me to think the soul and the spirit are distinct. I see the terminologies used because the broadness of the meaning of the original words allows for flexibility. An example for this is the word 'virgin'. In Isaiah 7:14 a virgin shall conceive". The word there is a word that can mean a woman that has never had sexual intercourse, or an unmarried woman, which of course can be a woman who has had intercourse but is still unmarried. But when we come to the NT and the angel talks to Mary and she says 'how can I have a child when I am yet a virgin?', that Greek word means a woman who has not had relationships. So, there are different nuances of meaning. That's why when you read my notes from my book you will see the word 'soul' has 4 or 5 different meanings. Because of the broad terms, it is difficult for me to insist that spirit and soul when used synonymously have to be the same thing.

III. THE CONDITION OF MAN BEFORE THE FALL

Let's look not at the condition of man before the fall. We see by looking at the origin of man and the nature of man, man is complicated. That should be because we are made in the image of God. To reduce man as scientists do to just another species of animal, is not only wrong but an offence to God. I even catch myself doing this. I read so many scientific books that I talk about the species of man. As if it is just another one of the animal species. When I do that I want to slap myself and say 'I mean man, not the species'. We should never put man in the same category as animal.

We've tried to understand how complicated man is by just looking at the Scripture and trying to see how the origin came about and what the essence of man is. Our texts have been the Scriptures. God gives us enough information to help us understand our responsibility before Him.

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Now it's important for us to see that when God finished creation with the creation of man, He said 'it is very good.' When Adam sinned he lost the privilege of being in a very good world. With his sin, death passed upon the whole world with Adam's sin corruption was not only part of man, but part of nature. That's why for Adam the promise of the seed was the promise of restored paradise. The promise of getting back to what man had before sin came.

Now that has an implication for us, because that's where we are heading. We will ultimately be with God forever in a new heaven and a new earth. The character of the new heaven and new earth is the character of the earth before sin. So we are not given all the information, but we are given significant information. Consider Adam's created intelligence.

A. His Intelligence

Gen. 2:20 *So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.*

This verse amazes me. If I went out into the bush and collected many different kinds of insects, animals, and laid them all out here, how many could name 20? Adam was a very intelligent man. When God created him, he was human, he had limitations. He was not all-knowing as God is all-knowing, but he knew far more than you and I. he was created as an adult human fully functioning, with a superior mind.

So in the space of twenty-four hours every species of animal came before him and he named them appropriate to their character. We don't know what those names were. I doubt very much that when he saw the one animal, he said 'canine'. That's the English word, the scientific word. Scientists have done the same thing, every time they find something new, they name it from their pre-suppositional perspective.

But Adam named them all, and he did it in twenty-four hours without years of study and research. And he also had enough intelligence to realize that after seeing them come in pairs, there was something missing in him. So what does this tell us? That by creation not only was he intelligent, but

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he could communicate in language. Scientists tell us it took thousands of years to evolve before man could communicate with language. Obviously to name these species he had to use language. OK?

We see he was great in intelligence, his knowledge was superior. This is my theory: In the scale of intelligence from 0 to 10 where 10 is all-knowing, who is there? It is God alone. Yet, Adam was very high on the scale, he was not God but let's say he was at 7. When man sinned, when Adam sinned, sin affected everything. All creation became corrupt and reproduction only deepened the corruption. The result is that every generation of man results in corruption's increased. I believe that from Adam's time man has moved farther away in terms of intelligence as well. Today, maybe man is at .25 on the scale. I'm using this as an example of corruption's progressive decay.

Then you would ask me, 'Why didn't Adam make a computer?' 'Why didn't early man make the airplane?' My answer is; although there is evidence that many years before human flight, the designs of a plane (a glider) were found. But, the reason we are advancing now, in all kinds of scientific discovery and inventive development, is not natural intelligence, it is accumulated knowledge. We have kept record of what we have learned. So we are using the recorded knowledge of others to discover what we discover today. I personally believe that each generation, in terms of intelligence, is less and less and less naturally smart. Thank God for books!

B. His Fellowship

Gen 2: 7, 8 *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.*

God brought both male and female together. There was fellowship among humanity and they had fellowship with God. They walked with God. God was present with them. This was the great privilege that they had. We find in chapter 3:8-9 after they sinned, Adam and Eve were hiding from God. So the condition of man before the fall was full fellowship

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with God. When you see the people in the Scriptures that have come to face to face with God, what was their reaction? In fear they fall and tremble, some pass out as though they are dead, but before the fall not Adam and Eve. They could stand before almighty, holy God. This was the original creation of Adam and Eve.

For homework, tonight I want you to complete this section 3, man's condition before the fall. I want you to look at his home, his food, his responsibility. I want you to try to determine some implications about the text that are unique to man before the fall. This is not a homework you are handing in. I'm asking you to take the time to read the texts and make observations that are appropriate. It is your choice whether you want to write in your notes your observations, or wait until class time. All I want you to do is read these references and think about Adam's condition before sin.

LECTURE 5

We concluded our thoughts yesterday on the essence or nature of man. We will continue our class notes, but I want to hear how you see some of the observations regarding Adam's home, his food, his responsibility?

Prof. Question: What were some of your homework observations?

Student Response: In Gen. 2 Adam were created as 'nepheth'.

Prof. Response: I don't know how that relates to companion, but it's a good observation. Anyone else?

Student Response: Adam before sin had perfect communion with God, he had all he needs.

Prof. Response: Excellent! He had a full life. Anyone else?

Student Response: Adam, after sin, was not looking for God, but God was always searching for Adam everywhere.

Prof. Response: I've never thought of that before, but that's very good. I like that. Thank you. That's a very good observation.

Student Response: He had no problem to find food.

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Prof. Response: Yes, finding food was no labour, there were no weeds, no animals eating my garden.

One more?

Student Response: Adam in all his work, he needed which God provided, a companion. He was fully blessed.

Prof. Response: It is important for us to see that when God created Adam, he created him with 'need'. That's part of God's design for man. I don't know your cultures as well as I know America. In Canada there is a pride of self-sufficiency which says: "I need no one." This is promoted even in selling merchandise in advertisements. We have the soap for you because you deserve the best. You are great. You can indulge in this.

God determined that man in creation needed Him and needed one another. And, needed to work! And, by that I mean responsibility as well as relationship and love. All of this was before the fall. Because of the perfect fellowship they had, all of Adam's needs were met.

Student Question: Before the fall did Adam have family?

Prof. Response: I've been asked this before. It seems that only Adam and Eve were there when the fall happened because when God dealt with Adam and Eve after the fall, He only addressed them. Part of the curse was the labour that the woman would have in bearing children. So, it seems that she had not experienced having children yet. Also, God provided clothing for only Adam and Eve, no children are mentioned. I think there was a very short period of time after creation, between creation and the fall, a very short time. According to Acts 20:6 all the universe was created in the same six day time period. So somewhere during the 6 days of creation, God also created the angels, so there had to be time for Lucifer to rebel and be judged and cast out. There was a measure of time there, but I don't think it would be very long at all.

Student Question: In the 6 days the angels were tempted?

Prof. Response: No, no, at the conclusion of the 6 days, God said everything is very good. So clearly, creation was perfect. But how long after the

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7th day did it take for Lucifer to rebel? And how long did it take for Satan, in his rebellion, to deceive Eve and instigate man's fall? Scripture does not say. The thing to remember is that children are a gift from God. According to Psalm 139, God has determined our days even before conception. So even if Adam and Eve had husband/wife relationship for 1 or 2 years, God could have prevented conception. It was His choice. All is in the sovereignty of God and He kept the situation with Adam and Eve only, until after the fall.

Student Question: How do you understand 6 days, in the 70th day of Daniel?

Prof. Response: The word day is not used, it's actually week. We have already talked about words in the Bible that have broad meaning. Day is one of those words, for example, the day of the Lord. That is clearly a period of time, not a twenty-four hour day. But if you look at every reference of the term in the OT and the NT, you'll come to the conclusion that when a number is used with the word 'day', it is always a twenty-four hour day. So when you see creation, there are two phrases that emphasize it is a twenty-four hour day; God always uses a number with each day, Day 1, the second day, the third day. God also qualifies this by saying that 'night and day, the first day'. 'Night and day' combined with a number refers to a twenty-four hour day. It is interesting that the Scriptures, a day is twenty-four hours, but did you notice where day starts? We start it by saying day and night. That is not where God starts day. He starts day in the evening. So just before sunset is when God starts His day. God's day goes through the night and then through the day. If you are in my eschatology class this is significant because the day of the Lord commences with the darkness of the tribulation; 'the night of tribulation' and then the light of the kingdom. I think that is unique.

Let's continue our look at the conditions of man before the fall. You have looked at these texts for homework. We have already seen from Gen-

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esis 2 that Adam was very intelligent because he could name all the species. That's one observation. We looked at Gen 7 and 8 where there was fellowship. Adam before the fall had fellowship. Adam had communion with God. Do you realize that Adam never had to look for God, but God looked for Adam? I will remind you of that. He also had a relationship with Eve. It was perfect. Eve never yelled at Adam with anger, Adam never ignored his wife because she talked too much. It was perfect.

While we are here I want you to consider the fact that emotions were part of human life even before the fall. Adam and Eve were made in the image of God and so emotions are not a consequence of sin. Adam and Eve could love because God is the God of love. And it probably never happened, but God is a jealous God. It was righteous jealousy, which means a protection of the relationship. That certainly was a case with Adam and Eve.

Of course God had righteous indignation, He could be angry righteously as He was with Lucifer. So man, made in the image of God even before the fall, could have righteous indignation. And Adam should have had righteous indignation with Eve being deceived by Satan. We are going to be examining the fall of man. But there is so much to think about in terms of when sin evidenced itself, when we get there.

Student Question: Before the fall, was there anger?

Prof. Response: As far as human anger, nothing, there was nothing. Created perfection prevented this.

Student Question: When Lucifer was thrown from heaven was God dealing with him in anger?

Prof. Response: Because God judged him and expelled him, you cannot separate the wrath of God from the judgment of God. God's holiness, when it is offended, responds in complete righteousness. So the very fact that Lucifer was judged means that God reacted to his offence. That action

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was righteous indignation, the same thing with God's perfect judgment. Let's not split the hairs.

I was only trying to demonstrate that sinlessness doesn't mean 'no emotions'. To be 'nephesh' is to be able to think, to determine, to make choice, and to have emotion or to experience what we call feelings. So because God, who is perfect, has jealousy, anger, love, made Adam in His image, that potential was for Adam as well. Potentially, before the fall, Adam had all the experiences of perfect emotion. There is a jealousy that is a perfect jealousy, a love that is perfect love, anger that is perfect anger. That's all I'm trying to say. Every time I add something it creates 10 more questions! That is good, I want us to think.

Student Question: *At that perfection before sin, did Adam and Eve have sexual intimacy?*

Prof. Response: *Oh yah, I think so. After all, part of God's perfect design was complete fullness in relationship. Becoming one with a designed life partner was part of the plan.*

Student Response: *Some people say that sex is sin.*

Prof. Response: *The book, the Song of Solomon is the answer for that. This book is God's exposition on sexual intimacy between a husband and a wife. We know that it is a picture of the love of God for His children. It is also God's way of putting His divine approval on sexual intimacy. We are told in the NT the marriage bed is honourable. That means sex is for your enjoyment, it is not a problem, it is not sin when confined to the marriage relationship between a husband and wife. In the time of Christ, there was a Greek philosophy that condemned human pleasure. It said everything that is physical is wrong and that material things are evil. This philosophy stated that only the spirit world is pure and true. Christ set the record straight!*

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C. His Home

Gen. 2:8: *And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.*

We talked about God creating need as a design, nothing to do with sin. God met the need of fellowship because He created the need in man. God also gave Adam and Eve a home. It was the Garden of Eden. It was the place for them to have food, and fellowship, and the responsibility. The Garden was something within creation. It wasn't the whole planet that was the Garden. God specifically prepared this garden for Adam and Eve for their home.

D. His Companion

Gen. 2:19-20: *Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.*

We see also the Genesis 2:20 that when Adam named the animals there was not found a mate for him. In my teaching of the family I go back to creation to show how God created Adam and Eve together. God created a companion for Adam. But that companion was a 'help-mate', a suitable helper for Adam. Adam was not complete without Eve. There are those like the RC church that say to be fully spiritual you need to be celibate. Therefore, the priests do not marry, the nuns do not marry. Paul in the NT writing to the Corinthian, did say that because of persecution sometimes it might be better to not marry, but God's design for man is marriage. It's the normal thing.

When we have the influences of some of what is called Christianity that seems to make being single more spiritual, it is wrong. History now reveals how wrong the Catholic Church was. In the last 20 or 25 years, the sexual abuse among the priests and nuns has become evident and been a big problem for the RC church. It seems very evident that many years ago

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the priests who denied themselves sexual relationships abused children. Man's way is not right. God said it is not good for a man to be alone. He has made us, created us with sexual desire. Therefore, He has given us a plan to satisfy that desire. Those that are called not to be married, according to the NT, are gifted in this way. I don't know you, but I'm not gifted that way. And judging from the women who have children here on campus, you are not gifted that way either.

Student Question: What about Revelation and the 144 virgins from Israel.

Prof. Response: The text you refer to is Rev. 7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

These are the believing Jews who come out of the great tribulation. When Revelation is talking about the temple, it is the new temple, there is no reference there to virgins. The new temple is part of the new heaven and the new earth. The new heaven and the new earth is the final kingdom of God. It is all the glorified people from Adam all the way through human history. Jesus told us that in this state man are not married. There are men and women, but no marriage relationship. Jesus told us this. So the consideration of who is a virgin or who is not, does not even apply, it is a glorified body. Man will no longer procreate. Our, we will be filled to the fullness with the fullness of God, His life will be our life. The idea of virgin is not even mentioned there.

Student Response: In Rev. 14:3- 4 we read: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb wherever He goes. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

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Prof. Response: Now we are not talking about the temple we are talking about the tribulation. It is the 144000 Jews saved during the tribulation to become the witnesses of the gospel to the nations. It says they were not defiled by women for they are virgins. All that is saying is he has taken 144000 individuals to bear witness of the gospel and these individuals are not concerned about family relationships, but totally devoted to serving God and they will be martyred. This text is after they have been destroyed according to verse 1. The text is not saying that virginity is more holy. If anything we could use the text from Corinthians to qualify why they were virgins; because they were headed to martyrdom.

E. His work

Gen. 1:28 *Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.*

Gen. 2:15 *Then the LORD God took the man and put him in the garden of Eden to tend and keep it.*

One of the other things, the condition of man before the fall, was the work of man. Gen. 1:28 and 2:15, they were called on to have dominion over the world. Genesis 1:28 says multiply, replenish the earth and subdue it. The idea of course is to have control over the globe, to care for it. So before and after the fall, man was given the responsibility to tend to the earth and to prepare his own food and all of this. Genesis 2:15 says God put man in the garden to dress it and keep it. So labour was a part of man's perfect environment. To work is not a part of the curse. Man was designed by God to labour.

F. His Food

Gen. 1:29: *And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.*

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We find out after the fall, that the labour was increased because of the difficulty of weeds to get food. Genesis 1:29 says Adam was given permission to eat of the garden. His food was herbs bearing seed, in other words, grain, and every fruit that the trees produced. So his diet was fruit and grain, and the herbs that bare seed. The first man was a vegetarian.

Student Question: I have a problem with Adam only eating vegetation. Didn't he need meat?

Prof. Response: The Bible says: 'I have given you every herb bearing...' so he was told to eat the herbs that bare seed and the fruit of the trees. What is the problem? What's wrong with that? I think you are splitting hairs. You and I were not in the garden, maybe some of the trees were good to eat. God did not condone eating animal for that meant introducing death which, according to Romans, did not happen until Adam's sin. God also forbade one tree, the tree of knowledge of good and evil. So the first man was vegetarian. Those who argue that man could not have all he needs by eating just vegetables and that meat is a necessary part of the diet are not accurate. If we think it through, both the animals and the plants have the same chemical composition. When I grew up, my mother told me to eat milk and eggs so I would have protein. When I was married my wife presented me with a meal of some kind of beans and I did not appreciate it. And my wife said it is good for you, it provides necessary protein. What? Where's my milk and my eggs, that's protein. There are many vegetarians today, and they are very healthy.

Student Question: - Was there poisonous fruits?

Prof. Response: Are you asking was there poisonous plants before the fall? I don't know. It seems, 'no', but again, we are trying to discover too much. For example, are poisonous plants today a result of the cross pollination of different plants, or were they always there in the beginning, but not in the Garden of Eden? Maybe the problem is that man has changed so much in his constitution that now some things are poison which was not

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poison to Adam. For example arsenic is poison, yet, it occurs naturally in a variety of foods such as fruits, vegetables, grains and fish. Seafood may contain significant amounts of organic arsenic, the less toxic form. Rice accumulates more arsenic than other food crops. It is also detected in drinking water. Low levels of arsenic have been detected in rice and juice products. Our bodies naturally process inorganic arsenic ingested through food and water and converts it to the less harmful form of (organic) arsenic. Maybe all that is poison for man today, our bodies have gotten so weak because of sin, we cannot stand it. It's all speculation.

G. His Responsibility

Gen 1:28: *Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.*

God told Adam and Eve to ‘replenish the earth, subdue it’. We looked at that already, it was his labour, and his responsibility. This was something physically he had to do. God gave him a mind to be able to see what had to be done. God gave him the strength to be able to do it. But here the emphasis is ‘God told him he had to do it.’ God designed man to labour. It was not an option; it was a responsibility. It would be wrong for Adam to say life was a holiday. No, God said you will do this labour 6 days a week and every 7th day you will rest. It would be interesting for me to know if the 7th day continued as a rest from the beginning of time. I think it did. We are given that command in the Mosaic Law. Somehow I think Adam and Even looked forward to the 7th day because they didn’t labour, they were resting with God.

There was another responsibility. One was what they must do; the other was what they were forbidden to do.

Gen 2:16, 17: *And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; "but of the tree of the knowledge of*

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good and evil you shall not eat, for in the day that you eat of it you shall surely die."

God said "of every tree of the garden you may eat freely". "Of every" is the English translation of the Hebrew compound word: מִן - מֵלֵךְ (min) from, out of, more than, כֹּל (kœl) all. This word dismisses the idea that it was the trees themselves that were eaten, as some earlier suggested. The word implies eating what was from the trees. This could mean any part of the tree, its fruit, its bark, its core, its leaves, its roots, all of which may have had nutritional value, depending upon its species. This also suggests Adam's intelligence in determining what was beneficial.

God also said: *Of the tree of the knowledge of good and evil thou shalt not eat.* So this assumes certain things. The tree was identifiable and was forbidden on the authority of God's Word. And the tree was described: *the tree of the knowledge of good and evil.* The consequence of disobedience was also made clear: *In the day you eat thereof you shall surely die.* So, we see in verse 16 is the permission - eat from all trees to your heart's content, and in verse 17 we have the prohibition - don't eat of the tree of the knowledge of good and evil. Then we have the penalty - when you eat, you die. This was the instruction for the food of Adam and Eve before the fall.

We only get a glimpse of this perfect world. If we could allow our imagination to take these small glimpses and expand them to the beauty and the wonder of this perfect fellowship with God where no need was unmet, no fear was ever experienced, no broken relationships were ever encountered. John Milton called it "Paradise". He wrote the book *Paradise Lost*. Is it translated in French? Is it in the library? The difficulty was, this paradise was lost.

There are letters in America that are significant particularly for students. When they see these letters in America, students and teachers smile: TGIF- Thank God It's Friday. Tomorrow we don't work. That is not biblical, we are supposed to work on Saturday and have Sunday to rest. We will break now so you can have extra moments to prepare for your week-

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end. I have no homework for you for the weekend. Our brother back there in the classroom is going home to try to eat a tree. Our other brother here is going home to eat dirt. Those married will go have a good time with your wife. We will serve God on Sunday and come back to class on Monday.

LECTURE 6

We have just about completed the doctrine of anthropology. We have one more section, on the fall of man and its consequences. Before we take a look at that last section, are there questions regarding the origin of man or the essence of man? You should have in your mind an understanding of the relationship between the body, soul, spirit. I suggested that when Adam was created in the state of innocence, he was walking in the spirit as we would call it today. He had fellowship with God, his spirit and God's Spirit was united. He was led by God.

When he sinned, that fellowship was broken. He was confirmed in unrighteousness and therefore, all mankind are born in that state. Man is born spiritually dead, which means in a state of broken fellowship, man's spirit separated from God's spirit. Therefore, man seeks to be directed in any avenue possible. So with broken fellowship with God, man cannot be led by God, so he is sometimes led by the flesh, the urges of the body such as craving for food in which he becomes gluttonous; desiring sleep in which he becomes lazy; desiring sex and he becomes immoral.

He is also led by the intellectual aspect of the soul as many people are led by their power of reasoning. He can be led by the soul's emotions. We all have experienced this: fear, jealousy, anger (which has been my problem). All these are soul led issues, from not being led by God but by emotions. Man can be led by the will. We all know individuals who have strong will and determination and achieve many things in their own strength. If you have children, as a parent you probably have experienced a strong-willed child. One of my children in particular was very strong

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willed. When we would say to this child ‘do not touch that’, in our very presence, this child would look at us and do just what we said not to do! That’s a strong will.

We know of course that Satan himself can lead the unsaved individual. Demons can indwell people who are not saved. Satan who is the god of this world has his own principles of operation in government and in society. Sometimes these principles sear the conscience so even Believers are led by these principles of the world. When man receives Christ as his Saviour his spirit is united again with the Spirit of God. Jesus called this being ‘born again’ or as you know, it can be translated ‘born from above’. Now man is potentially able to be led by God’s Spirit again. I say potentially because we know the choice still is ours. We are saved, and are never called upon to be saved again, but, knowing our salvation came from the Spirit of God’s convicting and leading to saving faith, the NT reminds us again and again, don’t walk after the flesh but after the Spirit.

Student Question: I have two simple questions. You say that man was created innocent before God, my question is, when Satan was created, was he created just to test the man?

Prof. Response: We know from Isaiah and Ezekiel that Lucifer was the supreme angel. When God created angels, each one was created individually, by that I mean there was no angel procreation. We know that everything in heaven and earth was created in 6 days according to Ex. 20:11. So, obviously this included the angels as well. So if there were 5000000 angels, they came into existence by God individually. In our study of angelology there were different types of angels (cherubim, seraphim) and different jobs for angels, which these names reflect. But it seems very clear there was a hierarchy of angels and Lucifer was the top angel. In his original creation God had a purpose for him; to be serving God in a special way. But it seems to me, and there is no Bible verse that says this, that all living, intellectual beings which God made have personality. Whether an-

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gels, or man who according to Hebrews is less than angels, in my thinking both had to have a confirmation of righteousness. God, in His sovereign purposes, knew that Lucifer would rebel and become a test for the angels. But to say that God purposed this, I have a problem with this. If you say God purposed Lucifer for this, you have to say that God purposed Adam to sin. I think that is inaccurate, the choice was Adam's and the choice was Lucifer's in my understanding. Both made the wrong choice. God knew they would because they are not God. Lucifer and all the angels that followed him are confirmed in unrighteousness. Because it was individual choices, there is no redemption for angels. But because man was created differently, Adam made the choice for all of man and God provided his Son, the perfect man, to offer salvation so that man, condemned in unrighteousness, has redemption made possible.

Student Question: *When someone sins, when man sins, his spirit is separated from God's spirit, when they accept Christ, does the spirit come to dwell in him, or how do you explain this?*

Prof. Response: *First, man's spirit is not separated from God when he sins, it is separated from God by Adam's sin. We will look at this when we look at soteriology. Regeneration of the Spirit of God is the quickening of man's spirit to God's Spirit, and the indwelling is looked upon as the empowerment of the Spirit of God as He abides in us. Every believer is indwelt by the Spirit of God, but whether the indwelling is the same thing as regeneration, I don't know. Some would argue that OT believers were regenerated, but not indwelt. In my course on the doctrine of the spirit, we discuss this. It is my position (and it may be unpopular), that OT believers were indwelt. But many good scholars and great men of God disagree. So for me to say 'regeneration and indwelling is the same in any historical age', many good men would argue. These are good questions. We need to have these questions so we know everyone has an understanding.*

Student Question: *With the terms 'regeneration' and 'conversion', conversion seems is external and regeneration is seems internal. Is that correct?*

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Prof. Response: I think from observation, that is a good understanding, as long as we understand that conversion begins with the inner man. Yet, clearly conversion, if defined as a change of conduct, is the evidence of true regeneration. God is an amazing being, His mind is infinite. He sees the most intricate aspects of our lives that He uses special terms for in Scripture. To get a grasp of this, read Leviticus. We talk about 'sin', but God talks about 'this kind of sin' and 'that kind of sin' and 'that kind of sin'. When I come to 1 John where it says if we confess our sins, He is faithful and just to forgive us our sins... and then then next phrase amazes me... and to cleanse us from all unrighteousness. God is saying 'you confess the sins you know but you have no idea how you offend Me every moment'. If in faith you respond to the conviction of the Spirit of God and ask forgiveness for the sins that I have convicted you of, I wash away all your unrighteousness. Maybe in the mind of God, He says 'someday I will show you more'. But if I show you everything now, you'll be so discouraged; you'll not take one more step. The fall of man and its consequences is the last section.

IV. THE FALL OF MAN AND ITS CONSEQUENCES

A. The Source of Sin

Gen. 3:1: *Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"*

This text speaks about the subtle serpent. There are several ways to translate 'subtle'. It could be used to say 'wise', or 'tricky', or 'deceptive', or it could be a description of the actual serpent, the animal. In the context I don't think so. We see this verse given a little more understand in Corinthians.

2 Cor. 11:3: *But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.*

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Here we see the serpent did beguile or deceive Eve. We are told who this serpent is in Revelation.

Rev. 20:2: *He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;*

Clearly the devil or that dragon, which in Revelation is Satan, was the source of deception and therefore, we can say the source of sin. If you become a pastor and you have people who study the Bible, they will ask you this question: Did God plan sin?" It seems that when man gets the understanding of Gods sovereignty and His creation, their conclusion is that God must be the originator of everything, including sin.

Prof. Question: *Can anyone give me a Bible answer, a Bible verse to clarify the truth.*

Student Response: *In James it says everything good comes from God.*

Prof. Response: *That is a good verse but it does not answer the question. I say this because the verse is not exclusive in saying God does not deliver the bad, the verse does not mention the other aspect of evil.*

Student Response: *From Jeremiah's Lamentation we see God allows evil, but that does not mean He created evil.*

Prof. Response: *What is the verse in James I want? It is James 1:13 where the Bible clearly says God does not tempt man to sin. So the answer that I give is what we talked about earlier, the purposes of God are always toward good, always toward righteousness, but because man is less than God, God knew that he would fall and God designed man this way because it was the only way man could truly appreciation who God is, to be His children according to Hebrews.*

B. The Nature of Sin

We see the source for man's sin is Satan beguiling Eve, that's where it all started.

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Gen. 3:4-6: *And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

Here we see Satan's arguments for taking the forbidden fruit. He says it is good for food. He says it is pleasant to the eyes. It was to make one wise. You can see he is appealing to the needs of the body and the food which is something to eat. And he is appealing to the soul because it is pleasant to see, that's an emotion. It will make you wise, that's a challenge to the intellect. So the only thing left over is the choice or the will. And Satan is using every tool he has to persuade man to make the wrong choice. He's appealed to the body and he's appealed to the soul, so now will man be led by the spirit or by the soul and body?

In Satan's exposition here he not only appeals to the framework of Eve, but he also doubts the Word of God. He doubted the love of God. He was saying in essence, 'God can't love you because He is holding back something from you.' He doubts God's Word. First of all he changes the idea of the Word: verse 4 Satan says '*you shall not surely die*'. That's a lie. We also read here, Satan adds to God's Word '*your eyes shall be opened*' and *you will be as gods*' – that's a lie. And then Satan literally doubted the authority of God '*and you will be as gods*'.

As a result, Eve fell. In this passage you see the tools that Satan uses. He appeals to the essence and nature of man. He does everything to destroy the authority of God. You can see in John's warning of 1 John 2:16 that Satan appealed to the lust of the eyes, the lust of the flesh and the pride of life. Teach your people the nature of sin. It has never changed. Think of any sin and you'll find it's an appeal to the essence of man's con-

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formity to unrighteousness, and it is a denial of the authority of God's Word "thou shalt not!"

Student Question: In Gen. 3:6 and 1 John 2:15, is the strategy of the Devil. Could we say that this was the strategy used to tempt Jesus Christ?

Prof. Response: What do you think?

Student Response: Yes, it's the same strategy.

Prof. Response: Yes it is the same.

Student Question: I still have problem with the sin. At the end of the creation it said everything God created was very good. Where can the idea of sin come in the mind of Lucifer?

Prof. Response: When you study the doctrine of Satan, you see it was pride that moved him to want to have the honour of God. I stated that all beings with intelligence and personality must be tested, to confirm either unrighteousness or righteousness. It was the position of Satan that was his test. Now remember God only tests and the intention of the test is the significant difference. What is the intention of a test from God? It is to promote good and righteousness.

So Satan's test was to be righteously humbled by his position where, if he had responded with humility, God would have confirmed him in that righteousness for eternity. Please understand, this is supposition or speculation. We are not told anything other than 'Satan had pride' and in this pride he started to propagate himself. In so doing, he rebelled and the angels that followed him revelled against God with him. But you cannot say that God designed with creation angel's sinning.

You cannot say that God included in creation, sin. His purpose was to confirm all through tests in holiness. But angels are not God, man is not god, this free choice would be a perfect choice but they were not confirmed as perfect beings because they failed. Sinlessness does not mean all-knowing and all-powerful and all-wise, that's not what sinlessness means. In Adam's creation he had an absolute free choice. Now that all

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mankind is confirmed in unrighteousness, there is no free choice. That's why salvation is called the 'gift of God'. Does that help?

Student Response: Yes, but Eve was provoked to sin by Satan. My question is not when Satan rebelled against God but where is the source of Satan's pride?

Prof. Response: Satan's source of pride was his created design with a free will. The purpose of God required Satan (an individually created Angel) and Adam (the father of mankind) to have free will. And the nature of their mind individual minds (or soul within Adam) meant there was the potential to make the right choice. But there was also the potential to make the wrong choice.

In reality, God has only given us detailed information about man. So, after I do all my speculation and reasoning, I come to one conclusion, I do not have the answer, I just trust God. That's all I need, God's Word. He designed us to think, and the thinking capacity of man has done marvelous things. But occasionally there are limits we come to. For me, logically, both Satan and Adam, required tests to confirm them in righteousness, both failed. Satan's test was his position; Adam's test was his allegiance to his wife or his God. Adam freely chose to follow his wife.

Student Question: I am confused. You said that when, after the fall man can be led by the flesh, and sometimes by Satan. I want to know how this works. Does it mean that when man does something he is led by Satan, and not by flesh?

Prof. Response: Satan is not responsible for everything when I sin. That's why we have 3 enemies, the flesh which in that context is my whole being, body and soul. Also the world and all its passions and desires is our enemy. Scripture states we do not wrestle against flesh and blood but against principalities and powers led by demons. It is the Satanic influence that has brought the world values, The world system of thinking has destroyed the image of God for man by undermining the authority of God's Word. This is what's called the world, the way of humanity, the world that is

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now. It's the way of the world for Canada to condone abortion. It's the way of the world for Cameroon to condone more than one wife for a man. If I am a woman in Canada and I am pregnant and don't want this child, it's alright to go have an abortion. Those sins are not directly Satan speaking to my mind. It's the world that has been influenced by Satan and the way of the world to make this. Last but not least in influence is Satan's army of demons which are free to personally persuade and even possess unbelievers, and attack and interfere with believers.

C. The Effects of Sin

1. Shame

Gen. 2:25: *And they were both naked, the man and his wife, and were not ashamed.*

Gen. 3:7: *Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.*

What you have here is 2:25 before sin, and 3:25 after sin. The first effect is that man experienced was the feeling of shame.

Public nakedness in the ancient Near East and in the Bible was a terrible disgrace (see 2:25 discussion; cf. Noah, 9:22–25). Here that shame is explained as the consequence of the guilt of sin. Before human disobedience there was no shame (2:25), but with sin the man's self-consciousness had changed. His sense of humiliation impacts his covering up before the woman as well as before God. By this Adam admits his sense of shame, which has been motivated by his guilt.⁶

Shame therefore, means a sense of 'guilt'. The first effect is that man is now feeling shame. Shame therefore, means a sense of guilt was felt for the first time.

⁶ Mathews, K. A. (1996). *Vol. 1A: Genesis 1-11:26*. The New American Commentary (240–241). Nashville: Broadman & Holman Publishers.

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2. Fear

Gen. 3: 9-10: *Then the LORD God called to Adam and said to him, "Where are you?" So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."*

Now fear of God is experienced. Bob Utley explains:

What a tragedy! Adam is afraid of the loving God who created him and wanted to know him. The intensity of evil can be clearly seen here as man still continues to hide from God, from himself, from his family and from the natural order. The fact that he was naked was simply a cover-up of the real problem, which was open-eyed rebellion to the will of God.⁷

3. Separation

Fear also indicates the sense of guilt. The fear caused man to hide from God. But that in itself was an indication of spiritual death. Hiding from God meant that Adam and Eve had no capacity to come before God. This is the clear evidence of spiritual death. We could say in this verse there is also separation. So here we have a broken fellowship. And then in the verses we just read, the effect is broken blessing.

4. Lost Blessings

Gen. 3:23: *therefore the LORD God sent him out of the Garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the Garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.*

By their spiritual separation from God, man was expelled from the blessings of the garden. Not only were they expelled from their home, they left behind the original blessings of access to *the tree of life*, an environment of God's perpetual care, to an environment of struggle for life. After the fall we see the struggles that come with the necessity for toiling in the soil for their food. The impact of Adam's introduction of death into all

⁷ Utley, R. J. (2001). *Vol. Vol. 1A: How it All Began: Genesis 1–11*. Study Guide Commentary Series (60). Marshall, Texas: Bible Lessons International.

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creation is evident by the necessity of man to now defend for his life against geological upheaval, animal corruption, and cosmic chaos.

5. Lost Dominion or Impaired Purpose

Psm. 8:6: *You have made him to have dominion over the works of Your hands; You have put all things under his feet,*

Eph. 2:2: *in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,*

In these passages we see first, man's described purpose before the fall, and after the fall we see man's bondage to the world, the flesh and Satan. Although Adam and Eve's relationship was restored to God you can see the rule of Satan in the world from this point on. Man forfeited his dominion over God's creation to Satan, in essence Adam handed the keys of creation to his enemy! What we have in Psalm 8 is a reminder of the broken purpose and rule of man.

Student Question: *I am in a little confusion about the location of the Garden of Eden now. Was it just covered from our sight so that we cannot know, or is it located in the east.*

Prof. Response: *I don't know, the Scriptures do not tell us. The angels were there to guard the garden. Did they guard it until it became corrupt through time, as weeds and spontaneous grow overcame it? That is my understanding, but it could be the angels are still guarding this garden to day. If they are, no man will find it. It is a super-natural guarding.*

Student Question: *Was it destroyed by the flood? You- I forgot about the flood.*

Prof. Response: *My question is: Why is it important? What God is teaching us is clear; he removed Adam from the blessings. As the principle of physical death began to work in Adam's life so he began to grow old and die. The principle of physical death for all life on earth began to take ef-*

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fect. So it seems to indicate to me that time also involved the corruption of the garden.

6. The Bondage of Corruption

Rom 8:21: ... *the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.*

This verse teaches us that all of creation is waiting to be delivered from the bondage of corruption. The focal point of this passage is the liberty of the children of God. This text tells us that the children of God also, by inference, are in bondage and will be delivered. So we can conclude that another effect of sin is bondage of man and creation. What are they in bondage to? Who holds them in bondage? Satan. The bondage is described as corruption which is also a scientific definition of death.

So we see the results of sin are shame, fear, separation, lost dominion or impaired purpose, and bondage. The next 4 points all have something in common. These verses all indicate the curses of God because of sin.

7. Multiple Curses

i) Here the serpent, the animal itself is cursed

Gen. 3:14, 15: *So the LORD God said to the serpent: "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. And I will put enmity between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."*

This 'serpent' animal went from a beautiful animal to an animal that crawls on its belly. Also, in the context, Satan or the Devil is also cursed. God says there will be enmity (Hebrew הָבִיטָה ('*ē·bā(h)*): hostility, animosity) between the seed of the woman and Satan's seed. Because the wound on the serpent's seed is fatal, but the wound on the woman's seed is just the heel, the text implies complete defeat for Satan's seed.

The "offspring" of the woman was Cain, then all humanity at large, and then Christ and those collectively in Him. The "offspring" of the

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serpent includes demons and anyone serving his kingdom of darkness, those whose “father” is the devil (John 8:44). Satan would cripple mankind (**you will strike at his heel**), but *the* Seed, Christ, would deliver the fatal blow (**He will crush your head**).⁸

In the resurrection of Jesus death is conquered. In the return of Christ all the agents of Satan and Satan himself will be eternally separated from God in the lake of fire which is called the second death. Satan’s dominion over creation will end and Jesus Christ will take back the keys of creation on behalf of humanity and usher in a New Heaven and a New Earth.

ii) The woman is cursed

Gen. 3:16: *To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you."*

Eve, and all women were cursed with the child delivery becoming great labour. God was not speaking of man’s domination over his wife. Be careful here, this dominion was not part of the curse of sin, it was the order of original creation. In this account of the fall of man, Eve was deceived by Satan and ate the forbidden fruit. She then took the lead in persuading Adam to follow her. Although Adam made the choice, in essence, Eve, as influenced by Satan, took over Adam’s role of leadership.

I believe this is what is referred to in the phrase “*your desire shall be for your husband*”. Under the influence of Satan, to whom the dominion of creation was forfeited, it will be common for women to desire to break the God ordained order of the home where the husband is head. Nevertheless, God affirmed in this text that the divine order stands and man not woman would continue as head of the home: “*he shall rule over you*”.

I don’t see this as a consequence of sin because that’s the way it was in the beginning. If we husbands smile and say my wife wants my rule, it’s

⁸ Ross, A. P. (1985). Genesis. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Ge 3:14–19). Wheaton, IL: Victor Books.

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because in the fallen state she has lost the God-given capacity to desire submission to her husband. But, before you get proud, remember that you have lost the God-given capacity to lead your wife. So the family is in a mess. Has that been true in society? Yes! Maybe I get frustrated when my wife speaks out and attempts to be the leader, but as soon as I rebuke her in anger, I am reminded of my poor leadership. In mankind's present state of forfeited dominion, mutual forgiveness and determination to be led by the Spirit is the necessity in marriage.

iii) The soil or the earth was cursed.

Gen. 3:17, 18: *Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field.*

The ground was cursed, thorns and briars and weeds in your garden now come up out of the ground. Originally created plants growing within the order of God's design changed, they now interfered with man's labour of tilling the earth. Even plants became a threat to other plants. I don't know how it worked, but it is now a different vegetation world.

iv) Adam was cursed

Gen. 3:19: *In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return.*

Here, Adam is the focus; he is cursed in that he now has to toil severely for his food. Before the fall he was in the Garden of Eden and all he had to do was dress it. I don't know all that to 'dress' means in a perfect world. It was labour for him to care for the garden, to pick the fruit when it was proper and do whatever was necessary. But now he is out of the garden. Now he has to find the fruit. Now he has to work to cultivate a garden that he can eat from.

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There is a parallel here when Israel goes into the promised land. God says “I give you a land full of milk and honey.” To Israel He said ‘I’m giving you gardens that are already there.’ In a sense that’s exactly what God did for Adam; he gave him a garden already established. But now Adam goes into the bush to make his own garden. Each of you know what work that is. The next time you walk the 3 km into the bush to make and care for your garden, think of Adam and what he lost..

Those are the curses delivered because of the fall of man. You can summarize these curses by the passage in Romans:

Rom. 5:12: *Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.*

No one escapes death, even before life ends. For all men there death of peace in heart, death of peace with God, death of blessings, death of purpose, death of rule, death of freedom, death of fellowship. All are so cursed. But God made provision.

D. God's Provision for the Sinner

1. Promise of the Seed

Gen. 3:15: *And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.*

I return to Genesis 3 where we find the promise of God’s provision. This verse is called the *protevangelium*, Latin for the first reference of the gospel. This was Adam’s eschatology. He realized he lost everything he had, but to him the promise is more than just a promise of salvation, to have restored relationship, it is the promise of the Garden of Eden restored and the fullness of fellowship with God complete.

Gen. 3:20-21: *And Adam called his wife’s name Eve, because she was the mother of all living. Also for Adam and his wife the LORD God made tunics of skin, and clothed them.*

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2. Promise of the Sacrifice

We come to verse 20 and 21 and see the implication of the necessity of a sacrifice. The coverings were coats of skins. So the clear implication is that God took an animal, killed the animal, gave the skins as coverings to Adam and Eve. You can't get a coat of skin without killing an animal.

Student Question: The text here says God made tunics of skin. This is the same word used when God made heaven and earth, which meant out of nothing? Why do you say God killed an animal? When you mentioned God killed the animal, do you doubt the power of God to make a tunic out of nothing?

Prof. Response: The word used here is אָשָׂא 'asah aw-saw', meaning to make or manufacture which involves a process, not בָּרָא bara' baw-raw', meaning to create, to make something that has not been in existence before⁹ The text clearly refers to hide or leather, an animal skin usually processed for various functions¹⁰ animal skins, implying the necessity to kill the animal.

In the next chapter Cain and Abel made sacrifice. They have an understanding of what sacrifice is, they both bring a sacrifice. That suggests that Adam and Eve were taught and therefore taught their children, and also in chapter 3 we see that the sacrifice that were the labours of man's hands were unacceptable. But a blood sacrifice was acceptable by Abel. So when you put these 2 chapters together, and you use the significance of sacrifice to the rest of Scripture it seems logical that the original covering was due to sacrificing animals.

⁹ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

¹⁰ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains:* Oak Harbor: Logos Research Systems, Inc.

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3. Promise of Salvation

In your notes write down the following sub-points: I believe that in this passage everything required for salvation is evident:

i) Man has sinned and has hidden from God and God initiates contact (Gen. 3:9).

While Adam and Eve were hidden from God, God called to them. While man is lost in sin, and dead to God, God calls to him.

ii) In giving the curses, God also gives a promise.

While God sees the condition of man and the effect of death, He also promises hope. This is Gen. 3:15. The seed is the source of hope.

iii) Adam believes God.

We have Gen.3:20- Adam called his wife's name "Eve" because she was the mother of all living. Adam believed God. After God said, the seed of the woman will destroy or wound the seed of the serpent, the next response that Adam has is, he calls his wife "Eve", the mother of all living. So Adam believed the promise of God.

iv) God provides the covering.

It says God *made* the coverings. So I believe that God demonstrated He would supply all the need by personally killing an animal before Adam and Eve and literally taking the skin from the animal and making their covering. God in my opinion demonstrated that He Himself will do all the work to salvation by providing the sacrifice.

CONCLUSION

The recorded history, the unique scientific discoveries, the phenomenal inventive advances, and the accumulated knowledge of humanity, have produced an attitude of pride and air of boastfulness among mankind. Yet, a brief review of Biblical Anthropology offers one unfathomable, unsurmountable, undeniable and sobering truth: **Man alone is made in the image of God!** To Him belong all glory, honour, praise, and gratitude. Let all mankind *now* humbly bow before Him, as in one *future* day they shall. Romans 14:11-12.

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HAMARTIOLOGY

The Doctrine of Sin

LECTURE 7

We concluded our study in anthropology on the fall of man. That leads us into the next doctrine in our study: Hamartiology. This is the doctrine of sin. Please understand that like all the doctrines that are taught in systematic theology that they are not exhaustive in their content. You are given the basic teachings of these doctrines. Perhaps we would be wise to add in this doctrine, hamartiology 2 and do an extensive study on Leviticus where God calls for sacrifices for different kinds of sin.

I. Biblical Words for Sin and Their Meanings

A. Hamartia

We are talking about the doctrine of sin, the word ‘hamartiology’ comes from the Greek word ἁμαρτία (hamartia). It is translated as ‘sin’ in the English Bible. It literally means ‘missed the mark’. I shoot my arrow and I miss the target. We see that the verb means the same, ‘to miss the mark’. So the noun could be used something like this; Missing the mark caused disqualification in the contest. So you see how the noun is used.

B. Hamartano

The verb of course has the action involved. Again, the emphasis is ‘missing the mark’ but it really is directly toward sinning against God. “*All have sinned and come short of the glory of God*” (Rom. 3:23). All men have sinned ἁμαρτάνω (hamartano) and they have fallen short of the mark. The idea is that the arrow fell short; it did not reach the goal. So in this verse there’s almost an explanation, falling short, missing the mark. That is what ‘hamartano’ is.

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1 Cor. 8:12: *But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.* Here we have sinning against Christ.

Matt. 18:15: *Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.* Here we see it is possible to sin against fellow man.

Acts 25:8: *...while he answered for himself, "Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all.* We see it is possible to sin against Jewish law, against the temple, even against Caesar

1 Cor. 6:18: *Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.* Here we see we can sin against our own bodies

In all of these verses, there is one idea in common- it is to miss the mark This means that sin is more than just doing. Because sin, by the word itself, requires a target or a standard, it is always something that has an objective that we fail to achieve.

C. The Hebrew term means "to deviate from the way

The OT word חטא (chatta'ah) translated 'sin' is very close to its NT counterpart, meaning: to deviate from the way; to wander off the path.

II. Personal Sin

A. Definition

You perhaps will be asked 'do I sin because I am a sinner, or am I a sinner because I sin?' what is the answer? The biblical answer is yes. We see both clearly taught in Scripture. When you consider the fact and put the words together, you come up with this definition: Sin is failure to conform to God's law, either negatively or positively by omission or commission. Let's first of all look at that first idea- sin is failure to conform to God's law.

Does that part of the definition fit into the example when we looked at all the texts? Is sinning against God himself failure to conform to His law?

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Yes. He is God, He is perfect. The law does not mean necessarily the written law, here it means the character of God and His principles. We can see the same sinning against Christ is the same as sinning against God.

Prof. Question: How is sinning against man a failure to conform to God's law?

Student Response: For me, because we are commanded to love God from all our hearts, and even our neighbours, to sin against man is breaking God's commands in His law.

God has given us in Scripture all the parameters, all the precepts, all the principles that determine our relationship with one another. And when we fail, we sin, we fail to keep these standards. 'thou shall not lie', 'thou shall not kill', these are relational in terms of between man and man. So in the same we see that sinning against the Jewish temple and the law and even Caesar as the leader of the government of this day. We are called upon to recognize that our political leaders are appointed by God. People are to obey them when it is not contrary to obeying God. Even the Scriptures give the responsibilities between a slave and a master. Does that mean that slavery is ordained of God? It makes us think. Is slavery an expression of human depravity that God sets parameters on in terms of reality. I'll let you work that out in your minds.

Therefore, in this definition, it's failure to conform to God's law. But we do this in two different ways, we do this by transgressing the law by acts of commission and we do this by omitting obedience to God. Under the sins of omission in your texts, we have several examples.

1. Sins of omission

1 Sam. 12:23: *Moreover, as for me, far be it from me that I should sin against the LORD in ceasing to pray for you; but I will teach you the good and the right way.* We see that the Bible tells us it is a sin to omit prayer.

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In the NT we are called to pray for our political leaders, for the sick. Prayer is an important part of our Christian life. To fail to prayer is not just forgetting one of the Christian disciplines, it is sin.

James 4:17: *Therefore, to him who knows to do good and does not do it, to him it is sin.* To know to do good and to refrain from doing it, that is sin. Do you think knowing to do good here is just knowing the Bible well enough to know the commandments and not do them?

Prof. Question: *What other ways do we know to do good?*

Student Response: *-To obey God's commands. -Abstain from evil..
-Helping your neighbour.*

Prof. Response: *How do you know it is good?*

Student Response: *From God's Word.*

Prof. Response: *Yes, and through God's Spirit.*

Paul was on a missionary journey; he determined to go to this particular place but he could not get there. He determined to go to another place to minister, but it was impossible to get there. So he went to Macedonia. How did know to go to Macedonia? He was led by the Holy Spirit. He knew how to do good because the spirit of God was leading him. If Paul said, no I'm not going to Macedonia, I'm going to go where I want to go, would he be doing what he should? No!

The bible would call that 'sin'. It is so important to understand this principle of 'walking in the Spirit', I believe there will be times as God's ministers, when you will be strongly urged to do something by the Spirit of God that is not the Word of God but that will come into your thinking. Sometimes it takes prayer to distinguish.

For example when I come to Africa, I see many people who have needs. If you are in the city, there are always people begging for money or for food.

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Prof. Question: *Is it my responsibility to give to every one because I have money in my pocket?*

Student Response: *Yes, laughter.*

Prof. Response: *Show me that in Scripture.*

Truly we are given responsibility to care for the poor, but at the same time the Bible says ‘if a man does not work, he does not eat’. We are called to carry the message to our neighbour and to the world, but at the same time Christ said, ‘Do not cast your pearls before the swine’. Our walk depends upon the discerning work of the Spirit in us. There are times when God prompts me within my heart to give because He has made me aware of a need.

There are times simply because of pity or mercy, without a strong urge of God, I will give. But if I refuse to give in those situations, there is only one situation in which I am sinning- that’s when I know the Spirit of God is prompting me and I don’t do it. That’s why it is important to walk in the Spirit so you will have the discernment of God. There is certainly nothing wrong with giving to the poor but we don’t know God’s intentions sometimes and make an error in doing what He wants us to do. That’s why to know to do good assumes we are sensitive to the leading of the Spirit of God and knowledgeable regarding the Word of God.

Student Question: *The omission of prayer. Is it proper to pray for someone that God has already rejected?*

Prof. Response: *You don’t pray against the will of God. But certainly it is appropriate to pray for repentance and for God to restore. That’s exactly what Moses did when God said, the people have sinned and I will reject them and make you a nation. Moses pleaded with God even though God said he rejected them.*

I am very careful. When I was a pastor, many people were sick with cancer and other diseases. I taught our people it is appropriate for us to ask God to heal, but because it is the character of God to be merciful and

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He has the power to do it. Because we do not know the perfect will of God, we ask your will be done. There are those believers today who focus on signs and wonders who would think that is a lack of faith, that your prayer must be 'God heal, I know you will. Because of my faith, God will heal'. That is not a Biblical understanding. It takes more faith to say 'your will be done', because I believe it is the perfect thing". We could get into the theology of prayer!

1 Thess. 5:16-18: *Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you.* In this text we are called to pray, rejoice, give thanks. This is in the context of 'to neglect to do these things' quenches the spirit of God.

1 John 3:17: *But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?*

Prof. Question: *Is John talking about every poor person in the world in this text? No. Who specifically?*

Student Response: *Our brothers, our fellow believers.*

This is the message I take to America. I say to the churches- we are the believers who have been blessed by God, we have and what we have is much. The believers in Africa are believers who have not. Yet, if they fail to give, they sin. Some people don't believe me. Many give generously because that is what God says. I say to them, we have brothers in Cameroon who desire to be in school and don't have the money to go. We have the money, give the money so they can go to school. God is moving in hearts and I praise God there is consistent support in Canada. Not as much as I want.

We were mentioning that the principle for caring for the poor was part of the law. In our church we practice this when we had communion by an offering which was our benevolent fund. This money was first to go to the

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people in our church and the Christian community, to help families who were in trouble. The second purpose in priority was to give to families in need just because of the love of Christ.

Student Question: In Eph. 4:28 it says “he that stole should steal no more. But work with their own hand.” Was it poor Christians that were stealing?

Prof. Response: My answer is I have to go back and give an exegesis to determine whether it is just any man. But the Scriptures teach us that we should consider the poor whether they are saved or not. We should be generous toward them, but we are commanded in this passage to look after our brothers in Christ. So that is an entire different level of responsibility.

1 Sam. 15 speaks of Saul who was not obedient. You read the story there. In these passages we see sins of omission. Things that God’s people should do, but they did not do. That is a sin of omission. We know we should do it, but we don’t do it. That’s one way we sin.

2. Sins of commission

There are also the sins of commission. These are violating the very things we should not do. We have for example the 10 commandments and all the OT commandments. I have repeated you cannot divide the law, God sees it as one unit. Clearly the sections of the law have different applications. For example, God gave to Israel certain commands they were to obey to protect the integrity of Israel until Christ was born. He gave specific direction in terms of forms of sacrifice. I find it interesting in Deuteronomy and God give s instruction regarding the sacrifice. He explains the sacrifices in Leviticus. But in Deuteronomy God says when you bring this sacrifice, you must eat this in a particular spot that god shows you. So there was part of the command to bring part of the sacrifice and eat it in a very special place.

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Some commands do not have application for us today. For example, in the OT law, a rebellious son who spoke against his parents, what was the punishment? It was death by stoning. Is this God's expectation in the church? No. God was keeping the necessity of children to respect parents because they were the generations that would bring forth the Christ. Moral purity was not only the call of God, but it was essential to have this line to bring forth the Messiah. Such commands are in Biblical record, and it is a matter for us to recognise what is binding in our lives and what are principles in our lives and what was only related to Israel.

The stoning of a rebellious child is an example of something that only applies to Israel. Can you give me a command that is binding to us morally, even today? You shall not kill. Do not take the Lord's name in vain.

Prof. Question: Can you think of a command that is a principle for us to follow today, from the 10 commandments? Look at the decalog and determine a principle there.

Student Response: No response

Prof. Response: How about: Ex. 20:8: Remember the Sabbath day, to keep it Holy

We worship on the first day of the week. Are we breaking the Law? Seventh day Adventists would say so. But no, in the NT the church was free to worship on the first day of the week. We talked about the idea of tithing, the first fruit giving. That's another principle. You see these referred to in the NT I believe Matt. 6:33 is a reference to the principle of first-fruit giving. And Heb. 10:25 says 'don't forsake the assembling of yourselves'. So again you see these principles of Scripture are patterns or practices believers should follow, to ignore is to not do what we should do – sins of commission.

Prof. Question: I asked you for homework to think of some sins of omission. What did you think about?

Student Response: Neh. 9:5

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Prof. Response: *Explain. What is the sin?*

Student Response: *God Asked them to serve in a certain way, they did not continue to do so.*

Prof. Response: *That was definitely a sin of omission for them. I didn't ask the question properly I was looking for sins of omission for us.*

Student Response: *-In James 4 we have the sin of not believing. -Matt. 28, We must go, and if we don't, it is a sin of omission. -I John, we need to love our brother, if we don't love our brother, we are a murderer. -The omission of the Pharisee in the Good Samaritan parable -you know the ways of God and you abstain to continue in God's way. That's a general way, not specific.*

In summary, I think we have come to understand, by commands and principles, the sins of omission are not doing what God desires us to do, and sins of commission are doing what God desires we should not do. The key when it comes to the Scriptures is to study to see the imperative forms of the verbs which are commands and to determine whether these commands are applicable to us today as God's people at church.

There are very many; the one I like to remind the people in America is Ephesians 5.-'parents, train up your children in the nurture and admonition of the Lord'. It's the responsibility of the parents to raise their children in the nurture and admonition of the Lord, not the responsibility of the church, not the responsibility of the Christian school, it's the parents' responsibility. It's a command and if they don't do it, it is a sin of omission. They read through very quickly and don't think about it. Of course we could do the same with the sins of commission, doing what we are told not to do. I think we have the idea, there are two kinds of sins, doing what we should not do, missing the mark and not doing what we should do, that is also missing the mark. So in considering this we have in our notes, the general classification of sin, this is from Schaefer's theology.

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B. General Classification of Personal Sins (from Chafer)

The classifications of personal sin according to Lewis Sperry Chafer are as follows:

1. As to divine requirement, or to God's demands, these are sins of commission or omission, we already talked about.

2. As related to the object, now we are talking about, not an object like a table, but the (grammatical) object of our action. Sins are classified as against God, against others and against self.

3. As related to compass, or direction, they are inward in the soul or outward in the body. So you see that even the framework in the essence of man has a standard established by God that can be violated. For example, if we are glutinous, we are sinning against our body. But if we dwell on pornography in our mind, we are sinning against our soul. OK?

4. As related to intention- they are voluntary (Jn. 3:19) which means we purposely sin. Men love darkness rather than light because their deeds are evil. Or, they are involuntary, which means we do not know that we have even sinned as 1 Jn. 1:9 suggests: "*cleanse us from all unrighteousness*".

5. As related to subject, they are committed by the saved and the unsaved. We know of course that the Bible says 'all men are born in sin and shaped in iniquity'. In terms of the saved, 1 Jn. says if we say we have not sin, we don't tell the truth.

C. Penalty

Those are the general classification that Chafer has put together as he studied sin. It is good to review these because it gives us a better perspective to how we can be involved in sin. Of course, for all men we know that the Bible says the wages of sin is death. So you can see that the world is born in that state as the consequence of sin. That's not in the notes. The world is born in the state of spiritual death as the consequence of sin. But from the perspective of the believer, the sin invokes broken fellowship, the penalty is loss of, or lack of fellowship with God when we talk about the believer.

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In terms of penalty, the believer does not lose salvation, so we are still the children of God even if we sin after salvation. But according to 1 John our fellowship is severely limited:

1 John 1:6-7: If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

D. Transmission

The idea of whether sin is hereditary or not is answered in John's gospel:

John 9:1-3: *Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him.*

We know from this passage that there is a general attitude that children have to pay the consequences of their parents' sins. Of course, we see in the OT that God says He passes the sins on to the third and fourth generation. So the question to be asked: Do personal sins pass through the process of procreation? Or, is it just the principle of spiritual death that passes through procreation?

Prof. Question: *What do you think?*

Student Response: *-The principle of spiritual death is passed on. -For me the sin of Adam and Eve was passed to us, but the consequences of our father are passed, not the sin, but the consequences. -The only sin passed to us was Adam's. -Everyone will suffer the consequences of his own sin, because the soul is the one who dies.*

Prof. Question: *Is it possible for us to suffer the consequences of the sins of our father?*

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Student Response: -Yes. -No. -God punishes generation. -For me we can suffer the consequences of our father's sins, but the sin is not passed to us, even here in John 9 it talks about the consequences.

Prof. Response: I believe that's what the Bible teaches. But it is a very challenging discussion. Human history can trace criminal activity from generation to generation. History can trace immoral behaviour from generation to generation. Someone took a study of President Abraham Lincoln and the generations before him and the generations after him. They did the same study for William Booth who assassinated the president Lincoln. President Lincoln had preachers and lawyers and successful godly people before and after him. William Booth had despicable criminals before and after him. So some people will argue that history proves the sins are passed on. I do not believe that is the teaching of Scripture.

What the Scriptures teach is that our values, our principles, our style of life will influence our children, even as we have been influenced by our parents. If I have been raised in a family who have been alcoholics, there is a strong possibility that I will become an alcoholic. In this situation, I'm talking about a substance abuse. There is the possibility of dependence on alcohol through procreation because of the chemicals I have received through birth.

But more importantly, if the home I grew up in was looking for alcohol for the answer, it is natural that I will go there as well. It's the same with parents who are so greedy for money that they do illegal things to get money. That will definitely affect the children's values and they will say it's ok to do this. I think the Scriptures clearly teach that the principle of sin, separation and death are passed on from Adam. But personal sins are not passed on, yet the values that are evident as the child grows are certainly influential.

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E. Remedy

Of course the remedy is 2-fold, forgiveness and justification.

1. Forgiveness

► Forgiveness is taking away the guilt.

Guilt is defined as the obligation to satisfy or make reparation to an offended God. Remember when we looked at the consequences of sin in Genesis with Adam and Eve, they had shame and of course that was as a result of guilt. They had fear, which was guilt. So God has given man a conscience that responds to the knowledge of sin. Guilt is an internal knowing that something has to be made right. There has to be restitution or reparation. That the something is missing now in my life weighs me down and must be corrected.

► Three wrong conclusions about forgiveness of personal sins:

#1 Some theologians think that personal sin is the only kind of sin.

#2 Some theologians believe that forgiveness of personal of sins is the totality of what salvation is.

#3 Some theologians fail to distinguish between forgiveness for the unsaved and forgiveness for the saved.

Prof. Question: Is everyone in the Bible who has been forgiven for a sin, saved? If you look at all the people in the Bible, would all that have been forgiven for a sin been saved, been born-again? Give me an example?

Student Response: -The woman taken in adultery in the gospels?

Prof. Response: It is interesting because I think she did come to salvation. It says that because she stayed and faced the judgment of Christ even though everyone else disappeared, in John 8, Jesus said: "Has no one condemned you?" She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go sin no more."

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► Comparison of human and divine forgiveness

When Israel turned while Moses was on the mountain and built a calf. God said he would judge them and make Moses the nation. Did God follow through with that judgment on that sin? Did God complete that judgment on their sin? No. Moses pleaded and if we understand a measure of what forgiveness is, to be removed from the judgment, the nation was forgiven. They were restored to the place of the promise, but were they all saved? Clearly they were not. Another example is Pharaoh in Egypt; God hardened his heart for His purposes with Israel yet delivered Pharaoh time and again. Then pharaoh hardened his own heart and was destroyed.

It seems as though we may be splitting hairs, but this is an important theological point. Human forgiveness is entirely different from the forgiveness of God. When I forgive my brother or sister, I basically act as though it never happened. But a holy God cannot really do that. A holy God cannot ignore sin and be just. So there has to be a distinction between God's call for us to forgive one another and what human forgiveness is. When God forgives as a holy and righteous and true and just God, justice is still required, penalty must be paid. God accomplished this in Jesus Christ.

Whereas, we defined here that human forgiveness, is simply a voluntary act in which the offended person surrenders all claims to compensation. So when I say 'you are forgiven', I'm saying 'I'm going to act as though it never happened. You have no obligation to me for reparation or restoration'.

► Three unique facts make forgiveness different with God:

#1 God is infinitely holy and cannot make light of sin. We are sinful people. We can understand and we can say 'that's ok, I understand, I forgive'. As much as that is generous, it also shows I am not a very holy person. If I were perfectly holy, I would be so offended that I could not do that. That's the way it is with God.

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#2 the penalty for the offense to God must be paid. The character of God's holiness demands satisfaction. The character of God's justice demands judgment. The character of God's perfection demands perfect relationship and therefore, perfect reconciliation. So in all these areas, in the very essence of God there must be complete satisfaction before forgiveness can be realized.

#3 God provided satisfaction at Calvary. Therefore, when we talk about forgiveness we see that the cross is the basis of forgiveness for the lost and for the saved. So those that are standing before God unsaved, for them forgiveness is achieved by faith. Faith is the means for the lost to be forgiven. I cannot make reparation in anything I can do. Therefore, I believe that Jesus on the cross paid for my whole penalty for my sin. With that faith, God is satisfied. He is satisfied because I have claimed Jesus to be the One who took my place and my punishment.

That's exactly what is says in Isaiah 53:10: *it pleased the Lord to bruise him*. For all of those who have accepted Christ by faith, our sins are forgiven. There still requires that continual daily cleansing of our daily sin. Therefore, for the saved, confession is the means for continued fellowship with God.

For the unbeliever there is a complete separation from God. So faith brings the forgiveness that allows God to be satisfied. For the believer who has already had the faith to have forgiveness, there is no separation. There is no condemnation. But there needs to be restored relationship as the father to the son. So the confession of the believer assures the forgiveness of God according to 1 John. But all through the process for the believer, you cannot understand forgiveness without understanding justification. Forgiveness is only a part of salvation. There must also be justification. For your homework, I want you to answer the question tomorrow: 'What is the difference between forgiveness and justification?'

Don't just repeat the notes. Do you understand the question? There are those who say forgiveness is the totality of salvation. But it is not and

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could not be. That's why justification is an essential aspect of salvation. So see if you can be able to define and state the difference, the significance.

LECTURE 8

ii) Justification

Yesterday we looked at the remedy for personal sin being forgiveness. Now we want to have a brief look at justification. We will cover this more thoroughly when we talk about the doctrine of salvation. The idea of justification is to 'declare righteousness.'

► Three facts about justification:

#1 Justification is the imputation of Christ's righteousness to us, and our sin to Him. We will explain this thoroughly when we go to the doctrine of salvation.

#2 The ground of justification is the death of Christ, which of course includes His blood sacrifice.

#3 The instrument, channel, or means is "through faith" (dia plus gen.), never "because of faith." Romans tells us we are justified by faith. So we have forgiveness and justification which is the remedy for personal sin. We will look more at justification later.

III. The Sin Nature

In the doctrine of sin we have to make distinction between personal sin and the sin nature. We already mentioned that the sin nature is passed hereditarily. Personal sins are not passed on. It is very important to understand this distinction. We see also in your notes a section dealing with the sin nature.

A. Definition

One definition for sin nature is that it is the inborn tendency or capacity to imitate Adam. We can look at this from the negative and the positive, from what we do not do and what we do. Because of the sin nature passed on to every human being, we cannot do good, we are incapable of doing good in regard to salvation. Hebrews tells us without faith it is impossible

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to please God. Romans tells us no man is capable of doing good in the eyes of God. From the positive aspect of what we do, it is the inclination of everyone to do evil.

If you are a father, you know, you have seen this in your own children. With our children, we must always teach them to do right. Do we have to teach them to do wrong? No, that comes naturally. This is the sin nature. In the NT we see this sin nature has two different names. It is most often called 'the old man'; we see that in much in Romans. Also it is referred to as Adam's nature. So we call this the natural condition of humanity today. We come into this world with a sin nature. The essence of that sin nature is that spirit part of man is dead to God.

B. Scripture Evidence

Eph. 2:3: *among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.* By nature we are the children of wrath, it is our natural condition. It wasn't by creation's design, it was because of Adam's fall.

Rom. 3:11: *There is none who understands; There is none who seeks after God., a quote from the OT, no one seeks after God.* The result of man's sin nature is humanity's inability to do good

So when we look at Scripture we see that the spirit of man now is dead to God. That is therefore the condition of our sin nature. This man is led by the soul and the flesh. What are the elements of the soul? The intellect, emotion, will. We have to understand that in the same way the unsaved are dead spiritually, our soul has no relationship with God and each element of the soul is dead. Scriptures support this:

Jer. 17:9: *The heart is deceitful above all things, And desperately wicked; Who can know it?* Here the Bible says the heart is desperately wicked. The Hebrew word here is לב (*leb*) referring here to inner man, mind, will, heart,

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understanding. God knows those innermost thoughts and motives that an individual might hide from all others.¹¹

2 Cor. 4:4: *whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.* Here, from the NT we are again told our minds are blinded. So the sin nature has affected man intellectually and comprehensively. The mind is dead to God.

Prof. Question: *Give me some Bible examples where people were led by corrupt emotion.*

Student Question: *-Peter struck the soldier and cut off his ear in the garden of Gesemene.*

Prof. Response: *Good example, was it fear, was it anger, it was emotion. We do not know, but it was definitely emotion.*

Think of any others? What caused Cain to kill Abel? Was it anger? Jealousy?

Student Response: *Emotion.*

Prof. Response: *Yes! What emotion?*

Student Response: *-Anger. -Jealousy.*

Prof. Question: *Why did Ahab take the vineyard and kill Naboth? Jealousy, right?*

Student Response: *Saul pursuing David.*

Prof. Response: *Yes, another good example.*

Ps 37:8: *Cease from anger, and forsake wrath; Do not fret — it only causes harm.*

Eph. 4:31: *Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.*

¹¹ Dyer, C. H. (1985). Jeremiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Je 17:9–13). Wheaton, IL: Victor Books.

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In these texts we see man's emotions affect people in ways God never intended. Scripture gives much evidence of emotions directing and even holding people in bondage as King Naboth's jealousy reduced him to bed-ridden sorrow (1 Ki. 21:4).

Ps 65:3: *Iniquities prevail against me...* David acknowledged his own iniquities, inward lusts, indwelling sins, as well as open transgressions, which he considers as his enemies, as numerous and powerful, too mighty for him, which warred against him, and sometimes got the better of him, and threatened him with utter ruin and destruction.

Rom. 7:15: *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.*

We see in Romans that Paul discovers a law in him where he cannot do what he wishes to do. The human will is affected by the sin nature.

The sin nature is passed on to us from Adam. It is that condition where we are separated from God and therefore led by everything except God. Everything else except God in our creation has the principle of death in it. So the sin nature is that principle that leaves us unable to please God. And leave us perpetually acting in sin.

Prof. Question: *Let me ask you a question—a child who has a sin nature, but is only 10 years old, compared to a wicked man who is a mass murderer; Is there a difference in their sin nature?*

Student Response: *There is no difference.*

Prof. Response: *Do not try to say that the sin nature has degrees. There will be different manifestations of the sin nature, but it is all the sin nature.*

Every human being is capable of being the worse of sinners. Even Paul said he was the worst of sinners. So when we talk about the sin nature we see there are no degrees, it is the incapability to do good and the persistence to do sin. A man's record does not change his nature. He may never have

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blasphemed, but his nature is the same. He has simply not expressed it as others have. Equally depraved does not demand sin to be equally manifested or displayed. The Scriptures make it clear, the results of the sin nature is two—totally depravity and spiritual death. In essence the sin nature is the condition of spiritual death. It is the fact that the spirit of man can no longer be guided by God and has no communion with God that leaves us in this ‘death’ condition.

C. Results of Sin-Nature

The result of man’s sin nature is 2-fold; total depravity and spiritual death. We don’t talk about which came first, the spiritual death or the sin nature, they are equally the same. It is important to understand this concept of total depravity. The Bible teaches that man born with the sin nature is totally depraved.

1. Total Depravity involves 3 facts:

- i) Every part of man is affected.

We have verses in Scripture that make this very clear:

Isa 64:6: *But we are all like an unclean thing, And all our righteousnesses are like filthy rags.* Here the idea of an unclean vessel is presented. If our *righteousness* is filthy, what must our *sins* look like in His sight!¹²

We are told man’s best, his righteousness are filthy rags before God. So every part of man, soul, body, mind, emotions, every part of man is incapable of doing right and is seen by God as being evil and corrupt.

This does not mean that between men, people can do good. If I help my neighbour, is it a thing that is good? Yes! Do I have to be born again before I can help my neighbour? No! Among humanity there are those who appear to be good people, but from the perspective of a perfect and righteous God, even those works are nothing. In reality we cannot please God unless we have faith in God. In truth, only God is the motive for do-

¹² Wiersbe, W. W. (1996). *Be Comforted*. “Be” Commentary Series (160). Wheaton, IL: Victor Books.

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ing real good. If man helps his neighbour it is a good thing, but if he does this without faith in God to please God, it is meaningless.

ii) Every person is affected.

Rom. 3:9: *What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.*

Rom. 3:23: *For all have sinned, and come short of the glory of God;*

Gal. 3:22: *But the Scripture has confined all under sin,*

Every aspect of man before God is wicked and depraved. Before God man cannot do right. We need to help our people understand this idea of what true righteousness is. So often in churches we try to legalize righteousness. If you do this, and do this, and do this, you are pleasing God. If in reality your people were doing this but are not doing this because they love God, have faith in God, want to please God, if they do it to be accepted in the church, if they do it for the motive of only pleasing the pastor, for the motive of only having a good reputation as a Christian, it is all meaningless.

The key to personal righteousness after salvation continues to be our relationship with God, our walk of faith, our desire to please Him. So in reality, legalism in the church only undermines the true righteousness that is called upon by a believer. Many times, the legalism of a church only results in works of the flesh. So we see that every part of man is affected. But total depravity also means that every person is affected. Every person is under sin, the Bible says '*all have sinned and come short of the glory of God*'. So the child that is born one month ago has a sin nature even as the individual who is 50 years old and is the worst criminal in all of Cameroon. There is no exception. The people that are considered to be the nicest and the best have a sin nature just like the people who are hated and despised because of their wickedness. Total depravity says every part of man is sinful, and total depravity leaves every person with this condition.

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iii) Total Depravity renders every person incapable of being acceptable to God in himself.

Rom. 2:11: *For there is no partiality with God.*

Rom. 3:10: *As it is written: "There is none righteous, no, not one;*

Total depravity means that all men are so affected by sin that they cannot, of themselves, become acceptable to God.

Student Question: *What about the case of the 3 months old child who does not have the ability to accept?*

Prof. Question: *I was expecting this question. What about the child who is innocent, in the sense of understanding sin? Do you have answers? If that child dies, would that child be in hell, or in heaven? The child has a sin nature just like the worst criminal So is the child who dies in heaven or hell?*

Student Response: *Franklin says heaven.*

Prof. Response: *How do you understand the statement of Christ: "Suffer the little children to come to me?" How does that excuse them? He said 'bring the children to me'. I'm challenging using that text for proof. I think what that text is saying is that children have a capacity for faith that adults do not have. I have discovered this is true. When my children were small I could put them up high and say 'jump' and they would jump. There was no doubt in their mind, they had absolute faith, if my father wants me to jump, I will jump. When they are 8 or 9, they would say 'no'. I suggest, go back and look at that text again, the context is faith, Jesus is saying bring the children while they are young, they can easily have the faith. When they are older it will be harder for them.*

Student Response: *They are innocent, they haven't had personal sin.* *Prof.*

Response: *How do you know that?*

Student Response: *(Another student) If even in conception there is sin nature, how can children be innocent?*

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Prof. Response: I do not think the Scriptures are silent in this. There are different opinions. Those who say because everyone is saved by election, God even elects the child before they are born to salvation. That could mean some are elect and some are not elect. That's one opinion. That's not my opinion. Another opinion refers to the woman who is godly will sanctify her husband, and they take the idea of the husband as being sanctified as coming to salvation and therefore the principle would apply that if a child has godly parents, the child will be saved because the parents are godly. There are also those who say that unless an individual grows up and comes to faith in Christ, they are not saved, every child will be condemned to hell.

These are different opinions. None of them are mine. When I share what I believe, you still need to search the Scriptures yourself and come to your own conclusions. I can tell you that when I became a pastor, one of the first funerals I had was for a child three years old. The parents of this family asked me this question. I searched the Scriptures and asked God to give me an answer.

What I personally found was this; Paul's discussion in Romans where the conscience bears responsibility when there is no law. So, from that idea, I realized that individuals that do not have the Word of God are condemned because of their conscience that teaches them there is a God and they should be seeking God. That tells me that if people do not have the law and do not have a developed conscience they are not held responsible for sin. They have a sin nature, and they have sin, but they may not be conscious of the sin. We call this the state of innocence of a child.

Do they have a sin nature? Yes. Is it possible for them to have committed sin? Yes. Would they be aware of it? No. So I looked at that situation and see that God says 'no condemnation,' But when we talk about the sin nature, the sin nature already condemns. Then I am reminded of what we are told in John, that Jesus died for a propitiation of our sins and for the sins of the whole world. So my personal belief is that because Jesus died

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for the sins of the whole world, at the moment a child who is innocent dies, I believe their spirit is regenerated and brought into fellowship with God because of the work of Jesus Christ.

So for them, they are regenerated on the basis of Christ's work and Christ's faith. The support I have for this is the story of David when he had sinned with Bathsheba. While his baby was alive but sick he was pleading with God to save the child. But when the child died, he had peace with God. His countenance completely changed. His confidence was that if the child cannot be with me, but I will be with the child.

I believe David was talking about more than dying with his child. His speech changed, so I am confident he believed he would see the child again. That's the answer I gave to this couple. When someone says to me, what about election? I say, "every innocent child that dies, dies in the foreknowledge of God, the child is part of the elect."

There is one other thing that helped me understand this; when God called Israel to go into the Promised Land, He told them to defeat the nations. Part of their responsibility was to take the infants and kill them. That sounds like a terrible thing for God to do. There are people today who ask: "How can we say God is loving and yet serve a God that commanded the Israelites to dash the babies against the stones?" I see this as a work of grace; every child that was killed in innocence was regenerated immediately into the presence of God. They were spared growing up in a nation that was an unbelieving nation, God shook his finger at Satan and said you've had this nation, but I get the last generation. So that's how I see this harmonizing with Scripture.

2. Spiritual death (How dead is dead?)

Eph. 2:1-3: *And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted our-*

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selves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

We talked about sin nature which causes total depravity, but also it is a state of spiritual death. The question is 'How dead is dead? How spiritually dead are we? Some churches teach there is a little flame in every man that can be stirred to faith. It is this flame when stirred by God's truth that will allow man to choose God.

That is not what the Bible teaches. In Romans 2 it says we are *dead in trespasses and sin*. When we consider what spiritual death is, we understand the following:

i) Spiritual Death is the transmission of sin nature passed through the parents.

Spiritual death means just what it says, inability to commune with God. Therefore, all men are born in sin and are spiritually dead. The only answer, according to Scripture is to come to faith to Jesus Christ as Saviour. Spiritual Death is temporary for those who accept life in Christ, but for the rest it becomes separation eternally, called the "second death." (Rev. 20).

ii) Remedy for sin nature is two-fold:

► We see the judgment of the sin nature in Romans:

Rom. 6:6-7: *knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin.*

When Christ died on the cross He died for personal sin and for sin nature. Romans teaches us that the old man was crucified with Christ, the sin nature was crucified. To know Christ as Saviour is to have the power of the sin nature overcome (although still present), and have the forgiveness of our own personal sins. Romans teaches us this is the process of salvation: acknowledging the fact of our sin, (repentance, -being a change of mind about our sin), and crying out for forgiveness by faith in Christ's death, burial and resurrection (faith, -being confidence that Jesus paid it

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all). We do have in the Scriptures the call for all men to know and to reckon and to yield to God.

► We see the Gift of the Holy Spirit to actualize the victory over the sin nature in Romans 6:

KNOW:

Rom. 6:6: *knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.*

Rom. 6:9: *knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.*

RECKON:

Rom. 6:11: *Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.*

YIELD:

Rom. 6:13: *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

Rom. 6:16: *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

Rom. 6:19: *I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.*

CONCLUSION

Rom. 8:1-2: *There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.*

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IV. IMPUTED SIN

A. Meaning of imputation

We talked about personal sin. We talked about sin nature. Now there is also in our doctrine of sin the necessity to distinguish these from what we call ‘imputed sin’. The word ‘imputation’ means to give to someone else. If Pastor Bruno looks at my poor estate and says I’m going to take my money and put it into Dr. Cooper’s bank account. When he transfers his money into my account that is imputation. The Greek word is ἐλλογέω (el-logeo).

Rom. 5:12-13: *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law.*

Phm. 18: *But if he has wronged you or owes anything, put that on my account.*

You know the story of Philemon. He came to know Christ as his saviour after he ran away from his master. Actually Philemon was the master and his wife was Athea. He writes this man, Philemon, because of the slave that had run away. So he leads Onesimus to the Lord, probably when they are in prison together. He sends Onesimus back to his master Philemon; with the letter he has written to Philemon, this is the letter. Of course, he appeals to Philemon to accept Onesimus back because he has become a brother. As a brother, he has been forgiven by Christ even as Philemon is forgiven as a Christian. He says welcome him back as a brother, do not judge him even though he left you as a slave. In verse 18 he says something in addition—Paul is saying, if Onesimus has wronged you, put it on my account. That is the same word we translate as imputation.

B. The three major imputations of Scripture

When we look at imputed sin, there are 3 aspects:

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1. Adam's sin is imputed to the human race.

That's the first blank. This means that when Adam first sinned, he became guilty. He sinned so he's guilty. Because he is our father in sin, we also are guilty, his sin is imputed to us, we are guilty just as Adam. OK. So we in this state are separated from God and are as guilty and deserving of punishment as Adam.

2 Cor. 5:21: *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

1 Jn. 2:1-2: *And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.*

2. All of human guilt, all human sin imputed to us, now is imputed to Christ on the cross.

Did Jesus ever commit a sin? No. did he have a sin nature? No. so there is no imputation of Adam's sin to Jesus Christ, but he himself became sin for us, as our substitute. This allows men, because of all Adam's imputed sin came to humanity, is now imputed on Christ. This is an exchange, Christ taking our sin by imputation. It is exchanged by righteousness being imputed to us. In all of this imputation has to do with what I was talking about the legal relationship. We are not talking about the personal or paternal relationship, we are talking about the legal relationship in which justice must be completed.

Adam's sin left him in this state. He made the choice. So he is sin and he is guilty. That's Adam. Because he is father of the human race, all humanity are charged with that same sin and guilt. So now all humanity are guilty and charged with Adam's sin, his sin imputed to us. Jesus Christ was perfect. He is perfectly righteous. When God looks at Adam and at humanity he sees nothing but sin and guilt, imputed sin. When God looks at Jesus Christ he sees nothing but pure and perfect righteousness. There is no punishment here, no guilt here, no death here. But there has to be death

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here because that is the punishment for sin. Justice cannot be done unless every sin is paid for. The penalty is death, blood-sacrifice.

3. The righteousness of Christ imputed to the believer.

What we have now at salvation is a legal transaction. God has to do right because He is righteous, He is just. So the law calls for death, for payment. Christ on the cross paid the penalty. When he paid the penalty, He paid the full cost of all of man's sin. That's what it says in John; He is the propitiation for all the sins of the world. On the cross he said 'it is paid in full'. So here's what happens when we now put our faith in Jesus Christ; His righteousness is given to us, that's imputation.

Our payment is given is to Him, His righteousness is given to us. Is justice done? Yes. Has God overlooked sin? No. Every sin was paid for right here. So God is not like man who can overlook sin. When God saw Jesus die, He was satisfied the penalty for all sin was paid for the whole world. But even with the penalty is already paid, there still is a problem with man, he has no righteousness. God demands righteousness, not just payment for sin. That's why there is the necessity for imputation. Jesus took our sin, it was imputed to Him and every believer receives, by imputation, His righteousness.

Every aspect of the law is fulfilled. The law demands punishment, payment for sin, Jesus did it. The law also demands perfection or righteousness, and we got it because we are now clothed with Christ. Does that help explain?

In review, there are 3 major imputations in the Scriptures: #1-Adam's sin imputed to the human race, #2 Human sin imputed to Christ, #3 The righteousness of Christ imputed to the believer. Romans adds significantly to the understanding of imputation.

Here is an outline of Paul's teaching regarding imputation in **Romans 5:12-21**:

5:12 - declaration of our participation in Adam

5:13-21 - explanation of our participation in Adam

The setting of 5:12-21 in the book of Romans

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1:1-5:11 - Justification of the sinner

5:12-21 - The sinner's connection with Adam

6:1-8:39 - Sanctification of the saint

Note these important points:

C. The penalty for imputed sin is physical death.

Rom. 5:12: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: In this passage, the idea of sin is the aorist tense, the last English words 'because all sinned' is in the aorist tense. To understand the text you have to understand the significance of that phrase 'all have sinned'. It doesn't say all men are sinners, because in the aorist tense it speaks of a single historical fact. All humanity sinned in Adam, therefore all humanity is condemned to the penalty of death. That's the idea of the text.

D. The transmission of imputed sin is directly from Adam.

It's speaking of imputed sin. We can say this is teaching us that we all sinned in Adam. The aorist tense means that the death we all experience is because of our participation in the one historical act, Adam's sin. The point that Paul is making here is that the idea of being condemned by one man by imputation, enables being redeemed or saved by one man, by imputation. If we deny that, we misunderstand what Paul is trying to say here. (Much more explanation is provided in your student manual).

The imputation of Adam's sin to the human race provides for the opportunity of the imputation of Christ's righteousness provided by His death. In essence, we are not like the angels who in their individual sin were each condemned forever with no provision of salvation. It may be a small point, but Paul was trying to show what justice truly is. We are guilty and deserving death in Adam's sin.

Rom. 5:14: *Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.*

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The proof of this given in verse 14; between Adam and Moses men died physical death even though the law (which condemned) was not written. In other words, if the law teaches us what our individual sin is (Rom. 3:20), so that when we look at the law and we know we have individually sinned, it could be argued that without the law there is no individual sin. How do we know what sin is if we don't have the law? Paul says the proof that we are dead because of Adam's sin imputed to us, is the evidence that there was physical death before Moses gave the law. In Roman's doctrine of salvation, Paul helps us understand the truth that we are dead because of Adam's sin.

"Wherefore" in 5:12 looks back to the preceding passage on absolute security in Christ. As surely as our connection with Adam involves certain death, so our union with Christ guarantees life eternal.

In the context where Paul talks about the people who died between Adam and Moses, they were already spiritually dead they were separated from God, their spirit was not united with God. They didn't have the law, so could they be accused of personal sin without knowledge of the law? Paul's argument is; they were dead spiritually, and they died physically because Adam's sin was imputed to all man. Remember we are not talking about personal sins here, nor about the sin nature, we are talking about imputed sin. The penalty of imputed sin is death.

E. The remedy for imputed sin is righteousness in Christ.

Imputed sin is being guilty of Adam's sin. What Paul is showing is the reason for death. When Israel did not have the law, they did not have the understanding of personal sin. The difficulty we have is that we are looking at a section of Romans and not the whole book of Romans. It does make it difficult to understand what Paul is saying.

Earlier in the book, Paul has said 'through the law is the knowledge of sin'. He reflected on the purpose of the law. The purpose of the law was never to bring salvation to people, the law cannot save anyone. The law helps us understand what sin is. He talks about the fact that even Abraham

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was justified by faith. Faith has always been the means of salvation. To help us understand what faith achieved, he has to talk about Christ's righteousness being given to us and our sin being given to Christ. To justify the fact that sin was the penalty for death.

So it's not good enough for just the righteousness of Christ to be given to us by faith, that doesn't answer the issue: What about death? Death had to be paid, for sins to be paid. Thus we have the necessity for imputation. What Paul tries to explain is that imputed sin is not the same as personal sin.

Christ died for the sins of the entire world. Does the entire world get saved? No. Is the entire world guilty? Yes. Why? Because of imputed sin. Remember we have to look at this from the point of God. If it were personal sin that brought the judgment of death, then justice would demand degrees of death. There are degrees of sin. Is telling a lie for good benefit the same thing as killing someone? No. Does telling a lie to benefit someone deserve the same punishment as killing someone? No.

In this personal sin where some have more manifestation of wickedness than others, there was always death, death came to everybody. It came not because of personal sin but because of imputed sin. Therefore, because it is just for us all to be guilty in Adam's sin, it is also just for one man to bear that sin. That's the argument which Paul is making in this whole discourse on salvation in the book of Romans.

Student Question: Personal sin, is this comparable to the kind of life where we always have the sin with us, or is it different? If the imputation of sin is being guilty because of Adam, is it the same thing as parents give birth to the baby and transferring sin.

Prof. Response: No, that is sin nature.

In summary, we are talking about the doctrine of sin. The Bible teaches 3 aspects of sin. There is personal sin. It is not transmitted (or inherited). It

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is me committing sin before God. I am accountable for that before God. After salvation, when I have life in Christ what do I do with my personal sin? Do I forget about it? What is my responsibility? It is to confess it.

In confession, is my relationship to God restored? Yes, my fellowship is restored, but my sonship was never lost. Personal sin is different from sin nature. Sin nature is the law that works in all of humanity that makes us sin. This is the inability to please God as an unsaved man, and the ability to deny by the Spirit of God's indwelling as a saved person. Imputed sin is the guilt that I have in Adam that condemns me to death. Christ is the answer for all of this.

Student Question: Talking about physical death, what will it be for those who are still alive when Christ comes back? What about them, they will be still alive when Christ returns?

Prof. Response: Who is he talking about? You are saying, is it necessary for all Christians to die, or are you referring to the unsaved?

Student Response: Adam's sin was imputed to us and the consequence is death. Do all go through death?

Prof. Question: You have heard of the rapture? Examples in the OT— Enoch walked with God and was no more. Enoch escaped death. Yet, did he escape death? No! Who died for him?

Student Response: Christ died for Him.

Prof. Response: Yes! As believers we all died in Christ. We are crucified with Christ. The provision of God was Christ completing our salvation by fulfilling the whole law; the punishment of sin, the judgement of death, the righteousness of the law. The rapture does not excuse the necessity for any of these. The rapture shows the completion of Christ's work.

LECTURE 9

IV. Relation of the Unsaved Man to Satan

It is important to understand the aspects of the power of sin under the cosmos of Satan:

A. Under Satan's dominion and authority.

Col 1:12-13: *giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love.* All humanity is prisoners under the dominion and authority of Satan. That's why, when the Scriptures is talking about the believer coming from the power of darkness, it's talking about the power of Satan.

B. Energized by Satan.

Eph. 2:2: *once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience.* Here we see that Satan described as the prince of the power of the air who guides the world. We walk, according to the course or the power of this world, energized by Satan who works in the children of disobedience. Remember when we talked about man needing to be led, being in that state where man at birth is dead to God. He has to find a means to be led. When man is not led by God, he is led by the soul-intellect, will. He can be led by the flesh, the passions of the body. Of course there is another influence in the world, the serpent.

The soul and even the body can be led by the serpent Satan. This is the case of the unsaved man according to Scriptures; he walks according to the path and the power and the authority of Satan. We have the body and the soul of man leading him/ we have the serpent leading him; then we have the world pattern leading him. The way the world has grown accustomed to doing its work and relating to one another, that's the world sway. So these are the enemies of man.

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C. Satan blinds him in relation to the Gospel

2 Cor. 4:3-4: *But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.* Here we see that Satan binds people's in relationship to the gospel so they cannot understand it.

D. Satan deceives

Rev. 12:9: *So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.*

Rev. 20:8 *And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.* In these texts we see that Satan uses deception to deceive man. When we look at the relation the unsaved to Satan, we see people under his evil control by authority, by energy, by blindness, by deception.

To summarize, we have in our study of the doctrine of sin, 5 concepts to understand: All these 5 concepts: imputed sin, sin nature, personal sin, being under sin, being in satanic control; when viewed together, make man's condition immeasurable and inconceivably tragic. But the sinner's unsurmountable sin problem is not solved by minimizing any one aspect of his sin, but by the revelation of an infinite, all sufficient Saviour, who is equal to every need for time and eternity

The important thing to understand is that the Bible clearly teaches that man cannot choose God. There are 2 theologies that are accepted among the church, God's true people. They fall into the camp of Calvinism and Arminianism.

Arminianism teaches that man chooses God to salvation by faith. It is the choice of man to come to God and find salvation. The danger of this teaching is that they say if man can choose God, they can also un-choose God. In other words, he can lose his salvation by choice.

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Calvinism teaches that God chooses man. That unless God reveals Himself to man, as Jesus said to Peter, “*for flesh and blood has not revealed this to you, but My Father who is in heaven*”, man has no hope of salvation. The danger of this position is that some Christians, being chosen by God, see no value of evangelism. If God chose me, I can live the way I want because I cannot lose my salvation’.

The schools’ position here is, we believe God chose man. Man is completely incapable, because he is in sin and completely depraved, that he cannot choose God. We also believe it is the responsibility of the believer to preach the gospel to others. And of course because God chooses us, we cannot lose our salvation, we cannot become unborn. Extremes of thinking in both areas will create problems in our ministry.

Student Question: What is the difference between Israel’s being the chosen nation for salvation with the law, and Christians being the chosen people today?

Prof. Question: First of all, we are talking about the law given to Israel. God had already chosen the nation Israel before the law was given, in order to bring forth the Christ. The choice was made. It is true that in the nation not all the people were born again, not all were believers. In the context of Moses giving the law to the people, he was aware they were called by God, to be a believing nation, but salvation was still a matter of individual faith . Only a remnant made that choice.

The way the law was addressed to the nation Israel is not the same as the way the Word of God addresses believers today. We in Christ are not under the law. We are saved by grace (as all people of all time are saved). But the law was definitely given to Israel for following and obeying God. He treated them as a nation; as a nation if they followed the law, He would bless them. If they rejected the Law, He would curse them, even though within that nation there would be a remnant of true believers and those who do not believe.

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Israel and the church are two different people groups. The church does not replace Israel. All that I'm saying is that without God working in a person's life 'giving them the faith', he cannot work in a person's life 'to guide and direct them personally.' The OT is quoted in the NT in Romans 3 where it says 'no man can seek after God'. I think I used this explanation before but I will do it again:

The Bible says all mankind is on the broad way that leads to destruction. Salvation is called the narrow way. When the world is travelling along this, there is a sign that says 'whosoever will may come'. The mass of the world is going away, going to destruction. But this man sees the sign, 'whosoever will may come'. He accepts Christ, now he's on the narrow way, now he has salvation. But when he looks back, he sees the other side of this sign—this says 'elect before the foundation of the world'. At that point this man realizes the faith I had was a gift of God, he did all this in my life, I did nothing. All I did is use his gift of faith. Now I don't know else to really describe this. The call of God in terms of election of His people is a truth for God's people. The reason I believe God gives us this truth of election, is that is our security. We cannot lose our salvation because we are chosen by God. When we preach the gospel to the world we should always be preaching, whoseever will may come. What did God say? Some sow, some water, but who gives the increase?

Student Question: If God's choice of truly saved people is the same for all time, then it seems that God chose some to salvation and some to damnation.

Prof. Response: What you are talking about is called superlapsarianism. You're saying 'if God elected for salvation, God also elected for damnation'. That is just not Bible truth. Who made the choice for all humanity to be dead to God? Adam. It was his sin that we took part in and are guilty of, that's imputation. God did not have to elect the damned to damnation, they did it themselves in Adam. God would have been completely justified when Adam sinned to say, 'that's the whole world, I'm not going to have

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salvation for anybody.’ Man made the choice. Adam for us, but we are imputed with his sin. In reality, if Adam was Earl, or Joseph, or Dr. Simon, the same choice would have been made. The same consequence would have been imputed. That’s not unjust. God knows if it wasn’t Adam, but it was Bruno; the same decision would have been made. If it was Franklin instead of Adam, the same decision would have been made. If it were Earl instead of Adam, the same decision would have been made

There is no choice of God to damn people; we made that choice. We are dead in sin. The door can be there, but we would be blind to it; we would walk right by it. We are dead. We can’t even hear the voice of God say ‘whosoever will may come’. Yet, by the grace of God, instead of allowing the whole world to go to hell, He said I will bring some to myself. Before He even created man, he predetermined and elected every soul who would be spared. That is absolute grace. He would have been justified to say everybody goes. We are the clay, He is the master, we don’t question Him. If you have a problem with this and think it is not just, your problem is with God, not with me.

Student Response: According to what you have said, it is the believer’s responsibility to respond to the gospel, even though God reveals according to His choice.

Prof. Response: Yes, because that is the way God works in our lives. It is always a divine cooperative. He opens our eyes to the truth so we understand it and give us that faith to be able to accept it. We still have to apply it. We have to exercise the faith. Someone has said, it is possible to miss heaven by 12 inches, the distance between our mind and our heart. The Bible teaches there are different degrees of understanding. In the NT it says there are those who have tasted the goodness of God and have denied. God opened their understanding. They have more light than someone who has never heard of Jesus Christ. But they still turn away.

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VI. The Sins of a Christian

A. Enemies That Cause Christians to Sin.

Now we are talking about a person who has accepted Christ as Saviour, the person who, saved by grace, has his/her spirit brought into fellowship with God. We are back to the potential and privilege of the Spirit of God leading this person. As a believer now, he/she is the born again person. The period of life in which the soul, flesh and Satan led has been broken. Nevertheless, the past life and the habits and the teaching and the leading of the soul, the serpent and the world are all a part of his memory. But now this individual is quickened, made alive to God and can be led by the Spirit of God. He/she now has a free will, to choose who to follow.

When God made Adam He didn't make him a robot unable to think for himself. When a person accepts Christ as Saviour God doesn't make the believer a robot either. He wants the saved to choose Him and follow Him for who He is. He has given believers all the power needed to always choose right. But because the sin nature is still present and the old ways are still in memory the choice to follow and obey God remains. Although Romans says the old man is crucified with Christ, the 'old man' still speaks. Lets' say it this way, like a computer preprogrammed by the flesh, the world, and Satan, even though the power is unplugged, the programming remains until reprogrammed.

At this un-reprogrammed stage when temptation comes, a choice is called for. The Spirit of God is directing me, but the old man and the memory are still there to influence. Even though the old nature has been crucified, the programmed enemies still influence:

The world - 1 John 2:15

The devil - His main object is counterfeiting the work of God and His purpose and plan. (The thing may not necessarily corrupt in and of itself.) 1 Peter 5:8-9

The flesh - immaterial part influenced by sin nature: "the old man." That which is made old by the presence of the new nature (Romans 7).

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You understand about Christians having a choice. The unsaved man has no choice, he will always choose with no spirit to guide him, but we can make a choice and please God. I will ask you to think Biblically when I ask you the following questions.

Prof. Question: Question #1 At any temptation do I, as a believer, have the power to make the right choice?

Student Response: Yes.

Prof. Response: You agree. God has given me the power to make the right choice. We all agree!

Prof. Question: Question #2 Will I always make the right choice?

Student Response: No.

Prof. Response: You understand. It is not God failing me, it's not His power becoming weak in me. It is the influence of my past life under the power of Satan, the flesh, the world that makes me choose the wrong way.

How many have experienced this? Try to remember a time before you were saved—you were working with a tool and hit your finger. OW! Then you curse and say things you should not say.

Now you have Christ as your Saviour, you have the power of God in your life, you are working away and you hit your finger again. OW! Your brain will react quickly the way it used to respond. You might not even have time to think; 'Oh, will I swear? I am a believer now and should not.' We have all experienced this dilemma. That is the enemy of our body, our soul, the patterns that still influence us. So what is the answer?

B. Remedy for Sin In The Christian's Life

1 John 1:9: *If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.* Sin in a believer's life breaks fellowship with God. As soon as believers are aware that they have sinned, they must confess it. In so doing, they are privileged to be forgiven, even for unknown sin, and are restored to fellowship.

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1 John 2:1: *My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.*

Christians are also privileged to have the advocacy with God the Father of Jesus Christ.

There is no reason to suppose that Christ must ask God to keep a Christian from going to hell as a result of his sin. Eternal life is fully guaranteed to those who have trusted Jesus for it (John 3:16; 5:24; etc.). But the consequences of a believer's failure, his restoration, and future usefulness are all urgent matters which Jesus takes up with God when sin occurs.¹³

Rom. 12:2: *And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.* Believers are told, not to continue to be conformed to the world the way you used to be, but to “be transformed by the renewing of your mind.” We need to re-programme the brain.

How does the Christian have his mind transformed? It is by the Word of God. We need to get the word of God continuing in our mind to re-programme. We will discover in our next theology, soteriology, that the re-programming of the mind is the process of sanctification. As the spirit of God takes control of our lives, through re-programming our lives, we become newer every day.

Eventually because the Spirit of God is transforming us from inside, it is not reformation, it is not re-forming, it is not giving us a set of rules and says from now on you use this. That becomes my will trying to do this, it doesn't work. It is transformation, God changing us. It is necessary for us to be in the Word of God, and other disciplines like prayer and memory

¹³ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1985). *The Bible Knowledge Commentary: An Exposition of the Scriptures* (1 Jn 2:1). Wheaton, IL: Victor Books.

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work so our minds are re-trained by the Spirit of God. Eventually when accidents or frustrations arise in our lives Christians will be Christlike.

There are times when I look back at how I used to react to things and now I don't, I say 'praise God'. If you were to talk to my wife, she understands I am a very impatient person. She knows how, when we were first married, I was very impatient. My wife and I have been married for since 1972. She saw me when I was only 12 years old in the faith. Thank God I am not the same person today. Am I perfect? No! Sometimes I still get impatient and I have to confess my sin. But I explain to you how a Christian operates in the context of the sin nature in us. We always have the power to make the right choices even from the beginning of salvation. Our enemies, the world, Satan and our soul/body are still influencing us in our minds. The power is there, but the memory is still there.

So every believer has to wait on God, as they discipline themselves to be in the Word of God every day, for God to change them. If I refuse to be in the Word of God, the change will be very small in my life. You will have people in our church who accepted Christ many years ago and they are still babies in Christ. They are still acting the way the world acts. You may question whether they are saved or not. If they are living in sin, we treat them as if they were lost. But only God really knows.

Most Christians fail today in growing in the Word of God. In America there are too many distractions. We have all our pleasurable things to do. We can watch TV, go to the theatre, get wrapped up in sports, or travel, or a thousand other things that take us away from the Word of God. If you get one practical thing from this course let it be the daily habit of morning and evening Bible devotions.

In section 6 we have seen the sins of a Christian. We have identified the enemies; the world, the devil and the flesh. The flesh is the soul/body of the old man influenced by the sin nature. As Christians, the sin nature power is not there but the memory, the habits are still there. Christ gained

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the victory on the cross and therefore our old man is crucified with Christ. However, the residual impact is still in the mind.

What is the remedy when a Christian sins according to 1 John 1:9? What do we do when we sin? We confess. We also identified the remedy of Christ's present ministry for us; His advocacy of Christ before the Father. He is our defender in heaven. When a Christian sins, Jesus presents Himself as our sin bearer. Even when Satan is saying to God: "Aha, Earl Cooper is now impatient, see the way he is acting? He is not a believer". Christ can say, 'you cannot accuse him, see these marks? I have paid the penalty'. Now I am using that as an illustration, I don't know what really happens. Definitely the advocacy ministry of Christ not only operates in heaven in some way, but also in our own hearts, to promote confession, restore fellowship, and bring the peace of forgiveness.

C. The Prevention of sin in a Christian's life

As stated earlier, God transforms the believer's mind by the Word of God. That is God's sure preventive. The Psalms are filled with the evidence of the power of God's Word to transform behavior, enable obedience, produce faith and guide the believer's life.

Psm. 37:31: *The law of his God is in his heart; None of his steps shall slide.*

Psm. 56:4: *In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.*

Psm. 119:9: *How can a young man cleanse his way? By taking heed according to Your word.*

Psm. 119:11: *Thy word have I hid in mine heart that I might not sin against thee.*

Psm. 119:50: *This is my comfort in my affliction, For Your word has given me life.*

Psm. 119:105: *Your word is a lamp to my feet And a light to my path.*

The believer also has the Spirit of God working in their lives:
Applying God's Word:

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Jn. 16:13: *However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.*

Overcoming the flesh:

Gal. 5:16: *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.* Paul clearly stated that victory over sin is by the Spirit.

Guiding and interceding in prayer:

Rom. 8:26-27: *Likewise, the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.*

Enhancing worship:

Eph. 5:18-19: *And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,*

Empowering service

Acts 1:8: *But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.*

D. Consequences of a Christian's Sin

1. Consequences as related to God

We see also when we sin there is an effect. When a Christian sins is there condemnation? No. "There is therefore now, no condemnation." It doesn't say 'you are only excused from condemnation if you walk in the spirit. That's not what is says. He's talking about the privilege we have. To those who are in Christ, those who walk in the Spirit there is no condemnation. It is the test of true salvation; being in Christ and walking in the Spirit.

Yet, there are consequences if a Christian sins? Sin first of all, affects God. We grieve the spirit of God:

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Eph. 4:30: *And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. When we sin we grieve the Spirit of God.*

When believers sin we have a loss of fellowship with God and fellow believers whereby the paternal relationship is strained:

1 Jn. 1:6-7: *If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.*

2. Consequences as related to the Christian

Pm. 51:12: *Restore to me the joy of Your salvation, And uphold me by Your generous Spirit.* Unconfessed sin brings a loss of joy.

1 Jn. 1:6-7: As noted above, Unconfessed sin breaks fellowship with God which leads to “walking in darkness” without God’s guidance.

1 Jn. 3: 20-21: *For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence toward God.*

There are also consequences of a Christian’s sins to themselves. In 1 Jn. 3 we see that our hearts do condemn us, even though God does not condemn us, we feel conviction. So, legally there is no condemnation, but I still have remorse in my heart because I have sinned. The Spirit of God is working his conviction in my heart.

1 Jn. 3:22: *Beloved, if our heart does not condemn us, we have confidence toward God.* Such conviction affects a believer’s by causing a loss of confidence in prayer.

1 Jn. 2:28: *And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.*

Unconfessed sin will cause shame upon Christ’s return. So the question is when should we confess our sin? Should we confess our sin when we prepare for communion and make sure we are right with God at that moment? Well, yes, we should do that? But do we wait to do that? No! When should we confess our sin: As soon as we are aware of it.

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1 Jn. 2:10: *He who loves his brother abides in the light, and there is no cause for stumbling in him.* We also see in Scripture, 1 Jn. 2, when we sin and continue this way, we are stumbling blocks to other believers. We see that in Scripture. To be in sin that our family and our community sees can create a stumbling block for them in their own growth.

1 Cor. 11:29-30: *For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep.* The last thing we see as a consequence of unconfessed sin accompanied by a pretense of 'walking with the Lord' is the discipline of God in our lives. We have to understand what God's discipline or chastisement is. It is never punishment, Christ paid the penalty for our sin, He took the punishment. What it is, is always a call to be restored to Him, it is corrective. When we confess our sins, there is no need for correction; there is no need for discipline. Left unconfessed with the pretense of continued fellowship could even result in God taking the believer's life.

There was a young girl in our church, who accepted Christ as her Saviour. Then she drifted from God's path. She had a relationship with an unsaved man. It didn't take her long before she realized it was wrong, it was sin, she should have never done this. She confessed her sin before God and broke off the relationship. She felt good to be restored to God. One month later she found out she was pregnant. She told her mother who was a member of our church.

They came to me as their pastor. The daughter explained that she had this relationship and had confessed and was forgiven. But she was going to have a baby. Her mother said: "We have promised to help our daughter to look after the baby. We are not going to have an abortion and try to hide this thing."

So I had to explain that there is no condemnation, God has forgiven her. I explained the child is not a 'sin child'. You are a mother now. The consequences of the sin, is you have a child, but that is not the sin. I ex-

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plained we as a church have no need to discipline you because you already confessed your sin. That is the reason for discipline, to bring people back to God.

I did have to tell her that because this will become public, you will soon look as though you will have a baby and everyone will know. You have to live with those consequences. For the time period that you are pregnant and not married, you will not be involved in your ministry in the church. Her ministry was a singer in the church. So we said it is not punishment, it is not even correction, you are forgiven, it is recognizing that the consequences of your circumstance, we want to limit your ministry so it will not become a stumbling block.

Do you see this: The difference between punishment and chastisement? Chastisement is to restore relationship to bring people back to God is there condemnation to the Christian who sins? Is there chastisement? For how long: Until restored relationship. That's all, that's all chastisement is for. Is there consequence? Yes, if it is private, there is nothing to be done, but if it is public, there is consequence.

Now we had a business meeting for just the members of our church. I explained this to our membership. The mother came and the daughter came, they were members of the church. But the father was an unsaved man, he asked if he could come. Of course, you have committed to look after this child, you may come. I think he was wondering what is the church going to do.

So we had the meeting. I explained everything I explained to you. Then I said, we have a mother in our church who is single, not married. She is right with God. God has forgiven her. We need to show her our love and help in every way possible. The child was born, the ladies gave clothing, food, it was wonderful. Here's what happened because we did this God's way- the father who was unsaved could not believe the church would love the daughter who had sinned like this. So he started to come to church and he accepted Christ as his Saviour.

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When we understand the relationship of sin and the difference between punishment and chastisement and the consequences and act correctly, God does wonderful things. That completes our look at the doctrine of sin. Tomorrow we will look at the doctrine of salvation. There are more notes involved in the doctrine of salvation but I think we will be able to go through it faster because we know much of the doctrine already. I anticipate we will be able to complete by Thursday, so Friday is the time for your test.

SOTERIOLOGY The Doctrine of Salvation

LECTURE 10

I. Introduction

A. Blessings of Salvation

Our notes for soteriology are many. You can see it is still half of your class manual. The saving work of Christ altered man's state, his standing before God, and his entire spiritual outlook. The cross of Christ is man's refuge from the impending wrath, the basis of his change of condition from death to life, and the ground of his eternal confidence and certainty of his entrance into heaven. You will see that our approach to soteriology is to examine all the unique things that describe our salvation. There will be times when we won't look at all the information that is in your notes, but it is there for you to read on your own.

We can see that with salvation there are so many blessings.

1 Cor. 1:30: *But of Him you are in Christ Jesus, who became for us wisdom from God — and righteousness and sanctification and redemption —*

Salvation has made unto us wisdom and righteousness and redemption.' We begin with the N.T. words used to talk about salvation:

B. The Greek words used

First, we have the verb σώζω (sozo) meaning 'to save'. From this word we get the word σωτήρ (soter) meaning 'saviour.' Next, we find the term identifying the theological subject σωτηρία (soteria) meaning salvation. And finally we have the adjective form σωτηρία (soteria) translated saving as in saving grace.

C. The meaning of SOZO

When we look at the root word σώζω (sozo) it has the broader classical

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meaning meant to make sound, heal, save, preserve, and in regard to people, to save from death or keep alive. When it comes to the Bible use the best definition is ‘to deliver’.

Lu.19:9: *And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham;*

John 4:22: *"You worship what you do not know; we know what we worship, for salvation is of the Jews.*

Rom. 10:10: *For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.*

So when you are preaching and you talk about salvation, a good synonym, a good word to use in the Biblical sense is ‘to deliver’. Now when we talk about salvation in the Scriptures there is a 3-fold nature or three ideas presented:

D. The 3-fold nature of salvation

1. Instantaneous Salvation

There is first of all what we call ‘instantaneous salvation’ equivalent to God’s declaration of justification based on Christ’s completed redemption. Uniquely, each of the following texts uses the grammatical voice that signifies that the subject is being acted upon; the subject is the receiver of the verbal action and often with God as the stated or implied agent which is referred to as the “divine passive.”¹⁴ This suggests the certainty of God’s will, power, and purpose as an unfailing act.

Acts 2:21: *And it shall come to pass that whoever calls on the name of the LORD Shall be saved.’*

Acts 16:31: *So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."*

The phrase ‘shall be saved’ and ‘will be saved’ are future passive verbs. The verb tense where the writer portrays an action or state of being

¹⁴ Heiser, M. S., & Setterholm, V. M. (2013; 2013). *Glossary of Morpho-Syntactic Database Terminology*. Lexham Press.

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that will occur in the future.¹⁵ Here referring to ‘the state of being’ aspect of the future tense, salvation is a predictive certainty. In other words, this verse expresses salvation as an absolutely certainty. In other words, the future passive views the salvation in the future, when we are in God’s presence, with such certainty that it is a present state of existence.

Rom 10:10: *For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.*

1 Cor. 1:18: *For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.*

Here we have both verbs ‘believes’ and confession ‘is made’ in the present passive. The present tense is where the writer portrays an action in process or a state of being with no assessment of the action’s completion.¹⁶ The idea is that it is something that is done in the present progresses without ceasing. In other words, salvation is something that has taken place and continues on.

Eph. 2:5, 8: *even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), ...For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,*

The phrase in vs.5 and vs. 8 ‘have been saved’ is in the perfect tense, which is the tense of completion. The verb tense used by the writer to describe a completed verbal action that occurred in the past but which produced a state of being or a result that exists in the present (in relation to the writer). The emphasis of the perfect is not the past action so much as it is the present “state of affairs” resulting from the past action.¹⁷

¹⁵ Heiser, M. S., & Setterholm, V. M. (2013; 2013). *Glossary of Morpho-Syntactic Database Terminology*. Lexham Press.

¹⁶ Heiser, M. S., & Setterholm, V. M. (2013; 2013). *Glossary of Morpho-Syntactic Database Terminology*. Lexham Press.

¹⁷ Heiser, M. S., & Setterholm, V. M. (2013; 2013). *Glossary of Morpho-Syntactic Database Terminology*. Lexham Press.

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These verses confirm that when we accept Christ as our Saviour we are instantly saved.

Prof. Question: What other term qualifies why we are instantly saved? What other term in the Bible regarding salvation qualifies us to be instantly saved?

Student Response: 'Regeneration',

Prof. Response: OK, that's not the word I was looking for. You are right, it is an appropriate word. When we were looking at man and the legal guilt, the necessity for God's justice to be done was evident. We have to be put in a place where instantly God's justice is complete for us; A place where our righteousness is absolutely perfect at that moment. What is the term we use to describe that?

Student Response: Justified.

Prof. Response: Exactly, Justification is what qualifies us for instant salvation. We don't become justified to be saved, we are declared to be justified when we are saved. So in your first line where you wrote in the blank 'instantaneous salvation', you should write 'this is justification'. So we see in the Scriptures there are passages in which, with the use of the grammatical construction, the salvation we have is an instantaneous thing, as soon as we believe we have been saved.

2. Continuous salvation

Now there is the second aspect of salvation which we call continuous salvation. And this has the idea that we are growing in grace, growing in knowledge, where God is changing us to be more righteous, to be more like Christ.

2 Peter 3:18: ...grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever.

Phil. 2:12: ... work out your own salvation with fear and trembling.

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Peter says ‘grow in the grace and the knowledge of God’, Paul calls the church in Philippi to ‘work out your own salvation.’ So it is the idea of growing in our salvation is clearly suggested.

Prof. Question: When we are talking about growing in our salvation or growing in Christ, or growing in our knowledge, what other term suggests this? What words define the idea of progressing from one thing to another in our Christian lives?

Student Response: This is called ‘sanctification’

Prof. Response: Yes, and this is the last phrase in your notes. Excellent.

Continuous Salvation is Sanctification. It’s the continued work of God’s grace in our lives to change us to be like Christ. So in these passages, it would almost look as though our salvation isn’t complete because it is a process. But that doesn’t contradict justification; it shows that the justification deals with the legal aspect whereas sanctification deals with our walk, our internal aspect. OK. Do you understand? I think these are not new for you.

3. Ultimate salvation

The third idea evident in Scripture is ‘ultimate or final salvation’; however you want to say it. Passages referring to ultimate or completed salvation often seem to suggest we are yet to get our salvation:

Rom. 13:11: *And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.*

Heb. 9:28: *...Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.*

Paul says “salvation nearer than when we first believed.’ And Hebrews states believers wait for Christ to appear for salvation. These passages seem to indicate that our salvation is coming but we haven’t got it yet.

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Therefore, it sounds as though we don't have the salvation until Christ comes the second time and brings it.

1 Thess. 5:9: *For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ.* This text has the same idea; 'God has appointed us to obtain salvation'.

Eph. 1:13, 14: *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

Here, the word 'salvation' is not used but we are told we are waiting until the redemption of the purchased possession.

So when we examine the passages of Scripture that talk about ultimate, completed, perfect salvation, the Bible is not referring to our justification, because that is instantaneous; it is not referring to our sanctification because that is progressive, these passages are talking about the completion of our salvation, called Glorification. Therefore the conclusion points to these references expressing 'ultimate salvation' when believers are secured for eternity with body and soul in God's presence. Ultimate salvation is called glorification.

It is good for us to be able to help our people understand the different concepts of salvation because they will be confused when they read 'our salvation is not near.' This does that mean that I believers are not saved now but only waiting for salvation.' The book of Romans is God's discourse on salvation. It speaks of all the aspects of salvation, so when we come to the next part of our notes, I used Romans more than any other book when examining God's method of salvation.

II. God's Method of Salvation

Paul gives a summary description of God's method of saving men in Romans 3. After demonstrating that man needs to be saved, and showing

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the utter impossibility of saving himself, he proceeds to describe God's method of salvation.

Now before we look at the text, just identify all the terms that Paul is using that relate to our salvation. In vs. 21, 22 he speaks of *righteousness*. In vs. 22 he speaks of *faith*. In s 24 he speaks of *justification* and *redemption*. In vs 25 he speaks of *propitiation*. So there again justified is used again and righteous is used again. So in this passage Paul is explaining God's method of salvation and he uses many of the terms we have in the Bible to understand fully. This passage has the following features of God's method of salvation:

A. It is Apart from Law

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

We see first of all, that salvation is apart from the law according to this passage.

Prof. Question: *What does it mean that salvation is apart from the law?*

Student Response: *The work of the law will not lead us to salvation.*

Prof. Response: *Correct! There are additional verses in Roman qualifying the purpose of the law:.*

Rom. 7:10-12: *And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the law is holy, and the commandment holy and just and good.*

Rom. 8:3: *For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh,*

Rom. 3:20: *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

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Rom. 3:21: *But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,*

All these passages say the same thing. Obeying the law is not how we get saved, it never has been. Thus, if man is to be saved, righteousness must be provided for him without the law. This God has done. In the book of Romans Paul has to emphasize that because Rome has Jewish people and Gentile people in it. It was a problem even for the Jewish person, who had come to Christ as Saviour, to relate how salvation in Christ works with the law. Even yesterday with Franklins' question about what appears to be the choices as the law was presented to Israel. There is confusion about how the law relates to the church, how the law relates to salvation. So Paul in giving us this epistle lays down first of all salvation is not from the law and really it never has been.

B. It is By Faith Alone

Rom. 3:21-22: *But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;*

Here Paul righteousness is by faith through Christ. Paul, in chapter 4, builds this whole argument from what the Israelites would know about Abraham and David. He says that when you go back and study the life of Abraham, it is clear: he believed God, and his righteousness was imputed to him by faith. And the same with David; he believed and righteousness was imputed to him.

Prof. Question: *What righteousness would be imputed to them?*

Student Response: *Christ's.*

Prof. Response: *Yes! If it was imputed it means it wasn't their righteousness. So even in the O.T. people were saved because of Christ's coming righteousness. It's the same when we were looking at Adam and God talked about the woman, the seed of the woman and the seed of the ser-*

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pent. Adam believed and the provision for forgiveness with the covering of the skin because the sacrifice was provided for him. We are told in Hebrews that the sacrifice of bulls and goats never removed the sin, it was only a covering for a while. He tells us it is by faith, this is how salvation is found, apart from the law, not works, it is by faith.

C. It is Free

Rom. 3: 24: *being justified freely by His grace through the redemption that is in Christ Jesus,*

This verse repeats justification through the redemption by Christ but with the emphasis is '*justified freely by grace*'. We don't really need the word freely if we are justified by God's grace, because that is what grace means. The phrase "justified freely by his grace" expresses in emphatic terms the freeness of God's salvation. Though the words "freely" and "grace" are not the same, they express the same ideas. Both contain the ideas of the freeness of the gift. The expression is intended to express, in the strongest way possible, the absolute freeness of salvation. It is all of God, and nothing in God's saving act belongs to, or proceeds from man. It is absolutely without cost. So the emphatic term 'freely' is there to help reinforce the idea that grace means we don't deserve it and we cannot earn it.

D. It is based on Christ's Death

Rom. 3: 25: *...whom God set forth as propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,*

In this text we see that free salvation is based on Christ's death because God sent Him forth as propitiation. The words "redemption," "propitiation", and "blood" all point to the sacrifice, which Christ made for man's salvation.

2 Cor. 5: 21: *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

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Heb. 2:9: *But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.*

It is through Christ's death that salvation is made possible, for in his death Christ paid the penalty for man's sin.

Prof. Question: *What does propitiation mean? What is a synonym for propitiation?*

Student Response: *Favour.*

Prof. Response: *That's not really what propitiation means, that's the outcome of propitiation.*

Student Response: *Bringing peace-*

Prof. Response: *That to is an outcome. The word itself means 'satisfaction'. So when Paul says God sent Christ, in vs. 24, for propitiation by His blood, the blood of Christ satisfied the demand for punishment and for a cost (price) to be paid for sin. So we see there are other words that relate to the death of Christ. The last paragraph in your notes states that the propitiation and the blood all point to the sacrifice that made salvation possible.*

We have to understand that when Christ died, it wasn't to satisfy Satan. It was to satisfy God's holy call for payment to be made for sin. God's payment was blood. The blood had to be from a perfect sacrifice.

Prof. Question: *Were the O.T. sacrifices perfect?*

Student Response: *No.*

Prof. Question: *Why?*

Student Response: *They were only a covering.*

Prof. Question: *OK, they covered. But why were they not perfect? Remember the qualifications for a sacrifice? No blemish on the skin, set aside before the sacrifice to be sure there is no sickness in the animal, did not all of these things make this a perfect sacrifice?*

Student Response: *The answer is no.*

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Prof. Question: *What was it about that animal that was not perfect? Was that animal a sinner?*

Student Response: *Sin touched all humanity.*

Prof. Response: *Not the sin, but the consequences of sin. What is the consequence of sin?*

Student Response: *Death.*

Prof. Response: *The animal that was sacrificed, even though they picked the best animal, was still under the law of death. The animal was affected by sin just as our brother has said. So they were to take the best, the healthiest, the strongest animal, but it was still only a cover.*

Make your people understand, that the sacrifice of the O.T. did not save anyone. They only provided a covering, but what saved people was faith in that provision that God made at that time. To believe that God provided a sacrifice to cover the sins was, in God's eyes, the same as believing in Christ, the real lamb of God, whom God would provide later.

Prof. Question: *Now I have a question: does an individual who comes to understand these four points need anything else to be saved? For example, does he need to know and understand virgin birth? Does he need to know the term justification, glorification, sanctification?*

Student Response: *No.*

Prof. Response: *That is correct. This is very important to share with your people. To know that they are a sinner, condemned by God, to know they cannot do anything to escape and to know that Jesus Christ, the Son of God took their place and the penalty and He can offer new life because he rose from the dead, is to become saved. All they need to know is the same as the O.T.: What God provided as salvation's sacrifice. Be careful in your churches to never put extra qualifications on the gospel message.*

Only those things are necessary for someone to become a part of the body of Christ. The African who does not know having two wives is sin, could he be saved without getting rid of his wife? Does the man who is practicing homosexuality in America need to abandon his homosexuality before he can become saved? God can save him. They become a body of the

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Christ, but they have much to learn. That's why there is a difference between justification and sanctification.

So we have in this past section God's method of salvation, it is apart from the law, it is by faith, it is free, it is based upon Christ's death. I have given you these four points that talk about how the method of salvation. Not by works, by faith, free, based on Christ's death. Now let's talk about what salvation provides in point 3 of our notes.

III. God's Provision of Salvation

A. Atonement:

We use the term atonement even though it is an O.T. term. In the English the word 'atonement' has been used in two different ways. The word itself is translated from the Bible word that means 'covering.' But theologians in church history began using the term atonement as a synonym for salvation.

Atonement began, in theological terms, to be talking about the extent of salvation referring to whether Christ's blood covered the sins of all men, or only those who are the elect? As a result the theological books you read will be about limited atonement and unlimited atonement. They are using the word to talk about the extent of Christ's death.

Do you understand what I am saying? Atonement' is the term theologians used in referring to the extent of salvation. I need to share this information with you because when you do your reading, you will read these terms 'limited' and 'unlimited' atonement. Yesterday we talked about two approaches to theology, one is called Calvinism and one is called Arminianism.

It is in the Calvinistic camp, teachings that we see the idea of limited atonement, what they call 'articular atonement.' Here the five-point Calvinists will teach that Christ's death and blood only was sufficient for the elect. They argument that for anyone to say Jesus' blood was poured out for even those who will not be saved, is not logical. They say that in the sovereignty of God, he always completes his purpose. If God poured out his blood for all sinners, then everyone would be saved. Therefore the

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blood of Christ was only poured out for the elect, because the purpose is completed, they only, will be saved. So you can see how by using logic and human reasoning they have come to this conclusion.

The Bible tells us we don't arrive at truth through human reasoning. Sometimes human logic does not give us answers for the questions we have to ask. For example, does man choose God by faith? If we are saved by faith, does man choose God by faith? The Bible teaches this, but the Bible also says that no man comes to God. So these 2 statements seem irreconcilable. It is the same with the idea of atonement. Does God ever fail in His purposes? No. God never fails, but if God's Son died for the whole world, why didn't the whole world get saved? Logic does not have the answer. Therefore, five-point Calvinists, in teaching limited atonement do not teach what the Scriptures teach.

The other position is unlimited atonement; that God's Son died for the sins of the whole world and made the provision of salvation for the whole world. Your notes present seven arguments for unlimited atonement, which is the position of this school and is my position.

For me, I need only one verse to settle the issue: 1 John 2:2 *'for He himself is the propitiation for our sins and for the sins of the whole world'*. The seven arguments use many verses, but in reality I need only this verse. If God only one time said Jesus Christ died for the sins of the whole world, that's all I need to know. Now you need to understand the English word 'atonement' is used once in the English Bible, in Romans 5:11, and it is a bad translation. In Christ, we do not have atonement (a covering), we have redemption. We will come to this term, when we talk about the provision of salvation. Nevertheless, due to the popularity of each of these two positions, Calvinism and Arminianism, and the reality their denominational divisions, I include these seven points.

Under the provision of salvation we come to understand that Jesus Christ died to provide salvation for the whole world. There is a difference

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between the provision of salvation and the actual completion of salvation. The arguments for unlimited atonement are as follows:

- (1) If the statements of the New Testament are taken at face value, then it is evident they teach Christ died for everyone.
- (2) Limited atonement is not based on exegesis of the texts of Scripture but more on the logical premise that if Christ died for everyone and everyone is not saved, then God's plan is thwarted.
- (3) The *world*, as John describes it, is "God-hating, Christ-rejecting, and Satan-dominated. Yet that is the world for which Christ died" (cf. John 1:29; 3:16; 17; 4:42; 1 John 4:14). These passages emphasize a universal atonement.
- (4) The word *whosoever* is used more than 110 times in the New Testament and always with an unrestricted meaning (cf. John 3:16; Acts 2:21; 10:43; Rom. 10:13; Rev. 22:17).
- (5) The word *all*, or an equivalent term, is used to denote everyone. Christ died for the ungodly—everyone is ungodly (Rom. 5:6); Christ died for all, suggesting everyone (2 Cor. 5:14–15; 1 Tim. 2:6; 4:10; Tit. 2:11; Heb. 2:9; 2 Pet. 3:9).
- (6) Second Peter 2:1 indicates Christ died for the false teachers who were "denying the Master who bought them." The context indicates these are heretics doomed to destruction, yet it is said of them "the Master bought them." This militates against the limited atonement view.
- (7) "The Bible teaches that Christ died for 'sinners' (1 Tim. 1:15; Rom. 5:6–8). The word 'sinners' nowhere means 'church' or 'the elect,' but simply all of lost mankind."

B. Substitution

Another of God's provision for salvation is 'substitution'. Christ provided a sacrifice for everyone. His death was for all mankind. That's unlimited atonement. But it was also a substitutional death. He did not die as a good example. That's what some people preach. That salvation is a sacrifice and our sacrifice of ourselves to God in service and love is our salva-

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tion. Christ is the example of that. Liberal churches teach this kind of thing. It makes salvation a work rather than faith. But clearly the Scriptures teach the idea of Him being in our place. The death of Christ was substitutionary—He died in the stead of sinners and in their place. This is also described as *vicarious* from the Latin word *vicarious* meaning “one in place of another.”

The death of Christ “is vicarious in the sense that Christ is the Substitute who bears the punishment rightly due sinners, their guilt being imputed to Him in such a way that He representatively bore their punishment.” There are many passages that emphasize Christ’s substitutionary atonement in the place of mankind.

2 Cor. 5:21: *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

The word translated ‘for’ in English has, in the Bible language the idea of substitution. We will talk about the Greek word later in the class.

1 Pet. 2:24: *who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness — by whose stripes you were healed.*

Again we have the idea that instead of our bodies bearing the sins, His body bore the sin as man’s substitute.

Heb. 9:28: *so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.*

Isa. 53:5: *But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.*

In each of these verses we have a preposition that suggests substitution. To qualify this, in our notes, we see there are 2 Greek prepositions that emphasize substitution.

Matt. 20:28: *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

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It says ‘He gave His life a ransom for many’. In this passage and the parallel passage in Mark the preposition used is ‘ἀντί’ (anti) meaning over against, opposite to, before or, as here, for, instead of, in place of (something). Here the idea is ‘in place of’, in Greek it is clear; if you make your life a ransom for many you are talking the place for them, you are the one who pays the cost.

Gal. 3:13: *Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),*

1 Tim. 2:6: *who gave Himself a ransom for all, to be testified in due time,*
We also have the texts above that we used before.

2 Cor. 5:21: *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

In these texts the word translated in English ‘for’ is the Greek word ‘ὑπέρ’ (huper) meaning in behalf of, for the sake of as well as over, beyond, more than. The contexts point to the first nuance of on behalf of: a curse for us, a ransom for us, sin for us.

1 Pet. 2:24: *who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness — by whose stripes you were healed.*

In this passage Peter gives a brief but thorough account of Christ’s substitution as Wiersbe explains:

He died as the sinner’s Substitute... Jesus did not die as a martyr; He died as a Saviour, a sinless Substitute. The word translated “bare” means “to carry as a sacrifice.” The Jewish people did not crucify criminals; they stoned them to death. But if the victim was especially evil, his dead body was hung on a tree until evening, as a mark of shame (Deut. 21:23). Jesus died on a tree—a cross—and bore the curse of the Law (Gal. 3:13).

The paradoxes of the cross never cease to amaze us. Christ was wounded that we might be healed. He died that we might live. We died

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with Him, and thus we are “dead to sin” (Rom. 6) so that we might “live unto righteousness.” The healing Peter mentioned in 1 Peter 2:24 is not physical healing, but rather the spiritual healing of the soul (Ps. 103:3). One day, when we have glorified bodies, all sicknesses will be gone; but meanwhile, even some of God’s choicest servants may have physical afflictions (see Phil. 2:25–30; 2 Cor. 12:1ff).¹⁸

Student Question: Sometimes there is the translation ‘in favour of’, is this good?

Prof. Response: This is a weak meaning. The word ‘favour’ has many meanings. It does mean ‘favour’, in place of, but it could also mean the sympathy of love, an act of love involving anything rather than an act of sacrifice. For example: “God, I’m saved by love, not because I have sin but because God is a loving God. I don’t know about Africa, but in America, the idea of Christ dying and His blood being shed is regularly removed from preaching. All that is said is God loves you, you are a good person, so He died for you. That’s all they want to say. It removes a personal sin and personal guilt that people must have.

So the gospel could be understood this way- you are a good person and look at all the good things God has given you. God has given you all these blessings in this life because you are a good person and if you want to be with him in the next life, just believe and then you can have the blessings in the next life as well. That sounds good. Am I a sinner? No, I’m a good person. I have to believe so I can be with Him in the next life. That is not the gospel.

Student Question: What do you say about the preacher that says you can be an adulterer, you can take drugs, because there is no condemnation in Christ?

¹⁸ Wiersbe, W. W. (1996). *The Bible exposition commentary* (1Pet. 2:24). Wheaton, IL: Victor Books.

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Prof. Response: What does the Bible say? Can a person who is young in Christ be in that position? Student Response: the man himself is the pastor who is living this way?

Prof. Response: Oh! I think we know the answer to that. He's denying personal sin, excusing himself by misusing Scripture so, without genuine repentance, he can't even be saved.

If you want a book to help people understand substitution, Philemon is a good book to teach. Paul said to Philemon when you receive Onesimus back, if he owes you anything, put it on my account. When we accepted Christ as our Saviour, Christ put what we owe God on His account. The debt was not dismissed, rather, the debt was paid by Christ. So we have the provision of salvation, atonement, the death of Christ, for all men; substitution-He actually took our place, the judgment was on us, he took us out of the judgment and He put Himself in this judgment. So we are the ones who are guilty and we are the ones who owe the debt, not Christ.

C. Propitiation

Then the next term identifying God's provision for salvation is propitiation. We see that the word means that Christ's death satisfies all the righteous demands of God toward the sinner. We talked before about the legal aspect of our salvation. It has two aspects; perfection and payment. Because God is holy and righteous He cannot overlook sin; through the work of Jesus Christ God is fully satisfied that His righteous standard has been met. Through union with Christ the believer can now be accepted by God and be spared from the wrath of God.

For God's holiness to be accomplished, for Him to accept the sinner, there must be a state of perfection. That's one aspect, but there must also be the payment being paid. Perfection has to be satisfied; payment has to be satisfied. When Christ died on the cross, He Christ perfect? That aspect was satisfied. He also paid the price for the sins. This is called propitiation. It means that God's justice was satisfied.

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Lev. 4:35: *He shall remove all its fat, as the fat of the lamb is removed from the sacrifice of the peace offering. Then the priest shall burn it on the altar, according to the offerings made by fire to the LORD. So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him.*

Lev. 10:17: *Why have you not eaten the sin offering in a holy place, since it is most holy, and God has given it to you to bear the guilt of the congregation, to make atonement for them before the LORD?*

In these O.T. texts we have the word ‘כִּפָּר’ (kaphar) the translated ‘atonement’. It called for the sacrifice which provided forgiveness for the people. In the O.T. we are introduced to this idea of atonement. Now, to be accurate when it comes to understanding the idea of propitiation, the passage in Leviticus 4 speaks of the covering,’ referring to the covering on the mercy seat. This is your homework. Look up the name for the mercy seat in the O.T. You know what I mean by the mercy seat, where the golden angels rested above it. This is the part of the Ark of the Covenant where the sacrificial blood was sprinkled.

I want you to find the Hebrew name for it. That’s your homework: Find the Hebrew word and the definition of the word ‘atonement.’ You need to hand in a piece of paper with the text, the Hebrew word and the meaning of the word for the next class. Be sure to add your name to the note.

Now I want you to go to Isaiah 53 with me to see what Christ accomplished in his death.

Isa. 53:10: *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*

Isa. 53:12: *... Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.*

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The first phrase is talking about the Father ‘*it pleased the Lord to bruise Him*’. Now ‘Him’ of course is referring to the Lord Jesus Christ, we know this. The Hebrew word translated ‘bruise’ is ‘דָּכָא’ (daka’) meaning crush, harm, apply pressure to an object, which if alive, will hurt, bruise, or kill.¹⁹ Verse 12 clearly shows the idea of putting to death. I think it is interesting that the idea of applying pressure to kill is similar to the bruising of the heel of the woman’s seed (Christ) in Genesis 3:15.

In Genesis the Hebrew word translated ‘bruised’ means a continual battering. To me this means the constant attacks on Jesus by Satan, which ended in a death overcome by the resurrection (and therefore only a wounded heel), but here in Isaiah 53:10, a different Hebrew word is used, meaning crushing to death. In Isaiah the text is saying that the Lord Himself (God the Father) crushed or killed Christ as the sacrifice.

The Lord God appointed Christ to die. But the first phrase says: “It pleased Him”. Does it mean that God had joy and gladness when His Son died? No! It means He was satisfied, pointing to the idea that His holiness was satisfied, Jesus’ righteousness, was acceptable, justice was completed with the sacrifice. When we come to the N.T. we have 2 words that are close together but a little different.

In the N.T. we have the Greek word ‘ἰλάσκομαι’ (hilaskomai) which has several nuances of meaning: to render one’s self, conciliate to one’s self, or to be propitious, be gracious, be merciful, or to expiate, make propitiation for:

Luke 18:13: *And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’*

We see this in Luke 18 the tax collector prayed God be merciful.’ This is the English translation for ἰλάσκομαι,’ to be propitiated. This was a

¹⁹ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

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prayer for God to cover his sins because he had fasted and prayed. You see the humility of this tax collector who is standing afar off. He wouldn't even raise his eyes, he just pleaded for God to expiate him.

Heb. 2:17: *Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.*

Here, in the context of Jesus tasting death for us (verse 9), we are told that He made propitiation for us (v. 17). The following verses share the same truth using the appropriate grammatical form of the same word:

1 John 2: 2: *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

1 John 4:10: *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

Rom. 3:25: *...whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,*

God, in His Son Jesus Christ, has made Him a propitiation for sin.

Propitiation is related to several concepts:

- (1) The wrath of God. Because God is holy, His wrath is directed toward sin and must be assuaged to spare man from eternal destruction.
- (2) God provides the remedy. God provides the solution to sin by sending Christ as a satisfaction for sin.
- (3) Christ's death assuages the wrath of God. The gift of Christ satisfied the holiness of God and averted His wrath.

Propitiation is *Godward*; God is propitiated, His holiness is vindicated and satisfied by the death of Christ.

LECTURE 11

IV. God's Process for Salvation

In our look at the doctrine of salvation we looked at terms for the provision of salvation. We see there are many aspects to salvation. It involves

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the method and the provision and now we will look at terms that relate to the process. As we understand Scripture, the process of salvation always begins with God. We saw this in the garden when Adam and Eve fell into sin. They hid themselves from God. God sought them out and God went to them. That is a picture of what true salvation is, beginning with God. That process begins with the doctrine of election.

A. Election.

The question concerning election is not whether or not one understands it but whether or not the Bible teaches it. If indeed, the Bible teaches election (or any other doctrine), then one is obligated to believe it. Nevertheless, there are those who question the truth of election even though we cannot deny the fact that Scriptures teach much about election.

The doctrine of election includes a number of areas:

► Israel is elect:

Deut. 7:6: *For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.*

► Angels are elect:

1 Tim. 5:21: *I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.*

► The Levitical priests were elect:

Deut. 18:5: *For the LORD your God has chosen him out of all your tribes to stand to minister in the name of the LORD, him and his sons forever.*

► Jeremiah the prophet was elect:

Jer. 1:5: *Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations.*

► Believers are elect:

Ro 8:33: *Who shall lay anything to the charge of God's elect? It is God that justifies.*

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Now these passages use the word ‘elect’ and ‘called’, indicating that term ‘called’ has the same idea as elect. So these are only examples of the areas in which God has elect or chosen.

What is election? The English word ‘elect’ is the translation of the N.T. Greek word ‘ἐκλεκτός (eklektos), meaning ‘picked out, or chosen.’ Election may be defined as “that eternal act of God whereby He, in His sovereign good pleasure, and on account of no foreseen merit in them, chooses some of helpless humanity to be the recipients of special grace and of eternal salvation.”

Eph. 1:4: *...just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,*

Ephesians tell us “He chose us.” The verb “chose” is the Greek ‘ἐκλέγομαι’ (eklegomi), a compound word from *ek* – ‘out from’ and *lego* – to speak or call. In combination the word means “to call out from among” the people. This word means that God selected some individuals from out of the masses. Moreover, the word is always used in the middle voice meaning God chose *for Himself*. This describes the purpose of the choosing; God chose believers to be in fellowship with Him and to reflect His grace through their living a redeemed life.

In the N.T., some characteristics of the Christian election are to be noted:

► Christian’s election took place before the creation of the world.

Rom. 9:11: *(for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),*

2 Tim. 1:9: *knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,*

► Election is an act of God’s sovereign will with no influences on election by human behaviour, it was just the will of God to choose:

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► Also, from the verses above, it is very clear from Scripture that Christian election is not conditioned in any way by human merit or in any way by man earning this calling:

Rom. 9: 13-16: *As it is written, "Jacob I have loved, but Esau I have hated." What shall we say then? Is there unrighteousness with God? Certainly not! For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." So then it is not of him who wills, nor of him who runs, but of God who shows mercy.*

► Not only has election nothing to do with any merit within man; it is just, and man cannot charge God with injustice for His election. There are those that teach the doctrine of ‘double election’- election to salvation, election to damnation. In your reading you may come across this teaching. In theological terms is ‘Supralapsarianism.’

Prof. Question: *Is it true? Did God elect people to damnation?*

Student Response: *No! Man chose for himself.*

Prof. Response: *Yes, Man already made that decision in Adam.*

When Scriptures talk about God choosing or calling out individuals, it is always in the middle voice which means He calls out for Himself. God made Adam and Eve to have fellowship with Him. We are told in Hebrews so he could have sons, children. Adam’s choice to disobey God removed that privilege for all humanity. But God was merciful enough to not leave all humanity in that state. Knowing this would be the situation even before he created the world, he chose individuals by His grace for His purpose to be His children. As I said before, the doctrine of election is for the believer. It helps us understand we are absolutely secure in Him. We cannot lose our salvation, we did not choose Him, He chose us. In our ministry of evangelism where we seek to present the gospel of Jesus Christ, it is not correct to say ‘whosoever may come if you are the elect.’

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There is more to be studied about election, but in the context our notes we are talking about the process of election and that process begins with God. When we talk about the election of Israel, we are not talking about the same process as election to salvation. God chose Israel for the purpose of a light to the nations and specifically to bring forth the Messiah. Israel's election does not mean every Israelite will be saved. There is a distinction. We have the election of the Levitical priests. They were chosen for an office for the purpose of bringing forth the sacrifices for the people. We can see that in the nation of Israel there was only a remnant of believers. Those believers were called to election of salvation.

B. Predestination

Along with the election there is also what is called 'predestination.' This English word comes from the Greek word 'προορίζω' (proorizo) which means to predetermine, decide beforehand. It is used in the N.T. of God decreeing from eternity or to foreordain, appoint beforehand. Let's look at the Bible texts:

Acts 4:28: *to do whatever Your hand and Your purpose determined before to be done.*

Here we are talking about the council against Christ. It says the people were gathered together to do whatever they purposed before to be done. In this passage it speaks of those who are planning ahead how to destroy Christ. But in the context, it talks about this is actually the plan of God, the pre-destined plan of God. It was His hand that worked in the lives of these individuals to gather together against Christ. So you see how the word is used here. This council against Christ was planned, marked out beforehand by God.

Rom. 8: 29: *For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.*

Here the text is translated 'whom he foreknew he predestined'. You see there is a slight difference between election and pre-destination. Elec-

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tion seems to speak of the fact of God calling them out before creation; predestination seems to speak of the activity they will have in their lives. Do you understand the slight difference? Election says ‘God chose us before the world’; pre-destination says ‘in the choosing God planned ahead for us to be in the image of God’.

So pre-destination seems to be the path that is marked out for us because of election. It tells us that God’s election, including predestination marks out our whole path, that our purpose in life was even established in our election. That’s what predestination is. We could say it this way; election is God choosing us from His perspective; but predestination has the idea from our perspective of what God is going to do in our life, where he will lead, what His purpose is for us. We will see this in the following verses as well:

1 Cor. 2:7: *But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,*

The mystery of the wisdom of God was ordained before the ages to be delivered by God’s people. Even before creation God had planned out the message of the gospel and the complete revelation He gives us in the Word of God. Because this passage talks about those who are speaking this wisdom, this predestination of the complete revelation of God includes the responsibility and purpose of God’s people to deliver the message to the world.

Eph. 1:5: *having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,*

Eph. 1:11: *In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,*

We see that the original intent of God for Adam and Eve is restored by determining ahead of time that we will be his children. This includes the inheritance to be attained because we are His children. So you see that

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election is our call; predestination is the unfolding of our lives for the purposes of God and He has already determined this.

Eph. 2:8-10: *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*

Now in this passage the word 'predestined' is not used, but you can see the distinction. You see in vs 8, 9 'by grace we have been saved'. It is the gift of God, nothing that we have done. Those verses describe our election, but then in vs. 10 it goes on 'we are his workmanship, out labour which God prepared beforehand that we should walk in them.' Vs 10 describes our predestination.

God by His sovereign choice marked believers off in eternity past In your notes are some characteristics we see in Scripture regarding predestination:

- ▶ It includes the events of our lives as saved people, not just the fact of our salvation (Acts 4:28).
- ▶ It determined the status as adopted sons to carry on the purpose of Adam (Eph. 1:5).
- ▶ It assures our glorification in the completion of our growing in the image of Jesus Christ (Romans 8:29-30).
- ▶ It has the purpose of extolling, raising up the greatness of the grace of God (In Eph. 1:6)
- ▶ It secured our inheritance as sons (Eph. 1:6).
- ▶ It was according to the will of God. (Eph. 1:5, 11).

Election and predestination do not however take away man's responsibility. Even though election and predestination are clearly taught in Scripture, man is held accountable for his choices. Scripture never suggests that man is lost because he is not elect or has not been predestined; the emphasis of Scripture is that man is lost because he refuses to believe the gospel. We will see how as we look at other terms, the will of man is involved in the completion of salvation.

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So we have election as an aspect of the process of salvation. We have predestination as an aspect of the process, and we also have adoption.

C. Adoption.

Gal. 4:1-5: *Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world.*

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.

1. The Meaning of Adoption

This text concludes that with salvation we have redemption, and we have the adoption as sons. The word *adoption* is the English translation of ‘*υιοθεσία*’ (*huiiothesia*) meaning “placing as a son” and describes the rights and privileges as well as the new position of the believer in Christ. Paul is talking about is a custom that was in the Roman Empire, not a Jewish custom. In the Roman Empire, in Paul’s day, there was a distinction between an heir who was young and an heir who became a legal child or an ‘official’ son. The blessings of the family and inheritance of the family would pass to an heir of the proper age.

So, in a Roman home of that day, a child had no more rights and no more privileges than a slave, according to the law. Paul compares that child, who has no privileges than a slave, to our life before salvation when in bondage to sin. He says that when we come to redemption, when we come to salvation, we come as sons, meaning as adult sons, having all the rights of the father. He is helping us understand the doctrine of adoption. It is the privilege of every born-again believer to be fully blessed by all that God gives, even eternity, with Salvation. So, when we talk about the adoption that every believer has as a child of God, we are talking about the privilege of every born-again believer, to be looked on as an adult son, with the full rights of every other believer.

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The word is taken from Roman custom where, in a legal ceremony, the adopted son is given all the rights of a natural-born son. In this rite, four things happened:

[a] The adopted person lost all rights in his old family, and gained all the rights of a fully legitimate son in his new family.

[b] He became heir to his new father's estate.

[c] The old life of the adopted person was completely wiped out. For instance, legally all debts were cancelled; they were wiped out as if they had never been.

[d] In the eyes of the law the adopted person was literally and absolutely the son of his new father.

2. The Uniqueness of Adoption

Paul employs this Roman background to describe the Christian's new status in Christ:

Rom. 8:15a: *For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption*

► In adoption the believer is released from slavery into freedom and maturity in Christ.

Gal. 4:5 *to redeem those who were under the law, that we might receive the adoption as sons.*

► In adoption the believer is released from bondage under the law into a new status as a son.

Rom. 8:15b: *... but you received the Spirit of adoption by whom we cry out, "Abba, Father."*

Gal. 4:6: *And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"*

► In adoption the believer enjoys a new relationship wherein he may address God as "Abba! Father!" This is an intimate term of address used by a child in addressing its father. Each believer is born into the family of God; by adoption he is a son of God.

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3. The Time of Adoption

i) It is eternal in nature

Eph. 1:4-5: *just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,*

This text indicates the act of adoption is connected with predestination, having taken place in eternity past but realized when the person believes in Jesus Christ. When we see some of the effects of adoption, we see there is a time of adoption. So our adoption took place in eternity past when we were predestined and elected.

ii) It happens when one is saved.

Rom. 8:15: *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

But we have this adoption as our possession when we accept Christ as our Saviour. Paul is making sure we understand that when we got saved, at that very moment, we received the Spirit of adoption. So we see that adoption is not something happens when a Christian matures in his faith, it is instant at salvation.

Gal. 3:23-26: *But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus.*

Here Paul says we are all the children of God by faith. It is interesting that in the church at Galatia some were walking by the flesh and some by the Spirit. In this passage Paul is referring to the custom of Rome where the children were under a tutor, where even a slave was their teacher (pedagogos). He is comparing the tutor that a child had in Roman custom to the law that God has given us, the commandments from Moses.

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When we accept Christ as our Saviour, we are no longer under the tutor, no longer under the law. So again the idea of adoption is here when he speaks of us as the sons of God. And the idea of being an adult son rather than a child is suggested in the concept of not being under the law.

Gal. 4:4-5: *But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.*

Here again is the same idea that when we receive salvation, at that point of time we are adopted as sons, we are not under the tutors, not under the law, we have full rights.

1 John 3:2: *Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.*

This text says ‘now we are the sons of God’ we don’t wait for a level of spiritual maturity to be called the sons of God. We don’t become the sons of God when we enter into heaven. We are the children of God.

iii) Our Sonship will be complete at the coming of Christ

Rom. 8:23: *Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.*

When it talks about ‘waiting for the adoption’, it is talking about our bodies being perfected, not our present reality. Adoption is the predetermined plan of God for us to become sons in every expression of the rights of an adult son. So salvation means we are full sons, we are adopted as sons of God. Just to help us understand I have a list of some of the blessings that ours because of the Sonship.

4. Some Blessings of Sonship

i) We are objects of our Father's love and care.

John 17:23: *I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.*

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Because we are children of God, we are objects of our fathers love and heir. God obligates himself to care for us because we are his children. We don't grow into being the children of God, we are from the beginning.

ii) We have a family name

I John 3:1: *Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.*

Eph. 3:14-15: *For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named,*

All believers, whether saved today, or saved for 50 years, they have the family name.

iii) We have fatherly chastisement

Heb. 12:5: *And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him;*

We have fatherly chastisement as His children. Some of us would say, 'Oh, that's not a blessing, that's a curse'. No, what is the purpose of chastisement? It is to restore fellowship. God will not dismiss us because we are not important to Him, we are his children therefore he will discipline us when we wander.

iv) We have an inheritance.

I Pet. 1:3-4: *Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,*

Rom. 8:16-17: *The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs — heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*

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In the context of the N.T. means having all the rights of the mature child. 1 Peter and Romans we are told from the beginning of our salvation, we have the inheritance promised to His children.

v) We are led by the Spirit.

Rom. 8:4: *that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.*

Right from the very beginning of salvation we have the Spirit of God leading us and enabling us to cry out to our Father/Daddy.

Prof. Question: *Can you think of other things when you know you are called the child of God, what things does that bring in your life? What does it make you think about?*

Student Response: *Assurance.*

Prof. Response: *Yes, we will be talking about that. You cannot be 'un-born'. You cannot be 'un-adopted'. Is there anything else?*

Student Response: *-Joy of being in the family of God, -Protection. - Provision.*

Prof. Response: *Yes, our father will provide for us. It does have significant meaning in our lives. It guarantees that we will grow in the image of Christ because a child will grow in the image of his parents.*

We have election; we are called before the foundation of the world. We are predestined; the path and purpose of our life is preplanned by God. We have adoption; we are brought into the family of God with immediate privileges as an adult child of God. These are all terms that talk about the process of salvation that began with God.

D. Efficacious Grace

Eph. 2:8: *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,*

We are also told in Scripture 'by grace you are saved through faith.' So there is an aspect of grace that is part of the process of salvation.

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Prof. Question: *How do you define the word 'grace'?*

Student Response: *-A favour, unmerited. -Getting what we do not deserve.*

Prof. Response: *And when we think about our lives, there is so much that is grace, you could say even the unsaved people have common grace. The very first moment that a child willingly and knowingly sins, what does that child deserve?*

Student Response: *Death.*

Prof. Response: *Yes, so the very next breath is grace. Life, after that first sin, is grace even for the unbeliever. Does the food that the unsaved man plants, does it grow even as the food of the saved man?*

Student Response: *Yes.*

Prof. Response: *That is common grace. Life on the planet is all of grace. The sun shines, the rain comes, we receive so much by the common grace of God, we don't deserve it but we receive it.*

Jas. 1:17: *Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.*

We see that every good thing we have on this earth is from God. I have defined hell as the absence of every good thing that comes from God. Weeping and wailing and gnashing of teeth is what is described in hell. It has been in existence where every good thing and every perfect thing is removed. Is there peace? No! Is there a life without pain? No! Is there light? No! Is there life? No!

So the world that deserves death is given common grace. When we talk about the grace that brings salvation we are talking about a specific kind of grace. It is not specified in Scripture, but if we study the passages that refer to salvation by grace we see that it is a unique type of grace. Theologians describe this saving grace as what is called 'efficacious grace'. Which means that this grace related to salvation is effective grace.

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It is narrower, it is different, it is a more pointed type of grace than general grace. We have a definition in your notes for efficacious grace:

Efficacious grace is narrower in scope than common grace and as the name indicates, it is *efficacious*, that is *effective*, in those to whom it is given. All who are the recipients of efficacious grace respond to it and become believers. Efficacious grace is also called special grace in contrast to common grace.

A concise definition of efficacious grace is “the work of the Holy Spirit which effectively moves men to believe in Jesus Christ as Saviour.” A further definition is that “Special grace is irresistible by changing the heart it makes man perfectly willing to accept Jesus Christ unto salvation and to yield obedience to the will of God.” An important emphasis in this definition is that efficacious grace renders the person *willing* to believe in Jesus Christ; in other words, the individual willingly believes. He does not come against his will. Walvoord’s definition has a similar emphasis: “[efficacious grace is] the instantaneous work of God empowering the human will and inclining the human heart to faith in Christ.”²⁰

Efficacious grace is based on the “called” passages of Scripture. So when we study the grace that is speaking of saving grace, we see that what is inferred is the call of God which cannot be ignored. In other words, this grace is irresistible. It is the grace that makes man willing to accept Christ as Saviour. Salvation is not against the will of God, God does not call us whether we want to or not. The call of God is guaranteed because of efficacious grace. So this tells us that God does not violate the will of man, He doesn’t treat us as puppets; by grace He changes our will.

Does the natural man seek God? No:

Romans 3:11: *There is none who understands. There is none who seeks after God.*” Our will is against God. It is this efficacious grace, this irresistible grace that changes our will so that we will accept God’s gift of sal-

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<https://www.google.ca/search?sxsrf=Walvoord%E2%80%99s+definition+of+Grace&gs>

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vation. And this idea of irresistible grace is inferred in passages that speak of God's call.

Here are some examples:

Rom. 1:1: *Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God*

Rom. 1:5-6: *Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, among whom you also are the called of Jesus Christ;*

Paul is 'called' to be an apostle. It infers that he will be an apostle, he will respond to that call:

Rom.1:5-6: *Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, 6 among whom you also are the called of Jesus Christ;*

Paul talks about his call as an apostle, and then he says he is writing to those who also are 'called' of Jesus Christ. So you see that in the idea of 'call' there is an inference that they will come to Christ. They are called and will come. There is a grace that will not be resisted.

1 Cor. 1: 1, 2: *Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother. To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:*

Here again we have the same idea. In verse 1 Paul is talking about being called as an apostle. In verse 2 he speaks to those sanctified in Christ 'called saints'. In the French Bible you have the phrase 'to be saints'? You need to understand that the phrase 'to be' is not in the original. When we read this in English 'called to be', it suggests it is something that is going to happen or something that might happen. But the verse does not have the verb 'to be' in it. Paul was called an apostle; we are called saints. It implies that the call will never be questioned, or doubted, or refused, it is certain that this will be the case.

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Eph. 1:18-19: *the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power*

In this passage you see that everything Paul talks about is assured, absolutely certain. We see that our hope of calling is just as certain as the riches of glory and just as certain as what he speaks of in vs 19, the greatness of his power. There is again the certainty involved that this salvation, this calling, will be accepted. This is irresistible or efficacious grace.

2 Tim. 1:9: *who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,*

In this verse we see that believers are saved and called as in a holy calling “according to His purpose and grace.” Here again we have the association between the call and the grace which makes it certain because it is irresistible. When we were looking at man, who is dead in trespasses in sin and his spirit is separated from God, we say he is totally depraved. We understand that man therefore, could never choose God. But God chose him; God predestined him; God adopted him, and this is certain because of efficacious grace. God changes the will. God makes him alive to believe. This calling denotes the effective invitation of God whereby He woos the person through the power of the Holy Spirit and renders the individual willing to respond to the gospel

Prof. Question: *Is there any questions about we covered so far?*

Student Question: *What about Calvinism and double election?*

Prof. Response: *There would be Calvinists that teach double election and Calvinists that do not teach double election. It is not exclusive; it is not the same thing. Just as those who teach election and those who are 5 point Calvinists are not the same. Supralapsarianism teaches that God elected*

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individuals to go to hell, and that God elected those to be saved, two elections. A Calvinist who believes in limited atonement believes that Christ died only for the elect. He is still free to believe that man chose his own way, not that God elected people to hell. These are two different things. Do you understand?

We have covered election, predestination, adoption, efficacious grace. All of these are terms that describe the process of our salvation. There are many terms that refer to salvation and its uniqueness. The next term to understand is ‘regeneration’.

E. Regeneration

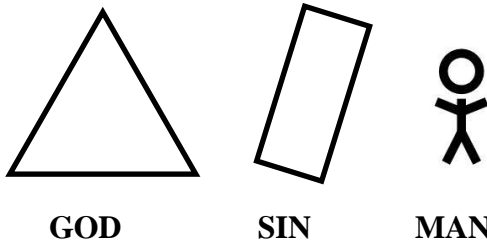
1. Key Passages for Regeneration

When we think of regeneration we think of receiving new life. Of course one passage that speaks much of this is John 3.

John 3:3: *Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."*

This is the passage where Jesus is speaking with Nicodemus. You know that Nicodemus came to Jesus by night to enquire of Him. Before Nicodemus asks the question, Jesus makes this statement in verse 3: ‘you must be born again’. Now the word regeneration is not used in this verse. The idea is clearly there in those words ‘born again’. You have probably been told the word ‘again’ is really the word ‘above’.

We are using our diagram again.



When Adam and Eve sinned, they died spiritually and began to die physically. The body began to get old and die, but immediately the spirit of

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Adam was separated from God's Spirit. So when Jesus says to Nicodemus you must be born again or born from above, He is talking about restoring the spirit of man to fellowship with God who is spirit. Of course when Jesus describes it as being born from above, he is taking about being united again with God who is in heaven.

That is exactly why Nicodemus is confused. He says 'how can my body go back into my mother? That's impossible'. Then Jesus explains this is a spiritual birth that takes place without us being able to see it, even as the wind affects our environment and we don't see the wind.

Jesus is explaining that a man who is separated from God because of Adam's sin must be restored from above in spirit. So the spirit part of man, being restored to God, is called 'regeneration'. It's having the spirit part of man reunited with God. This defines the new life of being born again or born from above.

Christ makes a comparison of the wind which has the effect of blowing the trees although we don't see the wind. He explains this is a like spiritual birth, not a physical birth that we can see.

John 3:5: *Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."*

In this passage, the verb γεννάω (*gennaō*) translated 'born' is used regarding water and Spirit. The verb but it is in the passive voice, which means it is a work that is done in or through the person. In other words, it's not the person who does the action; rather the action is done upon the person. We know from this passage and other, the new birth is done by the agency of the Spirit of God.

Titus 3:5: *not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,*

In this passage it is the Spirit of God that is working in us. So the business of regeneration and renewing that is mentioned here is by the Spirit of God. In John 3 and Titus 2 there are 2 elements mentioned; the water and

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the Spirit. Some people see water as a symbol of the Word of God as evidenced in Ephesians 4. Others link the work of the water and the Holy Spirit to the cleansing as suggested in Ezekiel 36.

Ez. 36: 25-26: *"Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols." I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.*

In other words, some people would see, in the passage in John, Jesus Christ referring back to the significance of salvation from Ezekiel 36 where sprinkling is for forgiveness, and a new heart is for new birth.

There is another explanation that people give and that is that the water is talking about baptism and the Spirit is talking about new birth.

Prof. Question: *Is water baptism necessary for salvation? Can you think of someone in the N.T. who was saved without being baptised?*

Student Response: *The thief on the cross.*

Prof. Response: *Yes. I think this interpretation is the least worthy interpretation. It's the least acceptable.*

There is another legitimate interpretation for this passage in John. In the context he is talking about the difference between physical birth and spiritual birth. So, if we are born by the Spirit, that is Spirit birth, but it also possible to describe physical birth being born of water! An unborn child is in a sac inside the womb that is filled with water (fluids). When that water breaks, the child comes forth. That's another way of seeing Jesus speaking about natural and spiritual birth.

The important thing of the passage is that the emphasis is on the spiritual aspect of new birth. Whether the water means the cleansing which represents forgiveness as in Ezekiel, or the water of natural birth, or the water of the Word, it really doesn't change the emphasis of the passage

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because Jesus is focussing on the fact that the new birth is by the Spirit of God

2. Explanation of regeneration

When we think about regeneration there are some characteristics evident in Scripture:

► *It is instantaneous.* Just as a child is born at a specific moment in the physical birth, so the spiritual birth occurs instantaneously when the Holy Spirit imparts new life. The moment we receive Christ, the moment we cry out to God for salvation in a true heart of repentance, we are regenerated or born again.

► *It is not the result of human experience.* In other words, it is not something the person does but something that is done to the person. It is not the result of human experience. You don't have to have the joy of the Lord to be saved, although you probably will. You don't have to be slain in the spirit as some people teach to be saved. Experience may *result* from regeneration, but experience as such is not a cause of regeneration.

► *It is not based on human effort.*

John 1:12-13: *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

The text is clear, the new birth is not effected by the will of man. You don't have to speak in tongues to be regenerated. And you do not have to be baptized in water as many believe. It is not based on any human effort.

To summarize; when we are talking about regeneration we are talking about uniting the spirit of man with the Spirit of God. Regeneration is an act of God. We do not cooperate in this, we don't open our spirit and say 'come on in'. However, we know that faith is necessary and efficacious grace guarantees we will express that faith. When we talk about regeneration and salvation some would say they are two different things. Others would say it's the same thing from two different perspectives. The point is

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that when we accept Christ by faith we are restored, our spirit united with God's Spirit, as with man's original creation in Adam

Regeneration is an act of God, not a cooperative effort between God and man. That is not to say, however, that faith is unnecessary in salvation. It may be suggested that although regeneration and faith are *distinct*, they occur simultaneously.

► The two are set side by side in John:

John 1:12–13: *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

► In John 1:12, at the moment of receiving Christ (believing), the person becomes a child of God;

► In John 1:13 it indicates that at that very moment the persons have been born of God. Surely, a mystery here surpasses human comprehension.

3. Result of regeneration

Scripture reflects many results of regeneration. The foremost of these are:

A new nature.

The result of regeneration is the impartation of a 'divine nature':

2 Pet. 1:4: *by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

The believer has received a 'new self', a capacity for righteous living. He is a new creation:

Eph. 4:24: *and that you put on the new man, which was created according to God, in true righteousness and holiness.*

2 Cor. 5:17: *Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*

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A new life.

The believer has received a new mind that he might know God;

1 Cor. 2:16:*For "who has known the mind of the LORD that he may instruct Him?" But we have the mind of Christ.*

In receiving a new heart, that he may love God;

Rom. 5:5: *Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.*

1 John 4:16: *And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.*

In receiving a new will, that he may obey God;

Rom. 6:13: *And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.*

First of all, because God now dwells back into our life by the spirit, we are restored to this relationship which is an entirely different nature from the old man. So we get new life, the spirit life is restored and we get a new nature. Remember, the old man is the man who does not have the spirit and therefore he functions from the leading of the flesh, and Satan and the world. So the nature of man that is separated from God is in the character of Satan himself, we are in darkness, our nature is bound in wickedness. But when this is restored and the Spirit of God is in our lives, we have the added nature of God in us to please God, to serve God. Let me explain it this way: when we were separated at birth from God, whose nature did we model? The sin nature was passed on, but who was the epitome of that sin nature? The devil! Yes, in this situation our nature is toward the world of Satan. That is called the old nature, the dead nature.

But when we accept Christ, the Spirit of God enters into our life and now there is another nature there. We are the sons of God. Now we are going to be made like God's sons. So our spirit untied with God's Spirit instills new life. God in us, that's new nature. Is the old nature still influencing us? Yes. But remember the mind is still programmed of old, so it is

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still influenced. We see, in the passages above, that we get the divine nature, the new self. And, in 1 Corinthians we are told we get a new mind and a new heart and a new will. Now remember the new mind we get is still a mind that has to be re-programmed by the Word of God. So can a person be born again, regenerated, and not mature into a mature Christian? Yes! Can a believer fail to mature as a believer? Yes!

Let me illustrate: A man has 2 dogs. One dog is vicious, it bites and barks and is a dangerous dog. The other dog is gentle and kind and obedient.



Prof. Question: Which dog is going to be the strongest dog?

Student Response: -The mean one. -The dog which is the more powerful. -The one who gets favour from his master.

Prof. Response: The mean dog will not necessarily be the strongest, nor will the gentle dog necessarily be the strongest. It depends on which one you feed!

Do you see the parallel? If, after salvation, I feed my old nature through my thoughts or habits, the old nature is going to be strong. If I separate from the world and its lusts and feed the new nature, through the Word and obedience, it will be strong. A Christian can fail to mature if he feeds the old nature. If I never read the Bible, never pray, but spend my time reading secular books, watch TV, pursuing pleasure or money, or worldly success, this is going to feed the old nature. Now we know that a believer who does this will be chastised by God, and if this believer continues, God may even take his life away. Nevertheless, believers are free to choose which nature we are going to feed. There is more to talk about in terms of regeneration, we will continue that on Monday. You have no homework other than what I gave yesterday.

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LECTURE 12

In our discussion on salvation, we looked at God's method of salvation, the process for salvation in which we looked at election and predestination and adoption. We looked at efficacious grace and regeneration. We did not complete our examination of this term regeneration. We have described regeneration as the Spirit of God uniting with the spirit of man, bringing life to man. In your notes I take the time to explain what regeneration 'is not' because there is much false teaching on this. The average person believes that man obtains eternal life through his works and his character. Using the wood of character and the nails of conduct, he seeks to construct a ladder to reach to the gates of heaven. So, when we discuss regeneration in our study of soteriology, we have to answer some errors that have been in theology.

4. What Regeneration Is Not

i) It is not baptism

One error suggests that people are regenerated when they are baptised. The Bible makes it clear that regeneration is not baptism.

John 3:5 Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."

Some people use this verse to talk about the necessity to be baptised because the word 'water' is used.

Titus 3:5: *not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,*

There is also the phrase 'the washing of regeneration'; because the word washing is used, some say this is talking about baptismal regeneration. The answer to these suppositions is clear in Scripture:

Eph. 5:25-27: *...just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not hav-*

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ing spot or wrinkle or any such thing, but that she should be holy and without blemish.

Here we have the idea of cleansing, but it is not nature's water (H²O) that cleanses, it is spiritual washing by the Word of God. As we receive the Word of God we become aware of our sin and as we confess our sin. In doing so, sin is removed. In the N.T. the idea of removing the sin replaces the O.T. means of covering for the sin.

Jam. 1:18: *[the Father of lights] ...Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.*

'Brought us forth' is a synonym for regeneration or 'being born again'. Regeneration is accomplished by God's will through His Word.

1 Pet. 1:23: *having been born again, not of corruptible seed but incorruptible, through the Word of God which lives and abides forever,*

Here the same idea is stated; regeneration or salvation is being born again by the Word of God.

1 Cor. 1:14: *I thank God that I did not baptize any of you except Crispus and Gaius,*

This text shows that Paula did not believe in baptismal regeneration. He says to the church in Corinth he did not baptise many of them. If he believed in baptismal regeneration, he would have been baptizing as many as possible. Therefore, Paul understood that water baptism was distinctly different from regeneration. The thief on the cross was not baptized, and yet Jesus said "today you'll be with me in paradise." If you look carefully, the thief on the cross, you'll see he had a repentant heart; he said he deserved to be punished. But he also believed who Jesus said He was; 'will you remember me when you enter your kingdom?' This man expressed everything necessary for salvation- repentance and faith in Jesus Christ. Regeneration is not by water baptism.

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iii) It is not Reformation

The idea of reformation is to bring a person to conform to something. It is the work the effort of human will. Reformation does not bring regeneration:

2 Cor. 5:17 *Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*

Regeneration is not evolution or a natural forward step in man's development. Nor is it cessation from a particular sin, nor modification, nor determination, nor graduation; nor any other accomplishment of human will. When we come to Christ we are made a new creation. It is something that God does within us? It is interesting that in a period of church history called the reformation, there were churches called the Reformed churches. It is not a good term. Regeneration is not reformation.

iii) It is not Confirmation

In Canada we have many churches that practice confirmation when a child is somewhere around the age of 12. They teach that at the age of 12, when the child chooses to become a full participant in the church, they are 'confirmed'. Some even teach that when they are anointed with oil or water at confirmation, they receive the Holy Spirit.

Prof. Question: *Does the Catholic Church have a confirmation?*

Student Response: *Yes.*

Prof. Question: *What do they teach what the confirmation is?*

Student Response: *It is commitment of a mature child to the doctrinal statements in the church. Prof. Response: And some teach that is the point of regeneration. But memorizing and repeating a catechism is not repentance and faith.*

iv) It is not church membership

When we receive people into membership there are different practices that churches use. We made it a practice in our church in Canada, that bap-

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tism was the step of church membership. Some churches require baptism, but membership is a choice after baptism that people make. When we study ecclesiology we learn we are a member of the family of God immediately upon receiving Christ, and therefore part of the universal church Matt. 16:18 *"And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.*

This statement by Jesus is the first reference in the N.T. of the term 'church', the English translation of the Greek word ἐκκλησία (ekklesia), meaning called out or forth, and this from the compound word ἐκ – out, out from, and καλέω to call. In the N.T. the practise was that when people made the public profession of faith, they also became part of a local church. That public profession of faith is water baptism.

In the context of the N.T. the practise of water baptism was used by Jews in proselytizing Gentiles to the Jewish faith, and even used by different cults for the same purpose. So, in that culture there was the understanding that water baptism was publicly saying 'I am now a part of this group (whatever it was), and believe what these people say'. Therefore, when people came to Christ as Saviour, baptism was almost an expected occurrence which, for the most part, included church membership. Yet, we see the Ethiopian eunuch was saved and immediately baptized, but he returned to Ethiopia so he was not part of a local church. Early church history evidences the church in Ethiopia, perhaps this man started it.

v) It is not participating in the Lord 's Table

The teaching which is called 'transubstantiation' is a practice of the Roman Catholic Church. This is a belief that when they take the Eucharist, it becomes the body of Christ. In transubstantiation the substance of the bread and wine changes into the body and blood of Jesus Christ. The bread and wine, their taste, smell, and appearance, remain the same, but deep down, the bread and wine no longer exist.

According to the Roman Catholic faith the three reasons why Our Lord Jesus Christ gives His Body and Blood in the Holy Eucharist are:

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► So that his Church on earth may receive Him through the sacrifice of the Mass.

► So that all of His people may remember the cross that he bore for them.

► So that all may remember the love that he has for us, and worship Him accordingly.²¹

The Bible in 1 Corinthians 11 teaches otherwise:

1 Cor. 11:26: *For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.*

The significance of participating in the Lord's Supper is to *proclaim the Lord's death*. The Greek word translated 'proclaim' is καταγγέλλω (kataggello) meaning: 1) to announce, declare, promulgate, make known, 2) to proclaim publicly, publish. In the context of 1 Corinthians the purpose of the Lord's Table is to provide opportunity for the members of a local church to make public testimony of their continued walk with God. As baptism is public testimony of new birth in Christ, the Lord's Table is public testimony of continuing fellowship in Christ. The context clearly indicates the necessity for self-examination and the discipline of God for making this public proclamation falsely. There is no saving efficacy, or cleansing of sin, in taking the elements of the Lord's Supper. The Lord's Table is for public testimony not regeneration's transition.

5. What Regeneration Is

i) Regeneration is a spiritual quickening, a new birth

We picture regeneration as the uniting of the spirit of man with God who is spirit again. We have these aspects, the soul and then the spirit. Regeneration is the Spirit of God uniting with the spirit of man again. It is such a unique uniting it is called 'indwelling'. An aspect of it has to be baptized by the spirit. At that moment, the Spirit of God unites with the spirit of man, man has new birth. When does that take place? It takes place as soon as a person, by faith, receives Christ as Saviour.

21 <https://christianity.stackexchange.com/questions/25720/what-is-the-significance-of-transubstantiation>

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It is not the old nature altered, reformed, or reinvigorated, but a new birth from above.

John 3:3: *Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."*

This was the context of John 3 when Nicodemus was told ‘you must be born again’

John 5:24: *Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.*

Jesus in John 5 says it a little differently, ‘when you believe, you pass from death to life.’

Rom. 8:11: *But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.*

Here in Romans 8 Paul uses the word ζωοποιέω (zoopoieo) meaning: to produce alive, begat or bear living young, or; to cause to live, make alive, give life, translated here ‘made alive’.

Eph. 2:13: *But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.*

Here Paul refers to this regeneration or new life as being γίνομαι (ginomai) ἐγγύς (eggus) meaning: to become, i.e. to come into existence, begin to be, receive being, or; to become, to come to pass, happen, and; near, as of place and position. Before salvation we are separated from God, without God’s guidance, dead to God. This is the old man, the old nature led by depraved intellect, emotion and will. When we accept Christ as our Saviour, we receive new birth; a new nature which is God’s nature, in our lives. At salvation we actually receive the divine nature of God’s Spirit abiding in us. In regeneration we are made partakers of the divine nature.

Prof. Question: *When we receive this new birth, is the old nature gone now?*

Student Response: *No.*

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Prof. Response: Yes, it still exists as the former programming of the mind, but without the power it had before.

ii) Jesus compares the new birth with natural birth.

► When Jesus talks about new birth he also relates it to natural birth. In natural birth the parents, not the baby, are the responsible agent. In regeneration God, not the sinner, takes the initiative.

James 1:18: *Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.*

► At birth a child enters a new sphere of existence. In like manner the one who is "reborn" enters a new realm of life. What he previously loved he now hates: the sins he loved he now finds distasteful. He has a new set of values, a fresh hope and confidence.

You can see the parallels there. Who caused the new birth? Man? We know it is God. We have His nature, just as in our physical birth we did not cause this, our parents caused this. So in regeneration we see that God takes the initiative. James 1:18 calls this the 'fruit fruits'. We are the 'first fruits'.

Prof. Question: What do you think? Is this a true statement: When we are born again, we immediately hate what we used to love.

Student Response: -No. -Yes

Prof. Response: Franklin says yes. Why do you say 'yes'? It says here when we are reborn, the sins that we love, we now find distasteful? Is that part of regeneration?

Student Response: Yes, we are a new creation in Christ.

Prof. Response: So, A man who is an alcoholic, and is born again, no longer has a taste for alcohol?

What we are seeing, there are differences of opinions in this. Franklin is not saying they have abandoned sin. It really boils down to our own experience in this. When we come to accept Christ, it comes down to a re-

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pentant heart. But, the repentant heart is repented to the extent of its knowledge of sin. For example, I use the illustration in your culture of the legality of having two wives. Is it possible for some to hear the message of Christ and not be aware it is wrong to have two wives? What do you think, Franklin?

Student Response: I think that, with the history of Christian influence in our culture most would be aware that Christians would believe this to be wrong.

Prof. Response: So what you are telling me, this is a bad example. I'm trying to help us understand that the distaste we have for sin will be proportionate to our knowledge of what sin is. A different example is drinking alcohol. With the high volume of alcohol related issues in Cameroon, most would realize, by experience, the severe consequences and accept the danger, but still indulge.

You understand what I am saying, this statement is a questionable statement. We must be certain that when we talk about receiving the new nature. We cannot expect this new nature to immediately be a mature nature. In some cultures drinking alcohol is wrong, it is forbidden; the church I pastored in Canada made this forbidden for its members. They believed Christians should not drink alcohol. We had many people who came to Canada from Europe. Drinking wine was part of the culture when they have a meal.

So, if I were witnessing to someone from Europe I knew they would not think drinking wine was a problem. This too is a weak illustration. Is abstinence what God says in Scripture? Or is control what God says? Paul said: "Take a little wine for your stomach."

All I'm trying to say is that the statement about immediate abandonment of sin will be true for some and for others 'no, that didn't happen in my life.' There is really no text of Scripture that tells us this. The result of

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walking with God after salvation will bring us to become aware of sin, but not necessarily ‘immediately’ upon salvation.

6. The Basis of Regeneration - How Does It Take Place?

Let’s look at the basis of regeneration, how does it take place? I think I have explained that the uniting of the Spirit of God and the spirit of man constitute new birth. This is a relationship that has to do with being redeemed. This unity is seen in the foundation of the world when God created Adam.

i) The relationship between man's regeneration and the saving ministry of Christ is portrayed in the Bible.

I Pet. 1:18-19: *knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.*

ii) Personal faith in Christ as Redeemer is the condition of regeneration.

John 1:12-13: *But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* According to this verse we see whether man is active or passive in regeneration; man must believe in Him and by faith receive Him. Man is active.

John 1:12-13: *But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Here God says that we were born again, not of blood, not of flesh, but of God. People keep asking ‘what part does man have in regeneration?’ It’s the same as salvation, man’s part is repentance and faith; but when we understand what we talked about in terms of irresistible grace, God is the one who initiates it all.

Does man have a part in regeneration? We can say ‘no’ and be right; we can say ‘yes’ and be right. Salvation is all of God but we are called up-

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on to repent and have faith. Although salvation and regeneration are not exactly synonyms, salvation is much more than just regeneration; it is justification, it is adoption, it is redemption, it is many things. The conditions for regeneration are the same for salvation.

7. The Results of regeneration?

Regeneration has specific results that are mentioned in Scripture. I've given you some verses there- 4 specific things. We talked about them earlier.

i) We see that regeneration makes us a child of God.

John 1:12: *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:*

Rom. 8:16: *The Spirit Himself bears witness with our spirit that we are children of God,*

These texts talk about regeneration bring us the privilege of being the child of God.

ii) We see that regeneration brings us the privilege of being a new creation. These are the very words of Scripture.

2 Cor. 5:17: *Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*

Eph. 2:10: *For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*

You can see that this picture here even with the old man and old nature being in residence is something new, something that was never before.

iii) We see that regeneration gives us the privilege of being partakers of the divine nature.

2 Pet. 1:4: *by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

In our chapel message this morning, when Christ said that a person is converted and is a child, He spoke of the necessity of a humble heart and a heart of unity and a heart of forgiveness.

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iv) We see in regeneration the Spirit of God produces the fruit of the Spirit in our hearts.

Gal. 5:22-23: *But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.*

The fruit of the Spirit, will be evident in the Christian life

v) We see that by regeneration we have victory over the world.
1 John 5:4: *For whatever is born of God overcomes the world. And this is the victory that has overcome the world — our faith.*

1 John 5:18: *We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.*

Clearly salvation is a new birth, a new start, a new creation.

Prof. Question: *Does a person always know the date and time that he is born again? What do you think? Some do, some don't. Some are confused! I'm talking about the spiritual birth. Do you know when your spiritual birth took place? Can you remember making the decision.*

Student Response: *Differences of opinion? Africans don't go by date.*

Prof. Response: *Sometimes in our Canadian evangelism practices, we tell people to put the date of decision in their Bible. The problem with doing that is; when they are living away from God, the Spirit of God will not give them the assurance of salvation, but when they seek assistance, the pastor will say look at the date in your Bible, that's the date you were saved. That could be a false assurance.*

Regeneration is something we experience for sure. It is new life. You can see how a child that is 5 years old who accepts Christ as Saviour and a person who is 25 years old who accepts Christ as Saviour, will have different experiences. I'm not talking about the fact of regeneration; I'm talking about how it affects them separately. A young child that is not familiar with terrible sins like an adult, accepts because he knows that's what he should do. His experience of removal of sin and guilt will be different from

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an individual who has lived a life of sin. But it is exactly the same result, the Spirit of God enters into that life. So when we talk about salvation we have to be careful how we talk about the experience of salvation.

God brings the Process of salvation into our lives: election, predestination, adoption, efficacious grace, regeneration. Those are all the things that happen in our lives as a result of salvation. You can't say they are the same experience for everyone, nevertheless, they are the reality of the process by which God accomplishes great things.

V. God's Accomplishments in Salvation

A. Forgiveness

The first of these is forgiveness. By first, I'm referring to of the order of these in your notes. Remember when we were talking about the relationship we have with God, there's the legal and the paternal. Forgiveness touches both relationships. Forgiveness is a legal act of God whereby He removes the charge that we were guilty; God can do this because the debt has been paid; He is satisfied.

In the N.T. we see there are several Greek words used to bring salvation's forgiveness:

► *Χάρις* (*cháris*) a favour done without expectation of return; the absolutely free expression of the loving kindness of God to men finding its only motive in the bounty and benevolence of the Giver; unearned and unmerited favor.²²

Rom. 3:23-24: *For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus:*

Eph. 2:8: *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,*

²² Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

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Here we see justification by grace, salvation by grace, each of which necessitated forgiveness.

Col. 2:13: *And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,*

Here, the context emphasizes that our debts were nailed to the cross, with Christ's atonement freely forgiving the sins that were charged against us. The the idea is 'the debt is paid' the debt is cancelled. So forgiveness in salvation is the forgiving of all our transgressions, all our sins-past, present, future. So legally the sin is paid, the sin is removed.

► Ἄφεσις (aphesis) which means "remission, the act of sending away, to remove the guilt resulting from wrongdoing, 'to pardon, to forgive, forgiveness,"²³

Eph. 1:7: *In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace*

The noun form of 'forgive' is used here, stressing the believer's sins have been sent away because of the riches of God's grace as revealed in the death of Christ. This is distinct from the daily cleansing from sin that is necessary to maintain fellowship with God

1 John 1:9: *If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

Again we have the idea of forgiveness here, but this is in the context of our fellowship with God and therefore it speaks of the necessity of continually confessing our sin as we are aware of them. Do you see the distinction of how the forgiveness relates to the legal requirement and how it relates to the paternal relationship?

Legally at salvation we are forgiven of all our sins, past present, future.

That's what Colossians tells us- all sin is forgiven. Why do I have to con-

²³ Louw, J. P., & Nida, E. A. (1996). *Vol. 1: Greek-English lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (502). New York: United Bible Societies.

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fess by sin if it is forgiven anyway? Because of the perspective of our relationship with God, I must confess it to have that relationship restored in terms of a paternal father to a son.

Forgiveness is looking from God's perspective toward man. Do you see this? It is man that needs forgiveness; God looks on him and delivers that forgiveness. That's what we mean by 'man-ward'. Forgiveness is man-ward. Man had sinned and needed to have his sins dealt with and removed

B. Justification

1. Introduction

The second accomplishment of salvation in your notes is justification. Now we are talking about looking at our salvation God-ward, as God requires. Whereas forgiveness is the negative side of salvation, justification is the positive side. To justify is to declare righteous the one who has faith in Jesus Christ. It is a forensic (legal) act of God whereby He declares the believing sinner righteous on the basis of the blood of Christ.

We begin our examination of justification recognizing it as a declaration of a legal act. The idea of justification is to be declared righteous. Believers are initially declared righteous, not made righteous. Christians are still sinners, yet through faith in Christ, they are forgiven and declared by God to be righteous. This idea of being declared justified has two main ideas aspects:

i) Pardon and removal of all sins and the end of separation from God

Acts 13:39: *and by Him [Jesus] everyone who believes is justified from all things from which you could not be justified by the Law of Moses.*

Everyone who genuinely believes in Jesus is justified. The idea here is to be pardoned. That's the focus. The law could not pardon you, but you were pardoned.

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Rom. 4:6-7: *just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, And whose sins are covered;*

Here we are told that righteousness is imparted, not earned. This implies that the righteousness had to come from another source because man could not achieve it through good works.

Rom. 4:23-24: *Now it was not written for his sake alone that it was imputed to him [Abraham], but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification.*

This text states that the outside source of a believers 'declared righteousness' is Jesus Christ, who was risen for our 'justification'.

Rom. 5:10-11: *For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.*

In this text the emphasis is on the reconciled relationship of believer to God. Sinful man, enemies of God are no longer separated from God through reconciliation. Reconciliation is not on being excused or pardoned from the requirements of the law; the focus here is that justification has reconciled me to God, that God and myself are now united again, the obstacles is removed and now we can be one again.

2 Cor. 5:19: *that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.*

Here we have the same idea, reconciliation is not of the pardon from the demands of the law, but to be restored relation to God. Justification, being declared righteous, speaks not of being pardoned from the demands of the law, but being restored to a relationship with God. This is possible

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by Christ's righteousness being imputed to the believer so that Christ's perfection before the law becomes the believers. So, with justification we see both aspects, the legal aspect and the relationship aspect or the legal aspect and the paternal aspects answered.

When we go through these words we should realize that salvation has so much depth, there is so much involved. What Christ accomplished in our salvation is so detailed. We should appreciate God's salvation with humbled awe! When you look at the necessity for forgiveness achieved by the O.T. sacrifice in Leviticus, there are many kinds of sacrifices. Each one of those different kinds relates to a different aspect of forgiveness and salvation. All of the sacrifices involved the same thing; faith in the provision of God for salvation.

When we think of man in his sinful, depraved condition being united again with God Who is perfect and holy, we can only begin to appreciate the uniqueness of Jesus Christ's perfection. When we begin to understand salvation and the many aspects it involves, the only appropriate response is to bow before Almighty God in complete surrender.

The first aspect of justification seen in Scripture can be summarized as follows:

- ▶ Justification is a gift given through the grace of God (Rom. 3:24)
- ▶ Justification takes place the moment the individual has faith in Christ (Rom. 4:2; 5:1).
- ▶ The ground of justification is the death of Christ (Rom. 5:9), apart from any works (Rom. 4:5).
- ▶ The means of justification is faith (Rom. 5:1).
- ▶ The result of justification is reconciliation through declared righteousness (Rom. 4:23-24)

Through justification God maintains His integrity and His standard, yet is able to enter into fellowship with sinners because they have the very righteousness of Christ imputed to them. Justification is *man-ward*; man

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had sinned and broken God's standard. Man was in need of receiving the righteousness of God to enter into fellowship with Him.

The second aspect of justification in your notes is:

ii) Declaration of righteousness upon the believing person brings "entitlement to all the blessings promised to the just."

Not only does justification settle the issues of the legal and paternal relationship, but justification gives us access to all the blessings and promises of the just guaranteed by God's gift of salvation:

1Jo 3:2: *Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.*

► Justification assures the believer's completed sanctification or final perfection in God's presence.

Lu.14: 13-14: *But when you give a feast, invite the poor, the maimed, the lame, the blind." And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."*

► Justification assures the believer's blessings for generosity toward the needy.

Rev. 5:10: *And have made us kings and priests to our God; and we shall reign on the earth."*

► Justification assures the believer's righteous reign with Christ in His coming kingdom.

Acts 20:32: *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.*

► Justification assures our inheritance, our future, everything that is due the just.

These texts only represent the many entitlements of believers through salvation's justification. Regeneration and justification are closely related but they are different. In your notes there should be a place for a chart to show the difference between regeneration and justification:

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#1 Regeneration is a change in man's nature or state, justification is a change in the believer's standing before God.

#2 Regeneration is impartation of life. Justification is the imputation of righteousness.

#3 Regeneration is God's answer to spiritual death. Justification is God's answer to spiritual guilt.

#4 Regeneration is subjective: it is what happens to us. Justification is objective: what happens about us.

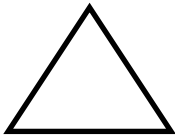
#5 Regeneration is about life. Justification is about law.

2. The Need for Justification by Faith

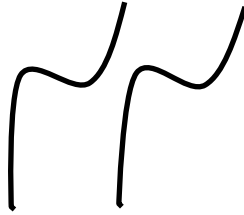
The next section is about the need for justification by faith.

i) The human predicament

Man is separated from God.



HOLY GOD



SINFUL MAN

Gen. 3:8: *And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.*

Isa. 59:2: *But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear.*

Gal. 5:4: *You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.*

Eph. 2:12: *that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.*

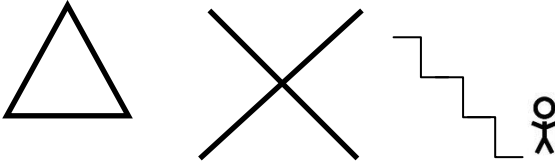
Isaiah 59:2: *But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear.*

We are told the human answer: I can always make myself acceptable to God!

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ii) Human Answer

Man's answer of self-effort does not overcome the separation.



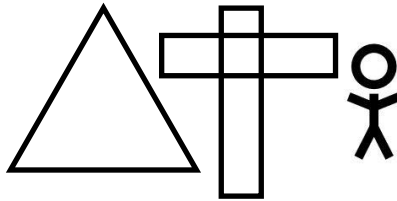
Rom. 3:27-28: *Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law.*

Eph. 2:8-9: *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.*

These texts tell us that man is not justified because of obeying the law (of Moses in Exodus and Leviticus), nor by good works (commendable practices).

iii) God's Answer

Jesus Christ alone bridged the gap of separation through the Cross!



Man is justified by faith in Christ alone:

Gen. 15:6: *And he believed in the LORD, and He accounted it to him for righteousness.*

Hab. 2:4: *Behold the proud, His soul is not upright in him; But the just shall live by his faith.*

John 1:12: *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:*

Ac. 4:12: *Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.*

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Gal. 2:16: *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.*

Eph. 2:8-9: *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.*

There are over 100 verses in Scripture that declare salvation, which has always been based upon God's provision of justification through Christ, is by faith in God's provision alone! When you are teaching it is good to use pictures; it helps people understand. When we look at Scriptures we will see that justification by our faith in Jesus Christ has various aspects.

Romans talks much about justification. There is a whole section of Romans which clarifies justification by faith alone:

Rom. 3: 19-26: *Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.*

We see from Romans 3 that by the deeds of the law no one is **justified** (v. 20), which means that good works can never save man. We see that the righteousness of God is available through **faith** in Jesus Christ (v. 22) for all mankind (v.23). We see that those who believe are freely justified by

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grace (not deserving or earning it-v.24) through **redemption** (full payment of legal debt of sin) in Christ (v.24). We see that justification is based on the **propitiation** (Holy God's satisfaction of justice) by Christ's blood (v.25) on the cross (vs. 24). Therefore, God (The Father) is just in His provision of justification (decaling believers righteous) because He alone is the justifier (in Jesus Christ the Son).

3. The Nature of Justification by Faith

Justification is a legal act, originating in the will of God, whereby the believer is pardoned and declared righteous in God's sight. It does not mean to make righteous.

Three illustrations to explain justification:

i) A Bridge

Eph. 2:16: *and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.*

Col. 1:20: *and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.*

In these two texts are the only N.T. occurrences of the Greek word ἀποκαταλλάσσω (apokatallasso) translated in English 'reconcile'. The original word means: to bring back a former state of harmony, to *restore* from enmity to favor. This suggests the necessity of a way (or bridge) across the gap to God, and John clearly stated that Jesus alone is that bridge:

John 14:6: *Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.*

ii) Clothing

So, one Biblical way of looking at the justification is the idea of the bridge, illustrated earlier. There is another way of looking at the justification; the believer's clothing.

Isa. 64:6: *But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.*

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In this passage God uses the allegory of clothing. We are told that man's very best clothing is nothing but filthy rags. So the clothing that man has is unworthy of presentation before Holy God.

Rev. 3:18: *I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.*

Here we see the church of the Laodiceans was poor and blind and naked. She was counselled to go to God and find white garments.

Isa. 61:10: *I will greatly rejoice in the LORD, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness,*

Zech. 3:4: *Then He answered and spoke to those who stood before Him, saying, "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity from you, and I will clothe you with rich robes."*

Rom. 3:22: *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe:*

We see that God's children are clothed in righteousness by God and through faith. In Scripture there are many references of 'righteousness' being declared, clothed, imputed, counted for, believed unto, a gift, etc., unto God's people.

Another way of looking at justification is to see that our clothes are changed from the filthy rags to the righteousness of Christ. That helps us understand the idea of being declared, the clothes are not washed to be cleaned, no, we got new clothes.

iii) A Law-court

A third way of looking at the nature of justification by faith is from the perspective of a court of law:

► Man is guilty of breaking the Law of God. All mankind has and will miss the mark, fall short of God's standard. The law requires perfection.

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Because the law requires perfection, we are guilty of sin. **Rom. 3:19:** *Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.*

Rom. 3:23: *For all have sinned, and come short of the glory of God;*

Gal. 3:11a: *But that no one is justified by the law in the sight of God is evident,*

► Man's death, the judgement upon sin, cannot be escaped. There is first the spiritual death whereby all are separated from God. Then there is the physical death whereby man's soul is separated from the body. Then, apart from those saved by God's grace, there is final death, whereby man's body and soul are again united and cast into the lake of fire forever to undergo the suffering of eternal separation from God

Rom. 6:23a: *For the wages of sin is death,*

Heb. 9:27: *And as it is appointed unto men once to die, but after this the judgment:*

► Man's forgiveness from the guilt and punishment of sin is offered. The possibility of acquittal is evident in Scripture.

Isa. 1:18: *"Come now, and let us reason together," Says the LORD, "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.*

Ac 13:38: *Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;*

Rom. 6:18a: *And having been set free from sin,*

Rom. 6:22: *But now having been set free from sin... you have your fruit to holiness, and the end, everlasting life.*

► Man's forgiveness and acquittal is justifiable because Jesus, God's perfect Son, became human and took man's guilt and punishment as man's substitute.

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Isa. 53:5: *But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.*

2 Cor. 5:20b-21: *...we implore you on Christ's behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

Gal. 3:13: *Christ has redeemed us from the curse of the law, having become a curse for us, for it is written, "Cursed is everyone who hangs on a tree",*

There is no clearer text claiming Christ's substitution than Galatians 3:13 where Paul says Christ became a curse 'for us.' The words 'for us' is the translation of the Greek preposition ὑπέρ (huper). Here, with a component of representation or substitution, it means *in the place of, for, in the name of, instead of.*

► Man's actual forgiveness and acquittal is gained only by faith in God's provision of salvation.

Rom. 4:22-24: *And therefore it was imputed to him[Abraham] for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;*

Abraham was justified by imputation. Vs. 24 especially 'it shall be imputed to us who believe in Him who raised up Jesus Christ from the dead.' With the death penalty on us, we have the substitute of Christ to take away our sins and to justify us in the court.

John 3:16-18: *"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God."*

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LECTURE 13

4. Method of Justification

This section is called method of justification and although we have already covered this earlier, for the sake of compliance with our notes let me run through this quickly.

i) Negatively - Not By works

The method of justification is not by works. Viewed negatively it is not by the works of men. We have already reviewed verses to declare this. There are many verses in the Bible to declare that works are nothing. It is hard to believe that people calling themselves Christians believe that they are saved by doing good deeds and living unacceptable life. (Rom. 3:20, Gal. 3:10).

ii) Positively - By God's Free grace

Consequently, if it's not by works it is by God's free Grace. That's the positive viewpoint; justification is by God's free grace (Rom. 3:24).

iii) By the blood of Jesus Christ

Point 3, according to Romans man is justified by the blood of Jesus Christ. (Rom. 3:24; 5:9)

iv) By believing in Jesus Christ

And our final point we are justified by believing or faith in Jesus Christ. (Gal. 2:16, Rom. 3:26)

In examining what Christ accomplished by our justification we have examined forgiveness, and justification. Remember that justification means to be 'declared' righteous, not 'made' righteous. In looking at what God accomplished in our salvation, we have examined forgiveness and justification.

5. Kinds of Justification

The Bible teaches four kinds of justification:

#1 The believer is justified "judicially" by God the Father (Rom. 3:20, Rom. 8:33). In this the believer is justified legally by the Father, who is the only one who can say: "You are justified." God alone is the judge.

#2 the believer is justified meritoriously by Christ (Isa. 53:11). To be justified requires righteousness or perfection. Can we gain that perfection by

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our works? No. therefore the only One who can earn this is Christ, who is righteous. He is our righteousness for us. It is His righteousness that merits my justification.

#3 The believer is justified "mediately" (i.e. the medium) by faith (Rom. 5:1). Here the believer is justified by a medium, or by a means; by faith.

#4 The believer is justified "evidentially" by works (Jam. 2:14). Having been justified by faith, the believer is confirmed saved or justified by works. It is the aspect of justification that is proof to the world that God has changed a life. What Paul is trying to teach us about imputed sin, is that we are guilty in Adam, one man's sin; therefore, we are justified in Christ, one man's righteousness. Because of this imputation the legal aspect of God's righteousness is satisfied.

C. Redemption

Continuing our examination of God's Accomplishments in Salvation, we are now looking at the Aspect of Redemption. There are actually three different words that indicate the fullness of our redemption.

1. The Greek word ἀγοράζω (agorazo) and means "to purchase in the marketplace."

Frequently it had to do with the sale of slaves in the marketplace. The word is used to describe the believer being purchased out of the slave market of sin and set free from sin's bondage. The purchase price for the believer's freedom and release from sin was the death of Jesus Christ:

1 Cor. 6:20a: *For you were **bought** at a price;*

Rev. 5:9b: *For You were slain, And have **redeemed** us to God by Your blood Out of every tribe and tongue and people and nation,*

Rev. 14:4: *These were redeemed from among men, being firstfruits to God and to the Lamb.*

In the day of the apostles, there were 6 million slaves in the Roman empire. To get a slave, you would purchase the individual from the slave market. Similarly, in 1 Corinthians 6 believers are bought with a price and in Romans 14 they are redeemed from among men'. In Revelation 14, believers from the tribulation were redeemed from among men. And what

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are the slave market people are bought from for salvation? The slave market is man's bondage in sin. When a slave is bought, it means they are owned by another. That's Paul's argument, believers are bought with a price, so they are not their own. Believers are not bought by Christ into a liberty of selfish ease. Rather, since God has bought them at terrible cost, they have become God's 'free' slaves, called to do His will, yet by their own choice.

2. The Greek word ἐξαγοράζω (exagorazo), referring to payment of a price.

This word means to recover from the power of another, to ransom, to buy off. Therefore, Christ redeemed believers from the curse and bondage of the law that only condemned and could not save. Breaking this compound word down we see that believers have been 'purchased' in the slave market (*agorazo*) and 'removed from' (*ex*) the slave market altogether. Christ set believers free from bondage to the law and from its condemnation:

Gal. 3:13: *Christ has **redeemed** us from the curse of the law, having become a curse for us, for it is written, "Cursed is everyone who hangs on a tree",*

Gal. 4:5: *to **redeem** those who were under the law, that we might receive the adoption as sons.*

A curse rests on everyone who does not fulfill the law but Christ died in such a way as to bear or take that curse. Believers who should have been accursed now go free. This is a legally based freedom.

3. The Greek word λυτρόω (lutroo), which means to obtain release.

Specifically, this word means 'being set free by payment of a ransom' is prevalent in this word

Luke 24:21: *But we were hoping that it was He who was going to **redeem** Israel. Indeed, besides all this, today is the third day since these things happened.*

► the precious blood of Christ has redeemed Believers

1 Pet. 1:18-19: *knowing that you were not **redeemed** with corruptible things, like silver or gold... but with the precious blood of Christ,*

► Believers are a special possession for God

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Titus 2:14: *who gave Himself for us, that He might **redeem** us from every lawless deed and purify for Himself His own special people, zealous for good works.*

► Here redemption is viewed *sin-ward*. Humankind was in bondage to sin and in need of release from bondage and slavery to sin.

When we think of redemption, the idea of paying the price is there in the word. The theology of redemption, using these 3 words, shows us how complete this is. We are purchased out of the market, we are purchased and set free, because a full ransom is paid. So when we look at the theology of redemption from the point of view of man's sin, we were in bondage to sin, and the cross delivered us because Christ paid the full ransom and set us free. Salvation provides redemption. It accomplished the payment for our sin which is redemption.

D. Reconciliation

Now we come to the word 'reconciliation'. This is not dealing with the sin of man, but with man's broken fellowship with God. The emphasis of *reconciliation* is that of making peace with God. Man who was estranged from God is brought into communion with God. Sin had created a barrier between man and God and rendered man hostile toward God.

Isa. 59:1–2: *Behold, the LORD'S hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear.*

Col. 1:21-22: *And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight*

Jam. 4:4: *Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.*

In our birth we are separated from God because of Adam's sin, we are dead in sin. So in Isaiah 59 we are told about our separation from God. So a child born is separated spiritually from God and we talked about this many times. The spirit part of man is out of fellowship with God. Recon-

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ciliation deals with the problem of that separation. Not only are we separated, we are also alienated. The separation is not just distance from God it is also opposition to God. We are enemies of God according to Colossians 1, and James 4 says the world is at enmity with God.

When we talk about reconciliation, we have to talk about these two issues; alienation and opposition, each call for reconciliation. That in salvation God is not only capable of reconciling our separation He also deals with our opposition, our enemy situation. Therefore, reconciliation is more than just the spirit being restored to unity with God's Spirit. That was accomplished in regeneration. Reconciliation is changing our situation so we are no longer His enemy.

Therefore, there are two aspects to reconciliation.

1. The *objective* aspect of reconciliation

This is that in which man is potentially reconciled to God prior to faith because Jesus made provision for all humankind:

2 Cor. 5:19: *that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.*

In this passage Paul is writing to the church and says we are reconciled to God through Christ. In verse 19 Christ was reconciling the world to Himself. Does this mean that all of the world will be saved? No! In this we see that Scriptures make a distinction between what we call objective reconciliation and subjective reconciliation. God made reconciliation for all mankind. This is objective or provisional reconciliation. Christ died not for just the elect (those chosen for salvation) but for the sins of the whole world! That means that provision was made for all mankind. We are not talking about election here, we are talking about what Christ accomplished; He died for the sins of the whole world.

2. The *subjective* aspect of reconciliation

This is that in which man is reconciled to God when he believes:

2 Cor. 5:18: *Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,*

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Because He died for the sins of the whole world, He made provision for salvation for the whole world. Reconciliation is provided for the whole world. Is the whole world going to get saved? No. Did Christ die for the whole world? Yes. Reconciliation objective; God died for the whole world. Subjective reconciliation refers to those who accept God's provision, only they are reconciled. So this kind of reconciliation, exclusively for the people who come to Christ, is subjective, it is experiential. Only the saved actually experience reconciliation.

The word *reconciliation* is the English translation of the Greek word *καταλλαγή* (*katallage*), which means 'to exchange', as in exchanging money from one denomination to another. In regard to salvation, the word means to 'effect a change by the restoring sinners to God through the expiatory death of Christ'. God is the one who initiated this change or reconciliation; He moved to reconcile sinful man to Himself. (2 Cor. 5:18, 19).

On the other hand, man is the object of reconciliation. This reconciliation has been provided for the whole world, but it is effective only when it is received by personal faith. When we are talking about reconciliation between man and God, it is different from reconciliation between man and man. Two men are enemies. When these men are reconciled, these two men must move. If two men are enemies, each of the men must make adjustments so they can become friends.

That's not the way with God. God never changes. He's never done anything wrong, so human reconciliation means that man alone has to be adjusted, not God. So when we talk about our reconciliation with God, it means that God did what was necessary in man by dying on the cross for sin. That's what made the reconciliation. Reconciliation is man, who is out of fellowship because of sin, being restored to fellowship. Therefore, reconciliation is *man-ward*: man was the one that had moved out of fellowship because of sin, and man needed to be reconciled to renew the fellowship.

E. Sanctification

We are examining terminologies to understand what Christ accomplished in salvation. So far we have studied forgiveness, justification, redemption, and reconciliation.

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Student Response: Does all of this happen at once when a person accepted Christ.

Prof. Response: Yes, what we have studied so far happens the moment of new birth. It's not man's work, it's God's work in us.

Now we come to sanctification and we start talking about our part in salvation. There are so many areas of relationship with God that many terms are needed to explain how full our salvation is. We as church leaders should have these terms in mind to determine the distinction. So far, they are all instantaneous at the moment of our salvation. Justification; I am declared righteous; regeneration; I am given new life by the Spirit; redemption; I am bought with the blood of Christ and taken out of the slave market; reconciliation, I am made one with God, no longer an enemy, I am part of His family. These are distinct aspects of what is accomplished in bringing us to oneness with God.

Now we come to sanctification. By comparison we see that regeneration has to do with our nature. God indwells us so we are given divine nature. By review, justification has to do with our standing. We are declared righteous and pardoned in terms of the law. Sanctification has to do with our character and our conduct.

We compared justification with regeneration before. You have another chart to compare justification and sanctification. There are three statements in each:

#1-Justification, we are declared righteous / Sanctification, we are set apart for righteous living.

#2-Justification, this is what God does for us / Sanctification is what God does in us.

#3-Justification, places us in right relationship with God, we are placed in this situation, there is no work involved / Sanctification we grow in a life separated from the world unto God.

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The terms are the accomplishment of salvation- justification, regeneration, reconciliation, redemption. We can look at these truths as objective truths, in a sense they happened to us immediately and in reality we don't really experience them, we don't feel different, we don't weigh different, we don't see the world different usually. We have no way of measuring in our life experience justification, we have no way of measuring redemption, we have no way of measuring reconciliation or regeneration.

In contrast, sanctification is the evidence of God changing our lives. A few statements to help define sanctification; what it is, and what it is not.

1. What Sanctification Is Not

i) Sanctification is not betterment of the flesh.

The role of the Holy Spirit is not to improve the old nature. So sanctification does not mean that the flesh and the soul is improved; it is still the old man. The old nature is not improved, it is still there. Added to the old nature is now the new nature, the nature of God.

ii) Sanctification is not the eradication of the sin nature.

There are those who teach that salvation brings a holiness by eradication, by destroying the sin nature. This is nowhere supported by Scripture.

iii) Sanctification is not sanctimoniousness.

Sanctification is not the visible appearance of attempting to be holy. It is not a hypocritical devoutness; nor is it false saintliness. It is not marked by wearing a beard, or black clothing. We know people who pretend devoutness, like priests and pastors who wear gowns and special clothing to identify they are holy people. Some don't marry because they are married to Jesus. These are only the pretence of holiness.

iv) Sanctification is not second blessing.

There are churches that speak of a difference between salvation's new birth and second blessing of the Spirit of God's pouring to become more holy.

2 Cor.1:15-16: *And in this confidence I intended to come to you before, that you might have a second benefit — to pass by way of you to Macedo-*

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nia, to come again from Macedonia to you, and be helped by you on my way to Judea.

Some teachers of a second blessing refer to what Paul speaks of as a second benefit. Yet the context does not speak of a 'second blessing'. This letter was written to people who were already sanctified (I Cor. 1:2; 6:11). The second benefit is their privilege to help him (probably financially) by his intent to 'drop by' on his way to Macedonia. There is no such thing as secondary outpouring of the Spirit of God, whether it is being slain in the spirit or whatever it might be called, which supposedly brings about a higher level of sanctification.

2. What Sanctification Is

i) Sanctification means 'making holy, *dedicating, sanctifying*'

The English word sanctification is the translation of the Greek word ἁγιασμός (hagiasmos) referring to the operation of the Spirit resulting in the careful moral behavior that expresses one's dedication to God *pure way of life*. Practically, the word implies being set apart from the world unto God. When we look at Scriptures we see the words 'holiness', 'sanctification' and 'saint' are all from the same root word, implying being separated, or set apart by God for the process of growing in purity and upright behaviour.

When Paul writes to the churches he often says 'to the saints in Rome', 'the saints in Ephesus', 'we are saints'. We already looked at texts where in French and English the verb 'to be' is inserted, Paul is not saying we are called 'to be' saints, the verb 'to be' is not in the text. Rather, Paul writes we are saints, meaning we are the set-apart ones.

ii) Sanctification is separation from sin.

2 Chron. 29:5: *and said to them: "Hear me, Levites! Now sanctify yourselves, sanctify the house of the LORD God of your fathers, and carry out the rubbish from the holy place.*

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2 Chron. 29:15: *And they gathered their brethren, sanctified themselves, and went according to the commandment of the king, at the words of the LORD, to cleanse the house of the LORD.*

We see here the word ‘sanctification’ means to clean the house of the Lord. They were to take out the garbage and make the house of the Lord different from the other houses, to set it apart for worship. When we come down to verse 15, before they cleaned the house, they sanctified themselves. In the O.T. we have the idea that sanctification means to clean the debris, to setting apart the house for worship and the presence of God.

1 Thess. 4:3: *For this is the will of God, your sanctification: that you should abstain from sexual immorality;*

In this particular passage Paul says your sanctification is to separate from sexual impropriety. We see that the word that sanctification means to separation from the dirt in our life. Sanctification has to do with the turning away from all that is sinful.

Prof. Question: *What do we call the uncleanness or the dirt in our life?*

Student Response: *It is called Sin!*

Prof. Response: *Sanctification is to separation from sin. This is a practical aspect of our lives, we become more and more separated from the sin that we were involved in, the sin that brought bondage. Therefore Sanctification has to do with the turning away from all that is sinful.*

iii) Sanctification is separation unto God

We have to understand that sanctification also has a positive aspect.

Lev. 27:14: *And when a man dedicates his house to be holy to the LORD, then the priest shall set a value for it, whether it is good or bad; as the priest values it, so it shall stand.*

Lev. 27:16: *If a man dedicates to the LORD part of a field of his possession, then your valuation shall be according to the seed for it. A homer of barley seed shall be valued at fifty shekels of silver.*

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John 10:36: *"do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"*

These passages speak about separation, not from sin, but unto God. We see that sanctification has two aspects, separation from sin but also separation to God. Remember, sanctification is the aspect of salvation which we experience in our lives. This means that in this doctrine we have a subjective truth; we experience this. Before, in the other doctrines, they were objective truths, they were instant when we accepted Christ as Saviour. Now, with sanctification, we experience change in our life.

3. The time of Sanctification

We also see there are different aspects of sanctification in relationship to time:

iii) Positional (Instantaneous) Sanctification

1 Cor. 6:11: *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.*

First of all there is positional or instantaneous sanctification. This text says we 'are washed'... 'we are sanctified'. Each of these phrases is in the aorist tense. The aorist verb tense is used by the writer to present the action of a verb as a "snapshot" event indicating simple fact. From a positional point of view, when we accept Christ we are set apart, God sees this as something that is a fact in our lives.

Heb. 10:10: *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

Here the verb 'are sanctified' is in the perfect tense. This verb tense is used by the writer to describe a completed action that occurred in the past but which produced a state of being in the present. Sanctification is viewed here by God as complete 'once for all'.

Heb. 10:14: *For by one offering he hath perfected for ever them that are sanctified.*

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Here the verb ‘are sanctified’ is present tense, the verb tense where the writer portrays an action in process or a state of being with no assessment of the action’s completion. The text is referring to the same people as in verse 10, but focus is on the present process, which began at salvation.

I Pet. 1:2: *elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.*

In this text Peter is writing to Christians who were experiencing various forms of persecution. He uses various phrases to identify them: elect... in sanctification..., for obedience..., [and for] sprinkling of the blood. These terms of identification all refer to born again people, sharing all these privileges of salvation since embracing Christ.

Here sanctification is viewed as complete because of the offering of the body of Christ. Not only do we have this idea that we are in Christ, completely set apart, at salvation but every Christian is a sanctified person from God’s perspective, nevertheless, each believer grows in sanctification not into sanctification. By an act of faith the believer is at once put into a state of sanctification and progressing in sanctification. The term used to talk about practical changes in our lives is progressive sanctification.

iii) Practical (Progressive) Sanctification

2 Cor. 7:1: *Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

Here we see the concept of sanctification is a progressive. We are to cleanse ourselves so we can be “perfecting holiness.” The idea of perfecting holiness is to grow in it, to advance in sanctification. That speaks of a process in our lives that is ongoing.

2 Pet. 3:18: *but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen.*

The phrase ‘grow in grace and knowledge’ implies a process of spiritual growth beginning with knowing Christ initially in regeneration (cf.

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John 17:3) and it continues in one's deepening relationship with Him (Eph. 4:15; Phil. 3:10; 1 Peter 2:2).²⁴

2 Cor. 3: 17, 18: *Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.*

Here Paul; assures the church of an increasing glory by the indwelling Spirit of God. It is very clear in this passage. Paul is talking about the difference between the law and salvation today. Earlier in the chapter he says the ministry of Moses that gave the Law was the ministry of death, but now the gospel being shared with the ministry of the Spirit of God bringing life is a different ministry; it is not a ministry of condemnation, but a ministry of glory, a ministry of righteousness. He comes to remind the Corinthians that when Moses received the law, he was in the presence of God, when he came down his face was glowing. But as time went on, his face stopped glowing. And so he put a veil over his face so people would not see his face was not glowing anymore.

Paul is explaining that the O.T. law had the same effect spiritually. The law itself could not bring salvation. Therefore is the law is fading. But then he comes to verses 17 and 18 Paul explains what sanctification really is. He says with the Spirit of the Lord, with the new gospel, with salvation by faith, we are being transformed from glory to glory. That is a definition of sanctification. Being change, transformed from glory to glory, the image of God in us increasing from glory to glory. The emphasis is that with salvation the glory of God does not fade, it increases, we become more like God.

This is the experience of salvation available in the New Covenant, and mediated by **the Spirit** who leads Christians from justification through

²⁴ Gangel, K. O. (1985). 2 Peter. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (2 Pe 3:18). Wheaton, IL: Victor Books.

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sanctification to glorification. As believers manifest the fruit of the Spirit (Gal. 5:22–23), they are progressively **being transformed** (the same word Paul used in Rom. 12:2) **into His likeness**.²⁵ This is our present state of sanctification. Every believer is a saint, who grows in sanctification.

We see there is this positional sanctification at salvation, a practical sanctification that we grow in grace to become more like Jesus Christ; it is maturing in the faith, and having less to do with sin and more to do with God's holiness. Therefore it is measurable. For example, when we come to 1 John we see there are distinctions among the people in the church related their maturity in his faith.

John (the apostle) speaks of the young man, and then the middle-aged man, and then the elders or the old men. This is a reference to their spiritual maturity, not their physical age. In 1 Timothy 3, when Paul gives the qualifications for the leaders of the church, he says 'lay hands on no man suddenly', referring to a new or immature believer. It implies the necessity of church leaders to be mature in the faith, growing in sanctification. We have other passages as well, Hebrews talks about believers needing to be taught the word because they can only consume the milk of the word, not the meat. All these texts imply that there is a process of progressive sanctification evident in a believer's life.

Student Question: I have this idea of Christian progression for sanctification in relationship with God. But when this is broken, what is going to be the other consequence of not progressing in God in sanctification.

Prof. Response: When we are not growing in grace, that means that we are not in the Word, we are not following in obedience, we are not involved in the disciplines of prayer and Bible study. Because these things

²⁵ Lowery, D. K. (1985). 2 Corinthians. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (2 Co 3:18). Wheaton, IL: Victor Books.

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before God are sin, what does God do with a Christian who sins? Does he punish him?

Student Response: *Yes, God spans him.*

Prof. Response: *Oh my friends; “there is therefore now no condemnation”*

Student Response: *He disciplines him, not punishes him.*

Prof. Response: *Yes! Be sure to think biblically. The words we use are very important. I know you men understood, but I used the word ‘punish’ on purpose to help us think Biblically. God does not use punishment when it comes to the word ‘chastisement’. When a Christian continues in sin, God chastises. The purpose is to bring the restoration. When the restoration is completed, then sanctification will continue to progress. But if the individual persists in resisting God, what will God do perhaps?*

Student Response: *He will kill him.*

Prof. Response: *That’s exactly what Corinthians teaches us. God is very patient and it may be many years before God takes His life. It is not our responsibility to determine when a person sins enough to die as a Christian. So the restored relationship that God intends for every believer will automatically bring sanctification as we fulfil our obligations to God in following Him, in studying His Word etc. etc..*

Student Response: *If he persisted and God decided to take his life, will it have any effect on his works, his judgment before God?.*

Prof. Response: *The rewards we have are based on a walk of faith and if a person is not walking in faith, he will not have any rewards. We should not be worried whether we lose our rewards in heaven. The more important issue is that when you are in that state of disobedience, you have no assurance of salvation. Without assurance the important question is ‘am I saved?’, not ‘do I lose my rewards?’*

iii) Perfect (Final) Sanctification

In our talk about sanctification we have seen it is instantaneous as it relates to our position. It is progressive as it relates to our practice. We see

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also in some verses where the word ‘sanctification’ has to do with our final sanctification when we are perfected.

1 Thess. 5:23: *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. 3:13: *so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.*

In these texts there is the idea of the perfection of our sanctification at Christ’s coming. Obviously our sanctification is completed when we are finally in the presence of God in our glorified body.

iv) Preparational Sanctification

In the side, in the column, add this note—there is also preparational sanctification. I will give you 2 texts...

John 16:8-11: *And when He has come, He will convict the world of sin, and of righteousness, and of judgment: "of sin, because they do not believe in Me; "of righteousness, because I go to My Father and you see Me no more; "of judgment, because the ruler of this world is judged.*

1 Cor. 7:14: *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.*

Preparational sanctification is the setting-apart of an individual by the Spirit of God, preparing them for salvation. If we have come to Christ as our Saviour and think back at how we accepted Jesus, we will probably see we didn’t accept Christ at the first hearing of the gospel. There was time in which before salvation God was working in our life to bring us to the understanding of the gospel. He might have begun that preparation when we saw a good Christian and wondered why he was different. Then we heard when we were a child the message of Jesus dying on the cross and salvation in Him. Then as a young man we hear the gospel again and now we understand it and accept Him as our Saviour. All of this is God

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setting us apart, preparing us by these circumstances to receive Him. So this is setting part is the same word, but it is before salvation to prepare us for salvation.

4. The Source of Sanctification

In the context of where the church is today, with the strong movement and acceptance of the charismatic movement, we have to challenge the idea that all of our sanctification is the ministry of the Spirit of God

Student Question: Question- what are you saying?

Prof. Response: I'm saying that in the context where today's influence from the charismatic movement suggests that sanctification is entirely the work of the Spirit of God. That movement magnifies the Spirit of God over even the Son, Jesus Christ. I want you to see in Scripture the work of sanctification involves, the Father, the Son and the Spirit of God.

1 Thess. 5:23: *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.*

The first reference indicates that God the Father is the source of sanctification.

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

In this text Jesus Christ is the source of sanctification.

1 Cor. 6:11: *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.*

Here we see that the Spirit of God is the source of sanctification. Sanctification, as with all the works of God, involves all the persons of the Godhead: the Father, the Son and the Holy Spirit. We have seen now that sanctification is different from the other accomplishments of salvation.

The others were objective truth that happened to us instantaneously at sal-

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vation, without our ‘experience’. In other words, a believer does not necessarily have a personal awareness of change. Sanctification is subjective; the experiences of the believer becoming more like Jesus Christ.

The idea in becoming more like Jesus is to be ‘set apart’. The Bible teaches us that this setting apart happens before we are saved, but when we are saved it is acknowledged by God as instantaneous and complete. Yet it is also seen as a process in which we have responsibility. We need to grow in grace as we are told. We have responsibilities to study the Word of God, to pray, to be obedient so God can change our lives.

We talked about the mind being transformed by the Word of God, that’s a part of our sanctification. Sanctification is one of the doctrines that help us understand that God is doing something in our lives but we are participating in this. Of course, one day we will be in the presence of God and we will be perfect; our sanctification will be complete. In this we complete our study of what God accomplished in our salvation. God accomplished forgiveness, justification, redemption, reconciliation, and He works in us and accomplishes sanctification as we follow Him and cooperate with Him.

VI. Man’s Application of Salvation

A. Repentance

1. Discovering what it is not

i) It is not Reformation

We see of course that in Scripture this application of salvation is not reformation. Some people think salvation just means ‘I turn away from my sin’. But people in the world can give up sin and still not be Christians. I remember when I was a little boy my mother used to smoke cigarettes before she was saved. She just stopped smoking with self-determination. That did not make her a Christian. She reformed, but her reformation did not make her a Christian. Turning from sin does not make a person a Christian.

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ii) It is not contrition.

I is not being sorry. The people that are in jail are sorry, but they are not sorry for their sin, they are sorry they got caught.

iii) Repentance is not penance.

I don't know the French word for penance, but this is an expression of sorrow by some act that is done to supposedly pay for sin. It is like self-punishment. I can pay for my own sins if I punish myself enough.

2. What Scripture says Repentance is.

There are two passages of Scripture identifying repentance;

Matt. 21:28-30: *"But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.' "He answered and said, 'I will not,' but afterward he regretted it and went.*

We see the son who said he would not go and then 'repented' and then he went. Repentance is a change of mind.

2 Tim. 2:24-25: *And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,*

We have a passage here that says that God gave them repentance to acknowledge the truth. So God gave them a change of mind. That is our definition of repentance. It means 'a change of mind'. So when we think about repentance that brings salvation, it is a change of mind in response to God's truth. It is also a change of mind regarding sin and self. I have to accept personal responsibility. It is a change of mind about Sovereign God who has authority and power to judge all mankind. It is also a change of mind about Jesus; He is the Son of God and only Saviour.

3. The Importance of Repentance

We see the importance of repentance in many passages of Scripture:

i) Gospels

Matt. 3:1-2: *In those days John the Baptist came preaching in the wilderness of Judea, and saying, "Repent, for the kingdom of heaven is at hand!"*

Matt. 4:17: *From that time Jesus began to preach and to say, "Repent, for*

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the kingdom of heaven is at hand."

In Matthew 3 they were called to repent because the kingdom of heaven is at hand. So repentance was a condition for Israel to receive the kingdom of God. That's the same as in Matthew.

Luke 13:3: *"I tell you, no; but unless you repent you will all likewise perish.*

Luke 24:46-47: *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

Luke 13 it says except you repent you shall all perish, so to escape the punishment of sin, there is a necessity for repentance. In Luke 24 it says repentance and the remission of sins is what should be preached.

ii) Acts

Acts 2:38: *Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.*

Acts 17:30: *"Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,*

Acts 20:21: *"testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.*

You also have texts in the book of Acts that repeat the importance of repentance for the remission of sins. In the last reference of Acts 20:21, repentance is 2 things; a change of mind toward God and faith toward Jesus Christ.

Student Question: *When do we give you the homework and the file for reading report?*

Prof. Response: *It's always on the last day. Let's continue with our notes.*

In the Scriptures, in the gospels we see the necessity of repentance, it's very important. In the book of Acts we see the first preaching called for repentance. Then in the epistles we see a continuation of this idea of the necessity for repentance.

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iii). Epistles

Rom. 2:4: *Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?*

II Cor.7:9-10: *Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.*

II Peter 3:9: *The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.*

In Romans 2 it is the goodness of God that leads people to repentance. Paul writing to the church at Corinth speaks of the work of God in which people were filled with sorrow leading to repentance, in other words they were made sorry after ‘a godly manner.’ Peter when he writes in 2 Peter 3, says God wants all to come to repentance.

Throughout the N.T. we see the call for repentance is part of salvation itself. We have a problem today with what we call the easy gospel, where people are talking that all that God requires is faith. But there are enough passages of Scripture that speak of repentance that we must see that faith is the positive part of our coming to Christ and repentance is the negative part of coming to Christ. It is like a coin of commerce. It has two sides. Repentance is the change of mind that turns me away from myself; faith is the other side that turns me to God.

4. The Nature of Repentance

In your notes there is a brief statement reminding us of the nature of repentance from Luke 15.

Luke 15:17-19: *But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, “Father, I*

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have sinned against heaven and before you, "and I am no longer worthy to be called your son. Make me like one of your hired servants."

The story of the prodigal son illustrates the 3 fold nature of repentance. Repentance involves all the soul of man; the intellect, the emotions, and the will. I encourage you to review the entire story and identify the words reflecting these elements of the son's soul yourselves. As a parable of Christ's, this will not only aid you in understanding the operation of man's soul, it will allow you to recognize the sovereignty of God working in the hearts of men through His ordering of circumstances.

5. How Repentance Is Produced

Remember, we are talking about the way we accept salvation. We have already talked about election, predestination, and irresistible grace. We see that salvation begins with God. The last thing we looked at under sanctification is the fact that the source of our sanctification is also God; the Father, the Son, the Spirit. Now we see that even the application of salvation requiring repentance, is a divine gift. In all of these verses, we see that it is God who gives the repentance.

Acts 11:18: *When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."*

Here we see that God grants repentance.

2 Tim. 2:25: *in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,*

Paul says God will give unbelievers the knowledge to the truth by 'granting' repentance.

Acts 2:37-38: *Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.*

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Acts 2:41: *Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.*

Peter is preaching the gospel message. In verse 37 he says God pricked their hearts, or brought conviction. In verse 28 they repented. In verse 31 they gladly received the Word. It was all God working in their lives.

Jonah 3:5: *So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them.*

You see the same thing in the story of Jonah where God sent him to preach and the people were moved to repentance. This is the O.T. evidence of Romans 2:4, “the goodness of God leads you to repentance?”

LECTURE 14

B. Faith

In our look at ‘Man’s Application of Salvation we have talked about the necessity for repentance, now we are looking at faith. I tried to explain yesterday that I see faith and repentance as the same thing but in different directions. Both express belief in what God says. I compared it to a coin that has two sides. Repentance is towards man in turning away from our own good works, our own ability. We must believe we are sinners which is a change of mind about ourselves. We cannot hold onto the idea of good works and have faith in Jesus Christ as our Saviour at the same time.

Yet, when a text of Scripture only speaks of faith, it does not deny the necessity of the repentance being the change of mind regarding ourselves. There are many people who have a repentant heart, they are sorry for their sin, but they are not saved. Everyone who has come to salvation must have the change of mind about themselves and faith in Jesus Christ.

1. Mankind’s Presumption

There are many religions in the world, but all of them have one thing in common; man can be saved by good works. The Bible negates all man's efforts to "earn" or "merit" salvation. Jesus Christ is the only door to God: the key that unlocks the door is faith. Martin Luther discovered this when

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he stressed that faith alone (fide sola) saves. Man is saved by faith plus nothing. The Bible teaches that faith is never alone - it never operates in a vacuum, but is always accompanied by a transformed life. Yes, one is saved by faith alone, but true faith is always followed by good works. Therefore man's assumption about salvation by good works is wrong, good works do not save, true good works are the outcome of salvation.

2. The Need for Saving Faith

i) Good Works cannot save.

Ac. 4:12: *Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.*

In Acts we are told there is one name given among men whereby we must be saved. Jesus Christ is the only door to salvation. Faith is not the answer. Faith in Jesus Christ is the answer. The key that unlocks the door of Salvation is faith in Jesus Christ. We have texts of Scripture that clearly teach that only saving faith is what gives us salvation.

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

Gal 2:16: *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.*

Paul clearly states that people are not justified by the works of the law.

2 Tim. 1:9: *who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,*

Paul also clearly states that people are not justified by doing good works.

These passages help us understand very clearly that we are not saved by obedience to God's law (every person has disobeyed) nor by good works (which cannot compensate for a single sin, let alone a lifetime of sin). God's conclusion is: Not one person in history ever was, nor can be saved by works. There are many churches to day, false churches, which

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talk about being saved by good works. When we think of good works, we can only acknowledge our growth in sanctification as a result of new birth. But we have to realize that no man can have the righteousness that brings salvation.

ii) Do I have sufficient righteousness to be saved?

Isa. 64:6: *But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.*

God, through the prophet Isaiah, states that the best that man has is still filthy rags, still sin before God.

Titus 3:5: *not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,*

God, through Titus, emphasizes the fact all man's works of righteousness can never secure salvation.

Prof. Question: *So, if our righteousness cannot not save us, what will?*

Student Response: *The Blood of Jesus.*

Prof. Response: *Yes, but how does that help me with insufficient righteousness? God demands righteousness to be accepted into his presence, but how do we have that righteousness if I cannot earn it?*

Student Response: *-By Imputation. -Imputation is the key.*

Prof. Response: *Yes. But how does this imputation take place? What is our responsibility?*

Student Response: *Accept is by faith.*

iii) What alone will save me?

We looked at texts of Scripture that talk about works that are related to the law which were important to the Jewish people to understand. We acknowledged texts that say that man's righteousness will never be

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enough. We also have texts that define that there is only one way, and that is faith.

Eph. 2:8-9: *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.*

Salvation is by grace through faith. It clearly says it is not of ourselves. This is a verse that makes it so clear. The word ‘grace’ is used is because we don’t deserve it and can’t do anything in our own power to gain it.

Acts 16:30-31: *And he brought them out and said, "Sirs, what must I do to be saved?" So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."*

The emphasis of this text is again to believe on the Lord Jesus Christ for salvation, it is not ‘do good works’.

Heb. 11:6: *But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.*

Here again we see the necessity for faith to know the true God. If you are sharing Christ with people, you should know these verses. When it comes to selecting verses from our study of doctrines, you have many already. I encourage you that when you are asked to memorize verses you already know, choose some other verse to memorize.

Rom. 3:21: *But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,*

Rom. 3:24: *Being justified freely by his grace through the redemption that is in Christ Jesus:*

Here the emphasis is that righteousness is manifested without the Law. This is a reference to the life of Jesus Christ which manifested pure righteousness. It is important to teach that faith in Jesus Christ’s death, burial, and resurrection alone saves, remembering that repentance is man-ward belief toward ourselves that brings a change of mind (one side of the coin), and faith is God-ward in a change of mind about God’s provision.

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3. What Is Saving Faith?

It's interesting that when we talk about faith to the unsaved people, they think we are foolish that faith is a leap in the dark. The world looks at believers who talk about faith and say we are foolish. God looks at the world and calls them foolish. Faith is not a leap in the dark. Faith is not irrational. Faith is not anti-intellectual. Faith is not a matter of being deceived.

Saving faith always has 3 elements:

i) Knowledge

No one can be saved without knowing the facts of the gospel. The Bible tells us that creation declares the glory of God and His handiwork. We call it a 'general revelation'. Can anyone be saved by contemplating the general revelation? No. we see that faith is not ignorant, it is not closing the eyes on facts, it is accepting the knowledge that Scriptures give us about our fate and the work of Christ.

In the Scriptures you see that faith is never afraid or ever resists the truth. For example, you see the Ethiopian eunuch who was a believer in the context of the Jewish faith. He was exercising his responsibilities to participate as the nation Israel in the Passover and the feasts that were important to the nation. It appears that his faith in the O.T. provision of salvation brought him to Jerusalem to join with the Jewish people in the celebration of the Passover. When he heard the message from Phillip he responded with faith, he accepted this, there was no argument at all.

Were there believing Jews when Christ was on the earth giving the message that He is the Messiah? Yes! We see that Peter and James and John and the other apostles/ disciples left all, accepting the fact that Jesus was the Messiah, the Son of the living God. They had forgiveness of sins and salvation based on the belief in the provision of God to forgive by sacrifices in the O.T. When they were confronted with the message of Jesus, because they were already people of faith, they received this truth. They did not have to be saved again. They just accepted the truth which was

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embraced because they had faith. There are three elements of true saving faith:

No one can be saved without knowing something. Faith is not ignorance; it is not closing one's eyes to the facts. Faith begins with knowledge, with the facts. Man is not saved by knowledge alone. But, we have to realize that even though we are not saved by knowledge, you cannot be saved without knowledge. True faith is never afraid of truth

Rom. 10:17: *So then faith comes by hearing, and hearing by the word of God.*

Faith comes by hearing the Word of God. The necessity for the Word of God is clear. This is how man receives the knowledge or facts of salvation. The Word of God must be preached before faith can be found. Man must come to know, by hearing or reading or understanding that Christ died for them. If faith must be preceded by man's hearing the gospel, then if one does not hear the gospel he does not have saving faith.

So does anyone need more information to be saved than the message of the gospel? No! Man does not need to know the sacrificial system of the O.T. Man does not even need to know that God created him. Does man need to know the details of the virgin birth? No! People simply needs to know that Jesus was the Son of God, that He voluntarily died to pay the penalty for humanities sins and rose again and offers life to those who believe.

Because faith begins with knowledge, can we grow in faith? Yes! How? By studying the Word of God and growing in knowledge. There is a relationship between the growth of our faith and the study of the knowledge of the Word of God. That's why Bible study is so important, it is not just the simplicity of reading the Word of God, it is the discipline of studying to understand.

ii) Belief

We have the truth that faith begins with knowledge. This knowledge is followed by belief. Belief means to accept the knowledge as the truth.

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Jn. 3:16: *For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.*

Is it possible for people to have knowledge and belief and not have saving faith? Many people know about the Bible, but they do not regard it as absolute truth. It's just like another religious book.

1 Sam. 15:23b: *Because you have rejected the word of the LORD, He also has rejected you from being king."*

Psm. 106:24: *Then they despised the pleasant land; They did not believe His word,*

Jer. 8:9b: *Behold, they have rejected the word of the LORD; So what wisdom do they have?*

Mark 7:13: *making the word of God of no effect through your tradition which you have handed down. And many such things you do."*

Is it possible to have knowledge and belief and not be saved? Yes! Scripture provides illustration of this:

James 2:19-20: *You believe that there is one God. You do well. Even the demons believe — and tremble!*

Matt. 8:29: *And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"*

Mark 1:24: *saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are — the Holy One of God!"*

Mark 19:21-22: *Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.*

Mark 12:34: *Now when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God." But after that no one dared question Him.*

James tells us that demons believe and they tremble, yet they rebelled against God. When Christ was answering the rich young ruler question regarding finding eternal life, Jesus called Him to turn from his wealth and

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follow Him. The rich young man turned away. Similarly, when the scribe asked about the greatest commandment, although his reply to Jesus answer was knowledgeable, (Jesus said: “you are not far from the kingdom of God.”), but there is no evidence the man was saved. He believed the words that Jesus said, just as the demons believed that Jesus was the Son of God.

iii) Trust

You can have knowledge and even believe the knowledge is true, but something was missing. These had knowledge, and belief. What was missing is trust or faith.

I will illustrate: This is a chair.

You have that fact.

This chair is designed to support the weight of an adult.

When do you put your faith in it?

When you sit in it!



When I make the decision for it to hold my weight, this is when I trust in it, or exercise faith in it. Before sitting, did I have knowledge? Yes! Did I believe? Yes! But I haven't trusted yet. It is possible to have knowledge and to believe and not trust Jesus as Saviour. The human will must be exercised, a decision must be made. Saving faith is not just knowledge and belief, it decision to trust, to exercise faith.

4. The Object of Saving Faith

So, we say that the decision that brings salvation as part of faith is to accept or appropriate Jesus and what He has done. We see this in Scripture:

John 1:12: *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:*

Received Him is a decision. Saving faith is knowledge, it is belief, and it is decision to trust. There are 3 aspects of this. Sometimes the way we preach focuses on faith without facts. It has been preached ‘Jesus loves you. He died for you. Believe on Him’. There is no mention of personal

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sin, no mention of the resurrection, so when people believe, they have 'faith in faith', they don't believe the facts, how can they when they were not told all the facts. That kind of preaching is false, being void of a call to repentance. This can only lead to false faith, not saving faith.

Only when we have truly defined the object of that faith by sharing the full gospel: Jesus' death, burial, and resurrection for the remission of sins, can salvation's work of God bring saving faith.

John 6:29: *Jesus answered and said to them, "This is the work of God that you believe in Him whom He sent."*

Acts 20:21: *testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.*

John 11:25: *Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live.*

When Jesus talks about the situation with Lazarus' death, He says to Mary and Martha 'whoever believes in me shall never die'. He is referring to Lazarus who is dead and using this situation to declare the ultimate result of believing in Him: 'he believes in Jesus lives forever.'

Again I repeat, saving faith requires all the facts about Jesus, the object of faith. The object of saving faith can only be the person and work of Jesus Christ.

5. How Needed Is Faith in the Christian Life?

Does faith end at salvation? Faith brought me to salvation and now I don't need faith anymore? No! God repeatedly declares in Scripture "the just shall live by faith." How needful is faith in the Christians life? It is essential:

i) We live by faith

Gal. 2:20: *I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.*

II Cor. 5:7: *For we walk by faith, not by sight*

In every age, the believer has had to walk or live by faith. That phrase

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‘the just shall live by faith’ is a quote from Habakkuk.

ii) We are kept by faith

I Peter 1:5: *who are kept by the power of God through faith for salvation ready to be revealed in the last time.*

Not only do we live by faith, we are kept by faith. 1 Peter 1:5- our salvation is secure forever because we are kept by the power of god through faith.

iii) We resist the Devil and overcome him by faith.

I Pet. 5:8-9: *Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.*

Eph. 6:16: *above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.*

Eph. 6:16: *take the shield of faith to quench the fiery darts of the wicked one.*

If you were in the class this morning talking about the demons, we are called upon to resist Satan and the demons. In 1 Pet. 5: 8.9 we are told to resist, steadfast in the faith. we resist the devil and overcome his fiery darts (his attacks) by faith.

iv) What can I learn from the great faith chapter?

The great faith chapter in the Bible is Hebrews 11. I encourage you read this chapter now, and ask what can I learn about faith? When you think about this chapter, you learn the following about saving faith:

Heb. 11:1: *Now faith is the substance of things hoped for, the evidence of things not seen.*

What else do we see in that great chapter? *Faith is the substance of things hoped for.*

► In other words, faith makes the yet unseen, as already gained, as substance already in our hands.

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Heb. 11:2, 4, 5: *For by it the elders obtained a good testimony ... By faith Abel offered ... By faith Enoch was taken away*

► Faith brings a good testimony before God.

Heb. 11:3: *By faith we understand that the worlds were framed by the word of God,*

► Faith brings true understanding of the origin and makeup of the universe.

Heb. 11:6: *But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.*

► Here we learn that we can't please God without faith.

Heb. 11:4-32: *Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Rahab... And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets:*

► Faith is always combined with action.

When we look at the people in Hebrews 11 we see that they all lived by faith, and that some died by faith. We see that faith is always action, always decision always, always doing something, it is not stagnant life nor indecision.

When you are teaching 'saved by faith' and 'live by faith', study Hebrews 11 so people can understand what faith looks like. You have the definition and the means of pleasing God presented in this chapter. You also have the sacrifice of faith, the deliverance of faith, and the hope of faith found here. There is so much there here about faith.

VII. The Assurance of the Believer

At our look of the application of salvation, we have covered repentance and all it means, looked at faith and what it involves and how important it is. Now we come the section in your notes entitled 'the assurance of salvation.' There is a difference between what our security is and what assurance is.

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How do I know for sure that I am a Christian? Can I be saved and know it? Why do I doubt my salvation? Some think because they perform some good deed or have joined a church or have been baptized that they are saved. Still others have a "hope-so" salvation. God is not the author of doubt. Jesus died to provide for us a "know-so" salvation. The Bible teaches that we can have assurance of our salvation now.

A man accepts Christ as his Saviour. He is now in the family of God. He is now in the kingdom of God. He is now indwelt by the Spirit of God. But can any of this change? No! Why will it not change? It is because God achieved all this Himself. What we have there is an absolute secure position.

We are told in Romans 'what shall separate us from the love of God?' What is the answer? Nothing! That is security! It is the fact that we are in the family of God and this will never be taken from us. Security is the fact. But assurance is not the same thing as the fact. Assurance is having the fact of our security confirmed in our lives on a daily, moment by moment basis. Assurance is the confirmation of the fact of security is real. Can we lose the security? No! Can we lose assurance? Yes!

How do we lose assurance? We lose it by falling into sin. Sin in a believer's life causes broken fellowship, that's all. We have not lost salvation. If we have broken fellowship, the Holy Spirit will not whisper to us 'you are my child, you are secure'. Is the Spirit of God still in my life? Yes, but I quenched the Spirit of God and grieved the Spirit of God by my sin. Consequently His words to assure me are not heard because He does not share them. I have lost the privilege of family fellowship.

A. Confirmation

1. By the Word of God

So, when we talk about assurance, we are talking about the confirmation of the fact of our security. Our assurance is not based on writing the date of our salvation in a book, or reviewing our baptism certificate. Our security is confirmed first of all by the Word of God. We see in these pas-

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sages that God declares we are saved by faith, that we are his children, that we have belief.

Rom. 10 13: *For "whoever calls on the name of the LORD shall be saved."*

John 1:12: *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:*

John 3:36: *He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.*

The Word of God stands: whosever genuinely calls on the Lord for salvation shall be saved.

The Word of God contains the fact of our security. How do I know I am forever secure? The Bible tells me so, the knowledge of the fact is repeated over and over. The Word of God is the first agent of confirmation. See also John 5:24, John 6:37, 47.

2. By the Spirit of God

When we think of the Word of God being the confirmation of the fact of security, we should ask: Who delivers the word to our lives? We see that the Spirit of God applies the Word to our lives. So we see that we have the Word, the first agent of confirmation, and the second agent; the Word applied by the Spirit of God.

Rom. 8:16: *The Spirit itself bears witness with our spirit, that we are the children of God:*

Here we are told the Spirit of God confirms that we are the children of God.

B. Conviction

John 16:13: *However, when He, the Spirit of truth, has come, He will guide you into all truth;*

Acts 2:37: *Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?"*

2 Cor. 7:10: *For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.*

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The work of conviction by the Spirit of God is also assurance in us. When believers sin, we have a ministry of God in our lives to convict us. We are told in John that ministry of the Spirit of God in the world to convict of sin, righteousness and justice (John 16). But the ministry of conviction in a believers' life is much deeper because the Spirit of God lives in us.

C. Conflict

Rom. 7:21-25: *For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death? I thank God — through Jesus Christ our Lord!*

Peter denied Jesus and immediately he wept because he was in so much remorse for what he had done. A true child of God is assured of security because the Spirit of God will not let excuse sin. In Romans 7 Paul is in great conflict; the law of the flesh working against the law of the spirit. This tells us there is a change in my life; the old things believers want to do fight against salvation's new life they desire to do. This is the law of the spirit of man being made alive to God in salvation. God's Spirit in fellowship with the believer's spirit guarantees conflict in order to provoke obedience and regain peace.

D. Contrast

2 Cor. 5:17: *Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*

This affirmation of the truth of our security is the new nature, God's nature in the believer, battling the old nature. That is also viewed as the contrast mentioned in 2 Cor. 5:;17 "a new creation, old things are passed away." This is another way we know we are saved, and if we are saved, we have the facts to know we are secure.

E. Compassion

I John 3:14: *We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.*

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John 13:34-35: *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.*

Here, in the gospel of John and in 1 John, the believer's security is affirmed because of the new compassion that we have. 1 John 3 says we know that we have passed from death to life because of the love of a brother. In John 13 Jesus says; 'they will know you are my disciples by your love for each other'. Imagine the significance of this in the early church that was made up of Jews and Gentiles.

The culture of that day produced strong bigotry between the Jews and the Gentiles. It was so strong it would like the Gentiles hearing the word 'Jew' and spitting and the Jews hearing the word 'Gentile' and spitting. There was animosity between the two, but then by saving grace both Gentiles and Jews come together in the local church and the world sees them loving and coming together. The members of the church themselves realizing 'my whole attitude is changed toward my brother and my sister who is a Jew, I love these people'.

F. Chastisement

Heb. 12:5-6: *And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him; For whom the LORD loves He chastens, And scourges every son whom He receives."*

Then of course we have the idea of chastisement. Hebrews 12 tells us that if we are not chastised, we are not legitimate children, we are not saved. When you are in pastoral ministry and someone comes to you for counsel and they say 'I do not know whether I am saved or not'. Don't say 'don't you remember last year you were saved and baptised and we put the date in your book'. Do not say 'oh, this happens to every believer, that's normal, don't worry about that'.

If they have claimed to be saved and you've seen evidence of their salvation and they feel now that they are not saved, there is something wrong

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in their life. The first thing you have to do is discover why God is not confirming their security. There are only two reasons, #1 they are not saved, #2 they are in sin and it is not confessed and they are in a state of broken fellowship. As a pastor, you have to deal with the state of broken fellowship.

You have to ask the question ‘is there unconfessed sin in your life?’ or there is the sin of omission, so you have to ask them ‘are you not doing something God wants you to do?’ perhaps God has placed on their heart the necessity to be baptized and they have not done this. I had a man in my church who struggled for many years whether he was truly saved or not. I asked him ‘is there unconfessed sin in your life?’ he said ‘I don’t think so’. Are you not doing something that God wants you to do? He couldn’t think of any sins of commission, but as soon as I spoke of omission, his eyes, he said ‘oh, yes’. 3 years earlier God had convicted him to go to Bible College. He’d never done it.

So he had to confess that sin before God and ask God to forgive him and ask God to show him what God wanted him to do, that he was willing to do. Eventually with a surrendered heart, God worked out the details and he sold his business and went to Bible College. It took a couple of years for the details to work out but through all that time he wanted to do what God wanted him to do and that’s when he had full assurance.

There are many texts of Scripture about assurance in the N.T. especially. 1 John is one epistle is entirely devoted to assurance. The word ‘know’ is mentioned in it is mentioned many times. It is the word ‘know’ by experience. That is a good place, a good epistle to use to help new Christians understand assurance, not security, but assurance of salvation. God wants His people to have assurance, to know they are secure. Being secure in our eternity gives us boldness to go out and face the demons and face the enemies. I encourage you in this idea of assurance, study 1 John and develop your own teaching on assurance.

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This concludes our study. There is no class tomorrow. On Friday bring your memory work to write out. You'll have to submit your book report, your confessions on each one of these doctrines. Do not include every detail they should be ½ or 1 page of confession, that's all. These are the statements you would use in an ordination council. Give the summary of what you believe, it is your confession.

If, for example, as we have studied soteriology you are not convinced that a man cannot lose his salvation, then you need to make that your confession. There is no right or wrong in your own confession because it is true of what you believe. Are there people who think you can lose your salvation? Do they have Scripture to support what they believe? They interpret it different but they have their texts. I would disagree with them, but that is their confession and I cannot fault them because they say they have their texts. On the other hand if in your confession you say 'we are saved by works' that may be your confession and I cannot argue your confession, but you will be questioned perhaps by Dr. Simon.

November 30 you give your papers. Friday you will have what we call an exam but it's not really an exam, it's a test. The examination will never cause someone to fail a course. What you get on an exam determines whether you get an A, a B, or a C. If you do your homework, you already have a C. So the exam will determine whether you have to a B or an A, that's all. My purpose for exams is not to determine whether you pass or fail, my purpose is to ensure that you review your notes and understand your notes and you can use your notes in your ministry.

Conclusion

Soteriology, the Doctrine of Salvation is the Bible record of God's greatest gift to humanity: the gift of new, everlasting life within God's own family. Salvation is about knowing God. What could be more awesome? What could be more privileged? What could be more transforming? What could be more motivating? Nothing at all! I leave with you J. I. Packers sobering, closing words from his book 'Knowing God':

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Finally: we have been brought to the point where we both can and must get our life's priorities straight. From current Christian publications you might think that the most vital issue for any, real or would-be Christian in the world today is church union, or social witness, or dialogue with other Christians and other faiths, or refuting this or that '-ism', or developing a Christian philosophy and culture, or what have you. But our line of study makes the present-day concentration on such things look like a gigantic conspiracy of misdirection.

Of course, it is not that these issues themselves are unreal and must not be dealt with. But it is tragic that, in paying attention to them, so many in our day seem to have been distracted from what was is, and always will be, the true priority for every human being; learning to know God in Christ.

"Thou hast said, "Seek ye my face." My heart says to Thee, "Thy face, Lord, do I seek" (Psalm 27: 8, RSV).

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APPENDIX

WHAT IT MEANS TO POSSESS PERSONAL SALVATION

The terms saved and salvation occur 268 times in Scripture. The Hebrew word *yaw-shah* translated “saved” in the Old Testament, and its New Testament Greek synonym *‘sode’-zo* can best be defined by the word deliverance. It cannot be ignored nor cast aside that man stands separated from Holy God because of sin, that sin holds man in bondage in this life, and that all mankind stands condemned as a result. Although it may go against the grain of man’s pride and self-sufficiency, Scripture presents a clear and logical answer for our helplessness. God’s answer is personal salvation and is foundational upon several truths of Scripture.

The *first* of these truths is that *"all have sinned and fall short of the glory of God"* (Rom. 3:23 NIV). Adam’s fallen state of spiritual death earlier examined is the inheritance of all mankind and results in the bondage of every person to sin - wrong thinking, wrong decisions, wrong actions, and to emotional disorder. Sin is falling short of God’s perfection. Every person is on need of deliverance.

The *second* of these truths is that *"the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."* (Rom. 6:23 NIV) Whereas every person earns the penalty of sin (spiritual separation from God in the present life and eternal separation from God after this life), *salvation is a gift*. A gift is something unearned, granted out of love, and received out of gratitude.

The *third* of these truths is that *"God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."* (John 3:16 NIV) The gift of salvation was provided out of the unconditional love of God for every person. This gift of love was provided by the sacrifice of Jesus Christ, God’s own Son on the cross of Calvary, proved sufficient to transform man from the state of death to spiritual life in Christ by the resurrection of Jesus.

The *fourth* of these truths is that *"it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God—not by works, so that no-one can boast."* (Ephesians 2:8-9 NIV) *Salvation is by*

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grace. Grace is something that is undeserved. When a person is caught wilfully breaking the law that person knows some penalty or punishment is due. If the prosecuting authority in some way states that he or she will be *gracious* in judgment, the guilty person immediately recognizes the hope of escaping the deserved punishment. Nevertheless, no true justice will excuse severe and wilful wrongdoing no matter what efforts are made by the guilty party to compensate. For example; saving a child from drowning can never compensate for premeditatedly taking the life of an adult. However, if the debt (penalty or punishment) has been paid then grace can rule and the undeserved can be acquitted. Salvation is the graciousness of God accepting the paid debt of sin by the sacrifice of God's Son and justly pardoning the guilty.

After hearing the gospel explained, people often say, "You mean there's nothing I can do to deserve it? That's too easy." It seems natural for people to object to the idea that God's unmerited favour can be given so freely to unworthy sinners. Many find it difficult to trust a God who offers salvation as a free gift.

Salvation is free to man but cost God much. His own Son actually became man's substitute. Where man is unable to change his standing before God through any self-effort, Christ died in his place: "*For when we were yet without strength, in due time Christ died for the ungodly.*" (Rom. 5:6) It is man's responsibility to believe and receive the free gift of life. "*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.*" (Rom. 10:9-10)

The language of Scriptures knows nothing about a 'cross of example,' or a 'cross of martyrdom for the cause.' Although Calvary was a cross of grace, a cross of goodness, a cross of courage, a cross of suffering and a cross of perseverance, it was foremost a cross of substitution. "*For he (God) has made him (Jesus) to be sin for (in the place of) us, who (Jesus) knew no sin; that we might be made the righteousness of God in him.*" (2 Corinthians 5:21).

Salvation is free but not cheap, and it is anyone's for the asking 'in faith.' "*For whosoever shall call upon the name of the Lord shall be saved.*" (Rom. 10:13) Charles Spurgeon, known as 'the prince of preach-

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ers,' once wrote, "It will not save me to know that Christ is a Saviour; but it will save me to trust him to be my Saviour. I shall not be delivered from the wrath to come, by believing that his atonement is sufficient; but I shall be saved by making that atonement my trust, my refuge and my all."

Believers must be reminded of these Bible verses. "*If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believes unto righteousness and with the mouth confession is made unto salvation.*" (Rom. 10:9-10) It has been said of this verse that people can miss heaven by eighteen inches, the distance between the mind which hears that safety lies in Christ, and the heart which refuses to reach in faith and accept Him.

The Bible clearly states that faith in Christ alone secures salvation. "*For whosoever shall call upon the name of the Lord shall be saved.*" (Rom. 10:13) This is a faith that turns the heart in sorrow from sin (repentance) to acceptance of Christ's substitutional death (belief). Therefore, the securing of salvation is not dependent upon any works of man such as being baptized or joining a church but upon a point of decision. The epistle of John emphasises this point of decision. "*He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the children of God, [even] to them that believe on his name.*" (John 1:11-12) This decision to 'receive' Christ as personal saviour restores the relationship of each individual (in the fallen state of spiritual death) to spiritual life in Christ. At the moment of this decision by faith the Spirit of God enters into the individual, quickening (or making alive) the spirit of man (Ephesians 2:5). This new state or 'new birth' (John 3:3) allows the believing individual to be spiritually led by God and empowered by God and to be delivered not only from eternal punishment (John 3:16) but also from present bondage (Galatians 5).

For each individual who has heard (or read) of God's free offer of salvation by faith through the sacrificial death and glorious resurrection of Jesus, there is a window of opportunity. This is not an opportunity to prove oneself before God. Sin prevents this (Romans 3), but this is an opportunity to accept the gift of life from God. God has secured the means of spiritual rescue from present bondage and eternal loss by dealing with the penalty and the power of sin on the Cross of Calvary. It is now up to each

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individual to reach out by faith and receive that gift. It is this gift of life that is the foundation for deliverance, not only from the eternal penalty of sin but also from the present bondage of sin and weakness. The beauty of that expression of faith is that no one will ever be disappointed; Jesus' promise is always kept. "*For when we were yet without strength, in due time Christ died for the ungodly. For whosoever shall call upon the name of the Lord shall be saved.*" (Rom. 5:6, 10:13).



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