Earth has no sorrow that heaven cannot heal because 

God lives

Yehoshua lives!

This book was written for the Christian leader and Christian lay person working in ministry or preparing to work in a ministry inside or outside of a local church.

2013
Acknowledgements

This book is dedicated to God the Father, God the Son, and God the Holy Spirit. My profound gratitude and thanks to Biola University and Talbot School of Theology for making this material available, and to Dr. K. Erik Thoennes and Dr. Robert L. Saucy. I also extend my sincere gratitude and appreciation to Mrs. Juanita Gardner Bass and Honorable Patricia Bennett Esq. who worked as editors on this project. May God be glorified by its contents.
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Proverbs 9:10 The fear of the LORD is the beginning of wisdom:
and the knowledge of the holy is understanding.
Christian theology is *faith seeking understanding*. It is a response to divine revelation. A Christian believes in order to understand; he does not understand in order to believe. The foundation of Christian Theology is faith. Christianity is a *faith based* religion, and its foundation is faith. Hebrews 11:6 “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” The Bible begins with the declaration, “In the beginning God created the heaven and the earth”, what follows is a proof of God’s existence. Once a person believes God and accepts the proof of His existence, he begins to learn about God’s acts of creation. The Bible is not written to defend God’s existence; it is written to reveal God to people of faith. The Book of Genesis is written to a redeemed people who have just been delivered from slavery in Egypt. It is written to describe who this God is that redeemed them. It is written to people who already believe, and since they already believe they are growing in their understanding of God. Christian Theology is faith in the real God seeking understanding. Christians believe in order to understand. The more they understand, the more their faith grows in the process, but they do not understand in order to believe. Having believed they pursue God and understanding. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding (Prov. 2:6). Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding (Prov. 4:7). The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever (Ps. 111:10).
Introduction

Theology is a human activity in pursuit of truth about God and His universe. It is what humans do in response to the Creator. Christian theology is faith seeking understanding. A Christian theologian is versed in or engaged in the study of theology. Systematic theology is a response to divine revelation, the Bible, which is an attempt to express the truth about the triune God in language which is tested in the history of theology and in a contemporary cultural and philosophical environment. Such is this study of Theology I and III. Systematic theologians seek to understand what they believe about the Christian message of God and how they as individuals and a community are to live in light of that message. Christians do not understand in order to believe; they believe and then they seek to understand what it is that they believe. Christian theology is not foundational to faith; faith is foundational to Christian theology. A believer who is a student of the Bible “does” theology.

Classroom Biblical Theology I and III are designed specifically for those in Christ; pastors; laity who are in ministry inside and outside of a local church such as par church organizations, missionary organizations, and other Christian ministries; those desiring to know more about biblical doctrine and spiritual formation; as a syllabus for the instructor and the student; as a course in an accredited institution or continuing education format; and as a mooring in a world
with *Strange Fire*. They are written expressly for believers, because 1Corinthians 2:11-14 says “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

Classroom Biblical Theology I and III’s genre is conversational English, and the term *man* is not gender specific, but gender inclusive, representing both genders, male and female when applicable. For clarification capital letters are used to distinguish between God and man in the text, and quotation marks are used to distinguish between Scripture and the text when necessary. An asterisk is used to indicate a question or an assignment for the student. It is expected that the instructor will give addition assignments to facilitate the student’s learning process and accommodate various indigenous cultures. Other names used for Jesus are his original Hebrew names in the Old Testament, Jehoshua (יהושע, Yehoshua) (1Chron. 7:27, Num. 13:16) and Joshua (יהושע, Yeshua) (Num. 11:28; Num. 14:6). These names are used interchangeably throughout the body of this work. Unless
otherwise stated, all scriptural references are from the Kings James Bible (KJV) in Classroom Biblical Theology I. Dr. Saucy uses various versions of the Bible in Classroom Biblical Theology III.

Most of the content in Classroom Biblical Theology I and III is from class lectures presented by Dr. K. Erik Thoennes and Dr. Robert L. Saucy. Dr. Thoennes is the Chair of the Theology Department and a Professor of Biblical and Theological Studies at Biola University. Dr. Saucy is a Distinguished Professor of Systematic Theology at Talbot School of Theology at Biola University, and is sometimes referred to as Theologian Extraordinaire. An additional textbook is required for Theology III, God’s Power at Work in You, by Neil T. Anderson and Robert L. Saucy. Biblical Foundation by Dr. Alice Stanback is suggested as a prerequisite to Classroom Biblical Theology I and III if a student has no prior theological training. Biblical Foundations is online at WordPress.

Dr. Thoennes, Dr. Saucy, Talbot School of Theology, and Biola University have this author’s profound respect and gratitude for making this material available for the furtherance of God’s Kingdom and the spiritual formation of believers in Christ.
Earth has no sorrow that heaven cannot heal because God אֱלֹהֵי יִשְׂרָאֵל lives and Yehoshua יְהוָה יְשׁוּעָה lives!

JER 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.
CHAPTER 1
God

The content of this syllabus is based on Dr. Thoennes’ Theology I course at Biola University. One of textbooks used for the course was Systematic Theology by Wayne Grudem; therefore, it is referenced frequently throughout this syllabus. The course begins with a discussion of the unity of God.

The Unity and Knowability of God

Unity is an attribute of God. An attribute is simply a way of describing one aspect of God’s total character or being. God is not divided into parts, yet one sees different attributes of him emphasized at different times. This attribute of God has also been called God’s simplicity. Some theologians use the phrase God is simple, meaning that he is not divided into parts like human beings are. One attribute of God’s is never singled out in Scripture as more important than all the rest. Every attribute is completely true of God and is true of all of his character. Believers should not think of God as some kind of collection of various attributes added together, but rather that they are characteristics of God himself, and therefore characteristic of all of God. Nor should they think of the attributes of God as something external from God’s real being or real self, something added on to who he really is. Rather they must remember that God’s whole being includes all of his attributes. He is entirely loving, entirely merciful, entirely just. Every attribute of God also qualifies ever other attribute. Attributes are a way of looking at God from different perspectives because man cannot grasp all of God’s character at one time, yet these perspectives should never be set in opposition to one another, for they are just different ways of looking at the totality of God’s character. (10)

God’s attributes are interdependent, not one attribute functions independently of another, and they are always functioning concurrently. God does not diminish one attribute to express another, example, love and wrath. God is omnipotent; therefore he does not have to choose between love and wrath. Moreover, the attributes of love and wrath are not dichotomous, they are instead complementary, that is, they complete each other. To realize the unity of God is to realize that love necessitates wrath, and wrath necessitates love. They are not two ends of a spectrum, on the contrary, they are in close proximity. An example is that
if a person loves children, he hates child abuse. He is wrathful towards it. It is irrational for a person to say that he loves children and is okay with child abuse. God’s attributes are impossible to understand without comprehending their interdependence. It is important for a believer to become a whole Bible Christian, that is, to be taking in the whole picture. A correct understanding of the unity of God facilitates this process. It also sheds light on the knowability of God. An example is that one understands the crucifixion of Christ better when he realizes that on the cross God’s attributes of love, justice, holiness, and wrath were exhibited openly.

The Incomprehensibility of God

God is incomprehensible; therefore, a person can never fully understand God. Paul says in Rom. 11:33-36 “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, a
all things: to whom be glory for ever. Amen.” There are three reasons why man can never fully or exhaustively understand any single thing about God:

1. God is infinite and man is finite or limited (Ps. 145:3; Ps. 147:5; Ps. 139:6; Rom. 11:31).
2. Sin has affected man’s ability to know God (Rom. 1; 1 Cor. 2:10-12).

Man may know something about God’s love, power, wisdom, and so forth, but he can never know them exhaustively. In order to know any single thing about God exhaustively man would have to know it as He Himself knows it. That is, he would have to know it in its relationship to everything else about God and in its relationship to everything else about creation throughout all eternity. Even in the age to come, when believers are freed from the presence of sin, they will never be able fully to understand God or any one thing about him. Throughout eternity believers will still be learning about God. But if this is so in eternity future, then it certainly must be so in this life. (10)

Since God is incomprehensive, believers should be filled with profound humility before God. They should be people filled with awe, and cultivate a heart of wonder. David praised God in song in Ps. 145:1-3 “I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I
will praise thy name for ever and ever. Great is the LORD, and greatly to be praised; and his greatness is unsearchable” (cf. Ps. 45). God is worthy of the believer’s praise. Although man will never know God exhaustively, he can know something about Him.

The Knowability of God

Even though man cannot know God exhaustively, he can know true things about him. Man has true knowledge of God from Scripture. He can also know many of God’s thoughts from Scripture. Some people say that human beings cannot know God personally, but Scripture does not say that. The promise of the new covenant is that all shall know God, “from the least of them to the greatest.” (cf. Heb. 8:11)

Jer. 9: 23-24 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

The fact that believers do know God himself is further demonstrated by the realization that the richness of the Christian life includes a personal relationship with God. Nevertheless, believers must balance the incomprehensibility of God with their desire to know Him fully, personally, and sufficiently, this is the vital tension. The knowability of God means that while a person can never know God fully, he can know him truly, personally, and sufficiently: therefore, he can know him as he is, and as a result, have abundant and eternal life that comes from that knowledge (cf. Jn. 17:3).

2 Pet. 1:1-3: Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

According to Peter, although God is incomprehensible and keeps secretes, believers cannot stand on the idea that because all aspects of God were not revealed to them, godliness cannot be expected of them. Still, many times human
beings are tempted to take the incomprehensibility of God to extremes, and end up with an impersonal Eastern religion view of God. An example is Pantheism, which is an identification of the universe with their god (cf. Rom. 1). With this view there is a blurring of the distinction between the Creator and the creation as well as an attack upon the personality and nature of God. Pantheism tends to equate God with the process and existence of the universe, and states that the universe is god and god is the universe. (12) This is not true because the true God is the creator of the universe and therefore separate from it (cf. Is. 44:24). Pantheism is a view of God that is impersonable and therefore unknowable. This is incomprehensibility taken to unbiblical extremes that forget the knowability of God and the personal nature of God that leads to God himself, who is knowable and has revealed himself sufficiently so man can know him.

**Eternal Life is Contingent upon the Knowledge of God**

The Old Testament promises a day that is coming when the Kingdom of God will be ushered in, and the knowledge of God will be central to that kingdom experience (cf. Jer. 31:31-34). The following verses are references to the fulfillment of that promise in the New Testament.

Lk. 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Heb. 8:11-13 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Christ prayed in John 17:3. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” The Apostle Paul said in Phil. 3:10 “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death”. Concerning the believer, the knowledge of God naturally leads to the obedience of his commands. To know is to do, and not to do is not to know. It also leads to love of God and the brethren (other believers).
1Jn. 4:7-8 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

1Jn. 4:19-21 We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

**Conclusion**

God is both incomprehensible and knowable, and the two viewpoints must be held in their appropriate tension. Incomprehensibility leads to conviction because a human being is able to believe things that he does not completely understand. Knowability leads to conviction also because a human being can believe things from the depths of his soul since God is knowable. There are three reasons why God cannot be exhaustibly known (a) God is infinite and man is finite or limited, (b) sin has affected man’s ability to know God, and (c) God keeps secrets. However God reveals himself, he has spoken. If a person believes that God is knowable, and that he has made himself known, it leads to a life of profound conviction and belief, thus leading to an avoidance of agnosticism and a diligence and consuming passion to know God. This leads to an ever increasing love and knowledge of God.

**Moralistic Therapeutic Deism**

The writer of Hebrews asks believers to grow up even as those who by reason of use have their senses exercised to discern both good and evil. In light of this request, a clear understanding of the fundamental connection between belief and behavior and knowledge and love is vital for believers because they, just as nonbelievers, have absorbed the cultural mores, presuppositions, and attitudes of society, and view God through what Peter Berger calls cognitive contamination, the twisting of the truth into a lie. Christian Smith developed the theory Moralistic Therapeutic Deism to describe how people generally think about god in society today. Thoennes can think of no better concise way to describe the basic assumptions about God and theological things in society today than this. Moralistic
Therapeutic Deism is a basic assumption about life. Moralistic emphasizes that *it is all about being good*. Therapeutic emphasizes that *it is all about being happy*. Deism emphasizes *that god exists, but he is not involved in man’s daily life*. The basic tenets of Moralistic Therapeutic Deism are as follows:

1. (There) is a god who exists, who created and ordered the world and watches over human life on earth. (This is a basic assumption most people believe about life.)
2. God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions. (If Christianity is reduced to this level and placed on a moral and ethical horizontal plane, then it becomes just like all other world religions.)
3. The central goal of life is to be happy and to feel good about oneself. (This is where the therapeutic comes in and god is only needed when a person’s life has gone awry.)
4. Good people go to heaven when they die. (Generally, the majority of people think they are good.)

These tenets lean toward Western society, but are applicable to any society. There is a bit of truth in each of the tenets, but the best lies have a bit of truth in them also. The tenets of Moralistic Therapeutic Deism’s are *incomplete truths* that leave man incomplete, not God centered, and not oriented around what God would have him believe. Sadly, many believers have been sucked into this culture more than they realize. They have been so influenced by this perspective and way of thinking that they cannot tell the difference between light and dark, and good and evil, which leads to a contradiction between what they confess to believe and their behavior. They do not have a commitment to truth or a lens through which to view things from God’s perspective. They approach a relationship with God as if he is a god of deism, that is, he is not really involved and does not really care. The relationship is not about an ability to glorify God with their life presently by the way they live before him. Scripture teaches that the relationship between knowledge and love is central for believers.

Phil. 1:9-10 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.

From the biblical perspective, love is in knowledge. A person cannot have love without knowledge, the greater the knowledge, the greater the capacity for a person to love. Truth and devotion should go hand-and-hand. It is not either or. Passionate devotion should be grounded in truth. Passion (fervor) alone is not
enough. Believers should have zeal (enthusiasm) with knowledge, not merely zeal with passion. The aim is to have zeal with knowledge and passionate devotion grounded in truth. When believers engage in Moralistic Therapeutic Deism, they are not discerning the difference between truth and error.

Heb. 5:12-14 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Scripture also teaches that there is a connection between knowledge and love and pursuing truth and loving God. If a person wants to love God, it must be done with precise and correct knowledge, meaning and understanding, and a love for the truth that God teaches and embodies. Believers are commanded to love God and to love people (cf. Deut. 6.5; Lk. 10:27; Mk. 12:30; Jn. 4:24). Yahweh is truth.

Is. 65:16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

Rom. 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Rom. 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

Prov. 2:6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

Prov. 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Jn. 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth (as accords with divine nature).
God the Father, God the Son, and God the Holy Spirit are Truth

Believers are commanded to love God and worship him in spirit and in truth. They are to worship God according to His divine nature, which is reveal in Scripture. In John 17:17 Christ prays to the Father, “Sanctify them in the truth; your word is truth”. The word he used for truth is the noun aletheia to say that God’s Word is not simply true, but it is truth itself. Thus believers should think of the Bible as being itself the final standard of truth, the reference point by which every other claim to truthfulness is to be measured. The Bible is God’s word, and truth is what God says. Scripture teaches that Jesus reveals the Father, so to love the Son means to love the Father who sent Him. To love the Son means to love the one who calls himself the way the truth and the life. He personifies and embodies truth. No one comes to the Father except through him.

Eph. 4:21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus. No man can come to God the father except through Jesus, his only begotten son.

The Holy Spirit is the Spirit of truth who goes out from the Father and testifies about the one who is truth, Yehoshua.

Jn. 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Jn. 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Knowing God and loving truth are the fruit of the Spirit (cf. Jn. 14:26; Jn. 16:13; Eph. 5:9). A person cannot love God without knowing him and loving truth. The greatest commandment in the Law admonishes man to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Biblically speaking, if a person is not engaging his mind in the pursuit of knowing God, he is not really loving God or obeying the great commandment. It all boils down to love God and love people.

Mt. 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Lk. 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
Generally people do want to love people, but what does it mean to love people? It means that a person is intensely concerned that people understand truth. Many people reduce love to random acts of kindness and general vague compassionate acts, but the Bible depicts love in a desire that the beloved understands truth. A person does not love people if he is not intensely concerned that they understand truth and give their life to it. In the world this is reversed. It is backwards. People perish because they reject God’s truth. Therefore if a person loves people, he cares that they stop suppressing truth and exchanging it for a lie. Love in seeking understanding of truth and the people one loves go hand-in-hand.

Rom. 1:18-25 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

2Thess. 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

Jn. 8:31-32 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

Jn. 17:17 Sanctify them through thy truth: thy word is truth. (Yehoshua’s high priestly prayer.)

A man cannot know God’s will until he conforms to the pattern of God’s way and reject the pattern of the world’s way. Moralistic Therapeutic Deism is the pattern of this world (cf. 1 Jn. 2:16). It is the way people think, unbelievers in particular. Commonly, people become saturated with cultural values and cultural perspectives, and are thereby sucked into a way of thinking and permissiveness
because they have been conformed to the pattern of this world. Believers are asked to pull out of this pattern. They are asked to be transformed by the renewing of their mind, so they may prove what is that good, and acceptable, and perfect, will of God.

1Jn. 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Rom. 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

*How does the believer change? Answer: Paul said, “Let this mind be in you, which was also in Christ Jesus.” James 1:18 “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.” God chose to give birth to believers through the word of truth, so that they would be a kind of first fruit of all his creatures. Hence, truth and love and relationships with God go hand-in-hand. If a person loves people he cares about truth, and if he loves God he cares about truth. A primary responsibility of the church is to know, preserve, and defend the truth of God in a comprehensive understanding of the whole council of God’s word, a big picture. 1Timothy 3:15 “But if I tarry long, that thou mayest know how thou  oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” Believers are called to be a pillow and buttress of the truth.

Mt. 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Acts 20:27 For I have not shunned to declare unto you all the counsel of God.

Eph. 4:10-15 He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Believers must know, and love, and live the truth of God. The ultimate question of theology is, Am I being obedient to Yehoshua today? Conviction and humility must also go hand-in-hand because believers know the truth about God, life, death, and eternal life. The question is not if a person will be converted, all men convert to some doctrine or belief. The question is to which doctrine or belief will he convert. If a believer is to know, and love, and live the truth of God, he must “do” (conduct) theology properly.

**Conducting Theology Properly**

It is important that believers learn to utilize theological methods and principles correctly because they will refer to them throughout their lives to answer questions such as, Who is God, and What does God think about war? The theological method is how a person gets to theological conclusions in Scripture. It is the process he goes through to get the answers with credibility, and integrity, and a biblical basis. The first thing he does is seek to know God from His word; he goes to God for this. He does not depend on his own intelligence or experiences. God’s revelation is in the Bible. He is the source of what human man knows about Him; therefore, a person starts with the Word of God.

The First Step is God and the Bible: The Bible is the inspired and authoritative word of God. It is where a person’s theology must begin; it is the theologian’s constant reference point. It is the ultimate source, the grid through which a person understands everything else. The Bible is God’s definitive revelation of himself.

The Second Step is Textural Criticism: The Bible today is a reliable copy of the original. The manuscripts of the Bible are miraculously accurate. They are the most accurate of any ancient manuscripts available today upon which a person bases solid history. Textural criticism gives a person accurate copies of manuscripts from which he does translations and thereby theology.

The Third Step is Exegesis (to draw out of): Draw the correct meaning from a passage or Scripture. A passage is a chunk of scripture that is picked with reason. It has a complete thought just as a paragraph does and it is a self contained unit of thought. It has a *standalone* ability. Context must also be considered, what came
before and after the passage. If a person cannot get the micro picture correct, he cannot get the whole picture correct.

The Forth Step is Biblical Theology: Finding answers to theological questions within the historical sections of the Bible. The historical sections in the Bible are made up of passages. A person must pay attention to the nature of scripture itself, which is also historically grounded. The Bible is the record of God’s revelation of himself to real people in real time over time. It is diachronic, through time. It understands God’s revelation of himself and everything he thinks is important for man to know through time (Scripture is alive). There is a progressive historically unfolding nature to God’s revelation. A person must respect that and pay attention to it on the way to the whole. An example would be the Exodus or the Book of Exodus. An example of a question that a biblical theologian would ask is, What does the book of Acts teach about the Holy Spirit?

The Fifth Step is Systematic Theology: Finding answers to theological questions within the whole Bible. An example is George Eldon Ladd’s book, The Theology of the New Testament. These are sections of his table of contents, Part 1:

Part I: The Synoptic Gospels

1. Introduction
2. John The Baptist
3. The Need Of The Kingdom
4. The Kingdom Of God
5. The New Age Of Salvation
6. The God Of The Kingdom
7. The Mystery Of The Kingdom
8. The Kingdom And The Church
9. The Ethics Of The Kingdom
10. The Messiah

Systematic theology asks the whole bible question, What does this mean biblically? At this step a person is asking theological questions about the whole Bible. If he began at this step he would get distortions and misunderstandings. Therefore a person begins the theological process with a micro investigation of Scripture. The difficulty of the Bible is also the richness of it. Systematic theology is that place where a person finds the answer to the whole bible question that gets in the light. The Bible has an ultimate author, and therefore ultimately unified answers, and not just a collection of different perspectives that disagree with each other. Sometimes a person must allow for ambiguity, uncertainty, and no answer at
all. Notwithstanding, the Bible has cohesive unified answers to a believer’s question(s).

The Sixth Step is Historical Theology: How the church has done theology throughout history, examples, Luther, Calvin, and Saucy. Many theologians have spent their whole lives doing this, or given their lives for this, therefore, a person must pay attention to the history of the church. Unless people can do this themselves, they cannot evaluate how well others did it. Theology should not start from scratch every time a person does it. When a person does systematic theology, it is important to do historical theology all along the way, that is, the same way the church has done theology throughout history.

The Seventh Step is Practical Theology: Applying theological truths to life. How do believers communicate this good theology effectively in the church, community, and world? How does a person communicate theological truths with a theologically driven motive and philosophy effectively? Philosophical Theology, like historical theology, is a discipline that helps a person think well throughout the entire theological process. Church leadership needs to be theologically driven and theologically concerned. They should be concerned that the people in the pews are becoming better theologians and knowing God and his ways better.

All the steps of “doing theology” are interrelated. They are never done in isolation. All along the way a person keeps asking, How did the early church do this and to what conclusions did it come? Philosophical Theology is a discipline that helps a person think well all along the way; as he does systematic theology, he keeps asking questions that need good logic to answer. Additionally, Philosophical Theology helps a person communicate his conclusions well.

*Students: List 5 major themes in the Bible and explain why you think they are major themes.

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As a person studies theology it is important to have discernment about how important different teaching is. There is relevant weight with different doctrine. **Absolutes** are core doctrine that defines Christianity. **Convictions** are strongly held beliefs, but not on the level of absolutes. **Opinions** are not as important as convictions, but are strong opinions. **Questions** are things the Bible does not give a definitive answer to, but are needed to make a decision.

*Students are to list at least 5 major and 5 minor doctrines of the Christian faith.*

<table>
<thead>
<tr>
<th>Major Christian Doctrines</th>
<th>Minor Christian Doctrines</th>
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**Notes**

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*Students are to populate each of the above levels and expound (talk about) on at least two of them.

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The following are suggestions of ways to decide which level to place things on. Questions to ask:

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<td>Biblical clarity</td>
<td>How clear is the Bible on this?</td>
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<tr>
<td>Relevance to the character of God</td>
<td>Does this teaching affect in some way the way I view God?</td>
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<tr>
<td>The gospel</td>
<td>What relevance does this have to the essence of the gospel?</td>
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<tr>
<td>Biblical frequency</td>
<td>How often is this taught in Scripture?</td>
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<tr>
<td>Affect on other doctrine</td>
<td>All doctrine has an effect on other doctrine, but some more dramatically so. What is the level of effect?</td>
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<tr>
<td>Consensus among Christians</td>
<td>How have Christians thought about this past and present?</td>
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<tr>
<td>Affect on personal and church life</td>
<td>What view has what affect on my life? Examples: the Millennial Kingdom, homosexuality in the church.</td>
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<tr>
<td>Pressure to compromise coming from contemporary culture</td>
<td>What is the weight of the challenge?</td>
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**The Character of God**

Is. 55:8-9 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

This section discusses the character of God in Ex. 34:5-7. A concentrated description of his character and the gospel are also demonstrated in these verses.

Ex. 34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

Ex. 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth,
Ex. 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.

In verse five God descended to Moses, stood with him, and proclaimed his own name, YHVH (Yahweh). In proclaiming his Name, he proclaimed his character. In the traditional Jewish view, YHVH is the Name expressing the mercy and condescension of Almighty God. The special Name of God (YHVH) was moreover combined with “The God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob” to be God’s Name forever, “my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt” (Ex. 3:15-16). The Name YHVH suggests God’s relationship with his people. It expresses the idea of God’s closeness to humans. For example, YHVH “breathed into his (Adam’s) nostrils the breath of life” (Gen. 2:7). He initiated the relationship with Moses. He is the Source of all being and has being inherent in Himself [Aseity] (i.e., He is necessary Being). Everything else is contingent being that derives existence from Him. The name YHVH also bespeaks the utter transcendence of God. In Himself, God is beyond all predications or attributes of language: He is the Source and Foundation of all possibility of utterance and thus is beyond all definite descriptions. (11)

In verse six, God reveals himself as merciful, that is, He is God of compassion. His is God of grace, that is, He is gracious; He gives grace. He is long-suffering, that is, He is slow to anger and patient. He is abundant in goodness and truth, that is, hosed/chedec רוח: abounding in love, goodness, kindness, faithfulness, reliableness, and sureness. God’s love is steadfast and relentless. He never quits running after his sinful people.

In verse seven God keeps mercy for thousands, that is, goodness, kindness, faithfulness. He forgives sin, but He will not clear the guilty, that is, He takes away sin, carries it off, but He punishes sinners. Walvoord and Zuck (1985) say that within the display of God’s grand benevolence is the attribute of justice that necessitates His punishing any person who violates His righteous character (pg.158). (*See Appendix A, The Thirteen Attributes of God from Ex. 34:6-7.)
God’s Attributes

Emil Brunner, a Swiss Reformed Protestant theologian, said there is one question which is really serious, and that is the question concerning the nature and being of God. From this all other questions derive their significance. It is the fundamental question of all of life. The Bible teaches that man can know God because he has revealed himself to him. God reveals himself in at least six ways:

1. Words: God talks to people; direct speech, prophets hear the word of God; and Scripture.
2. His attributes: love, kindness, faithfulness, wrathful, merciful etc.
3. His actions: God creates, judges, opens the ground and swallows people, heals, redeems, makes covenants etc.
4. In images: consuming fire, rock, pillar of fire etc. Christ is the ultimate image of God.
5. His titles: Father, King, Sheppard, Warrior etc.

These are ways the one true God reveals himself to man. He does not get the description of different gods from Scripture, but a description of the one true God. These are perspectival revelations. They reveal God’s nature with these different perspectives. They also serve different purposes. These perspectives overlap and they affect different aspects of who man is. Names have a very personal element to them such as Father and Sheppard. Images affect man on a different level such as consuming fire, pillar of fire, cloven tongues like as of fire, and a dove. It is important that man understands God’s attributes and the necessary and unavoidable overlapping between them. An example, a title leads a person to think of images; which lead him to think of attributes, which are all communicated in words; which can lead him to think of names. It is helpful for man’s understanding of God to think of the distinctive ways in which He reveals himself. It is also important to anchor these in His attributes. *Why focus on attributes? Answer: It is necessary because they are an objective definitional description of God that help a person understand these distinctive ways in which He reveals himself in light of who He says He is. If not, God would end up looking just like man. A study of history will bear out that this is always what happens, example, the historical Jesus.

The one true God’s actions are grounded in His nature, Ps. 86:10 “For thou art great, and doest wondrous things: thou art God alone.” A person should not try
to separate who God is from what he does because humans tend to think about what he does much more than who he is. Man learns of who God is by what He does, and who He is leads Him to do what he does. A person needs to anchor his understanding of God and who He is in His nature before he pursues adamantly what he does, because what He does is always rooted in who He is. God’s attributes are not divided into parts, yet man sees different attributes emphasized at different times (from man’s perception). God’s attributes are unified. They are unified, and they are always interdependently functioning. Example, God is love, wise, patient, omnipresent etc. at the same time, all the time. What if he was love and wise but not present? What if he was powerful but not wise or just? He is perfectly unified and entirely interdependent in all His attributes at all times. The attributes on the following illustration are not intended to be exhaustive.

The Unity of God’s Attributes

God’s attributes function in unity and interdependently all the times. This list is not intended to be exhaustive.
*Students are to write a one page paper expressing how they understand these attributes to be functioning in their life. It is not necessary to utilize all of the attributes shown above.

The Relationship between God’s Character and His Attributes

G = God

→ = Attributes

Scripture reveals God’s character and nature through his different attributes and actions.

*Students are to discuss in groups the implications of the unity and interdependence of God’s attributes and give real world examples. This will be presented in class.
God is incomprehensible, and so are his attributes. There is nothing about God that man will ever exhaustively know or understand. Any quality that God has is without limitations, but Moses knew enough about God to ask Him to show him His glory. He knew that God would reveal his glory because he had seen the burning bush. He also knew that God could show His glory because he had seen his staff turn into a snake and the parting of the Red Sea. He wanted God to show His glory because he needed it to continue leading the children of Israel. This is man’s greatest need. This is the knowledge man needs, and this is the knowledge that God gives to man. The glory of God is the display of his nature and his presence in an undeniable, overwhelming, overflowing way. *Students are to list 5 ways God displays his glory. The following are God’s incommunicable and communicable attributes. (9)*

<table>
<thead>
<tr>
<th>Incommunicable</th>
<th>Communicable</th>
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<tr>
<td>Incommunicable attributes are ones that are less shared with humans.</td>
<td>Communicable attributes are ones that are more shared with humans.</td>
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<tr>
<th>Independence (aseity): God does not need man or the rest of creation for anything, yet man and the rest of creation can glorify him and bring him joy (Acts 17:24-25).</th>
<th>Attributes of Being</th>
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<tr>
<td>Unchangeableness (immutability): God is unchanging in his being, perfections, purposes, and promises, yet he acts and feels emotions in response to different situations (Ps. 102:25-27).</td>
<td>Invisibility: God’s total essence, all of his spiritual being, will never be able to be seen by man, yet he shows himself to humans through visible, created things (I Tim. 1:17).</td>
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<td>Eternity: God has no beginning, end, or succession of moments in his own being, and he sees all time equally vividly, yet God sees events and acts in time (Ps. 90:2).</td>
<td>Mental Attributes</td>
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<td>Omnipresent: God does not have size or special dimensions and is present at every point of space with his whole being, yet God acts differently in</td>
<td>Knowledge (omniscience): God fully knows himself and all things actual and possible (past, present, and future) in one simple eternal act (I Jn. 3:20).</td>
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<td>Wisdom: God always knows and chooses the best goals and the best means to them. Wisdom is a moral and intellectual quality (Rom. 16:27).</td>
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<td><strong>Unity (simplicity):</strong> God’s attributes are not divided into parts, yet man sees different attributes emphasized at different times (Ex. 34:6-7).</td>
<td><strong>Truthfulness:</strong> God always represents things as they really are. All of God’s knowledge and words are true and the final standards of truth (Jer. 10:10-11).</td>
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<tr>
<td><strong>Faithfulness:</strong> God will always do what he has said and fulfill what he has promised (Num. 23:19).</td>
<td><strong>Moral Attributes</strong></td>
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<td><strong>Goodness:</strong> All that God is and does is worthy of approval, and he is the final standard of goodness (Lk. 18:19).</td>
<td><strong>Love:</strong> God is freely and eternally giving of himself for the good of others (I Jn. 4:8).</td>
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<td><strong>Mercy:</strong> God’s kindness towards those in misery and distress (2 Sam. 24:14).</td>
<td><strong>Grace:</strong> God’s kindness towards those who deserves only punishment (Rom. 1:15).</td>
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<td><strong>Patient:</strong> God’s kindness in withholding punishment of those who sin over a period of time (Ex. 34:6).</td>
<td><strong>Holiness:</strong> God is separated from sin and devoted to seeking his own honor (Is. 6:3).</td>
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<td><strong>Peace (order):</strong> In God’s being and actions he is separate from all confusion and disorder, yet he is continually active in innumerable well-ordered, fully controlled, simultaneous actions (I Cor. 14:33).</td>
<td><strong>Righteousness (Justice):</strong> God always acts in accordance with what is right and is himself the final standard of what is right (Deut. 32:4).</td>
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<td><strong>Jealousy:</strong> God continually seeks to protect his own honor (Is. 48:11).</td>
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<td><strong>Wrath:</strong> God intensely hates all sin (Rom. 1:18).</td>
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<td><strong>Attributes of Purpose</strong></td>
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<td><strong>Will:</strong> God approves and determines to bring about every action necessary for the existence and activity of himself and all creation (Eph. 1:11).</td>
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<td><strong>Freedom:</strong> God does whatever he pleases (Ps. 115:3b).</td>
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<td><strong>Omnipotence (power):</strong> God is able to do all his holy will (Mt. 19:26).</td>
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<tr>
<td><strong>Summary Attributes</strong></td>
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<tr>
<td><strong>Perfection:</strong> God completely possesses all excellent qualities and lacks no part of any qualities that would be desirable for him (Mt. 5:48).</td>
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<td><strong>Blessedness (happiness):</strong> God delights fully in himself and in all that reflects his character (I Tim. 6:15).</td>
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<td><strong>Beauty:</strong> God is the sum of all desirable qualities (Ps. 73:25).</td>
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<td><strong>Glory:</strong> The created brightness that surrounds God’s revelation of himself (Ps. 24:10).</td>
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**The Jealousy of God**

Ex. 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God.

God commanded the children of Israel not to worship other gods, and he gave the reason why in Ex. 34:14, because Yahweh whose name is jealous, is a jealous God. God’s names are equal to all that the Bible and creation tell man about him. He has many names that reflect many true descriptions of his character from Scripture, and Jealous is one of them. Envy is a desire to gain possession of something that is not rightfully ones. Jealousy is a relational desire to maintain
exclusive favor. God is unique and supreme, and wants humans to be in a relationship with him based on who he is. He wants man to know who he is. The fundamental way God expresses jealousy is for his own glory. The primary way he is jealous in human history is for his people and their lives of worship that express faithfulness and trust. He is jealous for humans’ faithfulness in their daily lives. Glorifying God is being obedient to Scripture in a very practical way. If God did not demand that humans love him more than anything else, he would not be loving and just because he realizes that he deserves to receive the glory. He is the terminus of glory.

Ex. 34:11-14 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

The most basic kind of jealousy that God expresses is jealousy for his own glory. He does everything for his own glory. The Persons of the Trinity glorify each other. There was a mutual glorifying interaction in relationship among the Trinity before creation, Jn. 17:5, 24 “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” There is also the inter-Trinitarian glorification of the Trinity in creation. Human beings are made in the image of God as the primary reflector of his image. Man’s primary function is to glorify God.

1Cor. 1:31 That, according as it is written, He that glorieth, let him glory in the Lord.

Eph. 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

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.
Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Godly people are jealous for God’s glory in their lives. In Psalms 69:9 David said for the zeal (jealousy) of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. He fought Goliath for the glory of God.

1Sam. 17:26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

Jn. 2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Rom. 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

**Doctrine of the Trinity Illustration by Grudem**

Deut. 6:4 Hear, O Israel: The LORD our God is one LORD

\[\text{F} = \text{whole circle} \quad \text{S} = \text{whole circle} \quad \text{HS} = \text{whole circle}\]
Monotheism

Monotheism is the doctrine or belief that there is only one God, and it is the believer’s first affirmation (declaration) about God: Deut. 6:4 Hear, O Israel: The LORD our God is one LORD:

Deut. 4:35 Unto thee it was showed, that thou mightest know that the LORD he is God; there is none else beside him.

Is. 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Mk. 12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

Jn. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

1Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

Jas. 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. (The devils believes that God exists.)

Implications of Monotheism

The implications of Monotheism are that God deserves all of man’s worship and his individual life, anything else is idolatry.

Col. 3:5-6 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience:

Eph. 5:5-6 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
Four Essential Affirmations on the Trinity

God is a triune God. He is one God in three persons. The following are the four Christian affirmations on the Trinity.

1. There is one and only one true and living God.
2. This one God eternally exist in three persons Father, Son, and Holy Spirit.
3. These three persons are completely equal, each fully possessing the same divine nature. The Father, Son, and Holy Spirit are equally God in their nature. Anything true of the nature of God is equally true of the Father, Son, and Holy Spirit.
4. While each person is fully and completely divine, the three persons of the Godhead are not identical. Their differences are seen in (a) how they relate to each other and (b) the way they function and accomplish things together in a perfectly unified way, but yet with distinction. They are distinct, yet harmonious functioning in fulfilling the divine purpose. This is a relational dynamic function true of all eternity; perfect unity mingled perfectly with perfect distinction (see Grudem, 1994, pp. 226-261).

God was glorified before creation in the Trinity. The principle of unity and diversity can be seen woven into all creation. Earlier philosophers called it “The one and the many.” Some examples are the church, an eco system, nature, and the human body. In summary, God creates for his own glory, and he created man to behold his glory and to glorify him in response to it.

The Doctrine of Creation

The Bible teaches that God existed before anything was created and that he created the universe, seen and unseen, ex nihilo, out of nothing. Before God began to create the universe, nothing else existed except God himself. Gen. 1:1 “In the beginning God created the heaven and the earth.” Grudem (1994), God created the entire universe out of nothing; it was originally very good, and he created it to glorify himself (p. 262).

God alone creates, and as creator, everything belongs to him. Man makes from what God has created, but creates nothing. In a person’s understanding of God as creator, it is important to know why God did not create. He did not create
because he had unmet needs. He did not create because he lacked a creative outlet. He did not create because he lacked relational ability. God has no unmet needs because he is independent. In Revelation 4:11b God’s will is said to be the reason why things even “existed” at all and why they “were created.” “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure (by thy will) they are and were created.”

Acts 17:24-25 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

Ps. 50:9-12 I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

Job 41:11 Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

God never loves out of need. His love is free of any unmet needs entirely. He is full of love and it spills out in creation. Yet there is some mystery to the ultimate in the heart of God why he creates. Man can never exhaustibly know God; therefore, on one level there is no why God creates. He is God sovereign and does not have to answer to his creation. On another level, he creates because his heart is so over flowingly shareful that his love spills out in creation. His delight in being who he is, and his delight in the glorification, love, and Trinitarian relationship that went on for all eternity spills out of him in creation. God does not do this because he has a need, it is a gift. It is because of who he is. He creates fundamentally to delight in man’s delight of him, and this takes place in the context of relationship with God.

Jer. 9:23-24 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.
This is why man lives, this is his life. God gives man himself and invites him into eternal Trinitarian worship and fellowship with the Godhead. Man is created for relationship with God.

Jn. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Deut. 6:4-5 Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Eph. 1:4-14 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. 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.

Man was created for relationship with God, so that he will glorify God. He is intended to bring glory to God. He was created in the very image of God to bring glory to him. God does everything for his own glory, and that glory is displayed primarily through man’s daily faithfulness, worship, devotion, and satisfaction in Him, so that man does not have to strive for his own identity and satisfaction. He rests in God and lives out of that rest. God is glorified when man is so satisfied in Him that he does not have to sin to lift himself up. This is why God created man. This is why man exists.
Many cultures tell man that he is the terminus (final point) of glory (i.e., that he is God; see *Out on a Limb* by Shirley Mcclain); but when that happens, man always has a sneaky suspicion that he does not belong in that position because he does not. Proverbs 22:2-4 tells man “That the rich and poor meet together: the LORD is the maker of them all. A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished. By humility and the fear of the LORD are riches, and honour, and life.” God brings this about.

When God is glorified, he has an affection toward his people that glory brings about. When man delights in God, He delights in man. God delights in his people who are fulfilling their initial intention for being created. Eschatologically they shall be a crown of glory and a royal diadem in Yahweh’s hand.

Is. 62:3-5 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shalt thy land any more be termed Desolate: but thou shalt be called Hephzibah (my delight is in her), and thy land Beulah (married): for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Zeph. 3:17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

Almighty God with no unmet needs has entered into a relationship with man, so that when He works in his life and creates something beautiful, it brings delight to His heart. This is the heart of Christian motivation. Man was created to delight in God, and when this happens, it brings delight to the Father, man’s heavenly husband. God has loved the believer with an everlasting love (cf. Jer. 30:3; Gen. 15:7-12).

God who created all things is eternal, all powerful, loving, just, and righteous, and man is a finite created being.

Rom. 9:20-22 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
Believers know that they are finite and small in comparison to God Almighty. But in light of God’s future Kingdom, they delight in his creation now. God created the world and declared it very good and called man to steward it, move into it, bring personhood to bear on it, and rejoice and exalt in it, but his primary intent is to glorify Himself. Following is a discussion of the doctrine of humanity and man created in the image of God.

CHAPTER 2
Man

The Doctrine of Humanity

Gen. 1:26-28 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Man is a created being. He is a material and an immaterial being, body and spirit. God (אֱלֹהִים elohiym) created man in his own image after His likeness. The Doctrine of Man is a major doctrine in Scripture, and all major biblical doctrines have chief tensions. One tension in the Doctrine of Man is that he is created in the image of God and declared good and at the same time is a depraved lost sinner. Another tension is that man is a created being and a person at the same time. Man is owned by God and dependent upon Him. His self determination is never independent self determination or autonomous determination, but personal determination. Acts 17:28 “For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.” Therefore, man has no ultimate independence, yet he is not an object or a thing either (see Rom. 9). The difference between a person and a thing is that a human being has intellect, emotion, will, creativity, relational ability, and relative personal self determination and things, inanimate objects, do not. Man does not utter a word apart from God, but when he utters the word, he utters it himself. He does not
move a finger apart from God, but when he moves a finger, he moves it himself. Because man’s self determination is relative to his dependence upon God, he has to understand the Doctrine of God and the Doctrine of Man sufficiently if he is to understand what it means to relate to God as a created being. Although man is still in the image and likeness of God, apart from the new birth, he is a depraved sinner.

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:

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

Ps. 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Rom. 3:10-18 As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.

The heart of sin is destroying the personhood of another person, objectifying a person, making a human being a thing. It starts with man’s rebellion against God - and leads to sin expressed on a human level perpetually. This is termed objectifying people, turning them into things. This is at the heart of a person being able to hate another person. If a person understands biblical creation amply, then he is better equipped to understand the Doctrine of Redemption. Creative language is used to describe the new birth in Christ. There is a qualitative difference in the redeemed and the unredeemed. A sufficient understanding of the Doctrine of Creation allows a believer to comprehend what is saved, what is being sanctified, and what will be saved eschatologically in the future.

2 Cor. 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The redeemed have a present hope. The God who created them has remade them in Christ and promised that one day they will be just like Him. They also have cosmic hope which comes from knowing that God is going to make all things new, a new heaven and a new earth. Therefore, man is to do all that he does to the glory of God.

Rev. 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

*What is man’s purpose in life? Answer: Man’s purpose is to fulfill the reason that God created him: to glorify Him. Included in that, man is to enjoy God and take delight in him and in his relationship to Him (cf. 10:10; Ps. 16:11; Ps. 27:4; Ps. 73:25-26; Ps. 84:1-2, 10). God created man for his own glory. He speaks of his sons and daughters from the ends of the earth as those whom he created for his own glory.

Is. 43:7 Even every one that is called by my name: for I have created him for my glory: I have formed him; yea, I have made him.

Eph. 1:11-12 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.

1Cor. 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

These facts guarantee that man’s life is significant. Scripture teaches that man is created to glorify God, indicating that he is important to God himself. “This is the final definition of genuine importance or significance to our lives: if we are truly important to God for all eternity, then what greater measure of importance or significance could we wants?” (Grudem, 1994, p. 441).

**Conclusion.** Man is at least dualistic, matter and spirit; but the Bible emphasizes the unity of the body and the soul. It is not enough to acknowledge the spiritual and physical components of man; a person must go a step further.
Scripture is always trying to get man to appreciate the intended fundamental relationship between body and soul. Man either tends to overemphasize the physical being over the spiritual being of his existence or vice versa. A person grows spirituality in his physical body. What he does physically affects his spiritually; and who he is spiritually leads him to do what he does physically. The relationship between body and soul is reciprocal and deepens over time. Scripture says

Mt. 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Mt.12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

When man realizes that God created him to glorify Him, and when he starts to act in ways that fulfill that purpose, then he begins to experience an intensity of joy in the Lord that he has never before known. When he adds to that realization that God himself is rejoicing in his fellowship with him, his joy becomes “inexpressible and filled with heavenly glory (cf. 1 Pet. 1:8) (Grudem, 1994, p. 442). Yeshua’s work was not completed until he was resurrected, that is, his body and soul reunited. Likewise, His work in the believer’s life will not be completed until his body is resurrected and reunited with his soul. God made man a physical and spiritual being with the intention that he will live for eternity expressing the image of God in the body and soul that He gave him. Thoennes says the lives of many people are ravaged today because they do not understand this relationship.

Humanity in the Image of God

*Man made in the image of God* is the central biblical teaching of humanity. It is the fundamental distinction between man and everything else in creation. When God describes the creation of humanity, he reiterates over and over again that man is created in his image and likeness.

Gen. 1:26-28 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and
multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gen. 5:1-2 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Man created in the likeness and image of God is the central affirmation of humanity. The Doctrine of Humanity is anchored in this truth. This means that man is more like God than anything else in creation. Man is the pinnacle of God’s creation. This is the distinctive (uniqueness) of humanity. The definition of being made in the image of God is that man is like God and represents Him. Within this definition is an inherent limitation; man is not God. An affirmation is also inherent in this definition; man is the pinnacle of God’s creation, and unlike anything else, he is created in His image. Man is a reflection of God himself and is intended to live as God’s created analogy. Man’s main purpose for existence is to reflect God and His glory, and to show forth something of who God is more than anything else in creation. Man being made in the likeness and image of God is the essence of who man is.

There are two ways to define what a human being and anything else is (a) ontologically, according to its substance (essence), and (b) functionally, according to its function. When defining man as in the image of God, a person is referring to his substance and not his function. Man’s substance is his central being, the core of who he is, and his distinguishing aspect. Function flows from substance. What man is in his nature enables him to do what he does as human.

To ascertain a proper perspective of man, a person must start by defining him by his substance, and then celebrate and appreciate the functioning ability that flows from this substance as being made in God’s image. A person must ground his definition of man in substance. Commonly, a person invariably (always/habitually) anchors everything in function, in what he sees displayed rather than what is essentially true regardless of a relative display of anything. He should affirm the essential equality of humanity because of the substance of each human being, that is, made in the image of God. The ideal is that a human is defined by what he is, and what he does flows from that, and what he does shows what he is (not moral). The definition of man is grounded in what man is and not what he does. It is man as man, and not some element in him or the ability that
constitutes the divine image. Man is made in the image and likeness of God; that is what he is.

Thus, this establishes that every single human being from conception to death is to be recognized as equally human, equally worthy of dignity, equally worthy of respect and protection, and equal in value, regardless of any functional expressions of his substance such as race, gender, creed, socioeconomic status, economical ability, productivity, or anything else seen in function. Function does not define who a person is, substance does. Some believe that man lost the image of God in the fall, that is, his distinctive substance. Scripture does not teach that man lost the likeness and image of God as a result of the fall or human depravity. In the fall man’s distinctive defining substance was distorted, clouded, perverted, and twisted. The fall rendered it dysfunctional, but still present. The basis of biblical human ethics is that man is made in the image of God. Additionally, the fall did not negate God’s command for man to have dominion over the earth, but conversely a relentless difficulty was woven into it (see Gen. 1:26, 28). Although there were added difficulties, man retained his role and distinctive defining substance.

Gen. 3:16-19 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Biblical ethics is grounded in the biblical teaching of God that endures after the fall. According to the Bible, when a person kills a man, he destroys the image of God.

Gen. 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Jas. 3:8-10 But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth
proceedeth blessing and cursing. My brethren, these things ought not so to be.

James teaches that man must see the massive disconnect that is required to curse people with the same tongue that he blesses God with. Man must make the connection between the vertical and the horizontal. He must see that love for God necessarily demands love for people because they are made in the image of God. According to biblical ethics, believers treat others the way they do because they revere God so much. If they do not make this connection, they are missing the fundamental biblical view of the Christian life. People give themselves permission to be hateful and think they can be loving God well at the same time, that is, they can hate on the horizontal and think they are still doing okay on the vertical. When they really see people as made in the image of God, and their love for God grows, their love for people naturally grows also; and if this does not happen, there is a major malfunction. But when they make the connection between God whom they love, honor, and revere, and man’s distinctive defining substance, that necessary translation takes place, that is, loving God and loving people.

Mt. 22:37-39 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.

The second commandment is like the first commandment because the object of love shares that quality of godliness, God likeness. In a fallen world there are all kinds of difficulties in making the aforementioned connection because of the perversion and cloudiness of it, both in man and the people he seeks to love. The fall has made it hard to see and hard to experience, but believers are called to be the people who have the vision to see it and respond to it.

1Jn. 4:20-21 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

John is saying to believers that God is love, so love one another. Love for God and love for people go hand-and-hand. For a person to say that he loves God and is practicing hatred towards other people in an unrepentant, unconfessed manner, he is showing a major defect in his love for God. God does not bless a man’s hatred towards people, regardless of how justified he feels in doing so. God
demands that people love. Biblical love at its heart is self-sacrificial, from the heart a person works for the good of others. The ultimate example of this in human history is Yehoshua’s death on the cross. Love is inherently self-sacrificial, love pursuing the good of the other.

Jn. 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

Jn. 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The Manifestation of the Image of God in Man

Both the Hebrew word for image (Greek τσελ, tselem) and the Hebrew word for likeness (Greek דֶּמְוֶת, dēmuwth; demût) refer to something that is similar but not identical to the thing it represents or is an image of. The word image can also be used of something that can also be of something else; man is like God and in many ways represents him (Grudem, 1994, p. 443).

The fact that man is in the image of God means that man is like God in the following ways: intellectual ability, moral purity, spiritual nature, dominion over the earth, creativity, ability to make ethical choices, and immortality [or some similar statement] (Grudem, 1994, p. 443).

Grudem (1994) admits that no list could do justice to the subject: the text only needs to affirm that man is like God, and the rest of Scripture fills in more details to explain this. In fact, as a person reads the rest of Scripture, he realizes that a full understanding of man’s likeness to God would require a full understanding of who God is in his being and in his actions, and a full understanding of who man is and what he does. Although the definition of man is grounded in substance, function flows from substance. **The substance of man is man made in the image of God** (cf. Gen. 1:26-27; Gen. 5:2). Function is *what man does as a result of being made in God’s image*, examples, creative and sociable creatures. What does this *function* look like, that is, how then is man different from everything else in creation? Grudem lists several aspects of man’s existence that show him to be more like God than all the rest of creation.
1. Moral Aspect:
   a. Men are moral creatures who are morally accountable before God for their actions.
   b. They have an inner sense of right and wrong that sets them apart from animals.
   c. When men act according to God’s moral standards, their likeness to God is reflected in their behavior that is holy and righteous before him, but, by contrast their unlikeness to God is reflected whenever they sin.

2. Spiritual Aspect:
   a. Men not only have physical bodies, but also immaterial (incorporeal) spirits, and they can therefore act in ways that are significant in the immaterial, spiritual realm of existence.
   b. Men have a spiritual life that enables them to relate to God as person, to pray and praise him, and to hear him speaking his words to them.
   c. Immortality: men will not cease to exist but will live forever.

3. Mental Aspect:
   a. Men have an ability to reason and think logically and learn that sets them apart from the animal world.
   b. Men’s use of complex, abstract language sets them apart from the animals.
   c. Men have an awareness of the distant future, even an inward sense that they will live beyond the time of their physical death, a sense that gives many people a desire to attempt to be right with God before they die (God has put eternity into man’s mind, Eccl. 3:11 “He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.”).
   d. Men have human creativity in areas such as art, music, and literature, and in scientific and technological inventiveness.
   e. In the area of emotions, humans’ likeness to God is seen in a large difference in degree and complexity of emotions (i.e., a wide range and a variety of complex emotions.)

4. Relational Aspects:
   a. Although animals no doubt have some sense of community with each other, the depth of interpersonal harmony experienced in human marriage, in a human family when it functions according to God’s principles, and in church when a community of believers is walking in fellowship with the Lord and with each other, is much greater than the interpersonal harmony experienced by any animal.
b. In marriage itself men reflect the nature of God in the fact that as men and women have equality in important but difference in roles from the time that God created them.
c. Men are like God also in their relationship to the rest of creation. Specifically, they have been given the right to rule over the creation and when Christ returns will even be given authority to sit in judgment over angels (I Cor. 6:3; Gen. 1:26, 28; Ps. 8:6-8).

5. Physical Aspect:
   a. Men’s’ physical bodies in various ways reflect something of God’s own character as well. Moreover, much physical movement and demonstration of God-given skill comes about through the use of their body.
   b. Men’s God-given physical ability to bear and raise children who are like themselves (see Gen. 5:3) is a reflection of God’s own ability to create human beings who are like himself (Grudem, pp. 442-450).

**Implications of Being Made in the Image of God**

There are implications that naturally occur as a result of man being made in the image of God, which are as follows:

1. Humans belong to God. To believers this is good news.
2. Man is one of God’s most magnificent creations, but if he is not defined by biblical substance he is defined by function only. A functional view stresses the quality of life as opposed to the sanctity of life. (All men are created in the image of God, and they retained that image although marred after the fall, and they should be viewed that way. A depraved moral character or low socio-economic status does not eradicate the image of God in them.)
3. Humans experience true humanity when they are in a right relationship with God. (The more a person is walking with God, the more human he becomes.)
4. Human life is deserving of profound dignity, respect, and protection.
5. Human life has deep meaning and significance (more than superficial appearance 2 Cor. 5:16).
6. Believers pattern their lives after Yehoshua.
7. Believers are new creatures in Christ. 2 Cor. 5:16-17 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in
Christ, he is a new creature: old things are passed away; behold, all things are become new.

Created Male and Female

Gen. 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Being made in the image of God is to be made male and female. The creation of man as male and female shows God’s image in (a) harmonious interpersonal relationships, (b) equality in personhood and importance, and (c) difference in role and authority. God made man to reflect His image, so that man would be a display of who God is; that work is not complete until humans are equally human, but distinct in being men and women, that is, what God made them to be. As a result of Adam’s fall man no longer reflect the image of God. Christ’s work of recreating the believer will not come to fruition until the Regeneration, when all things will be made new (cf. Rev. 21:5-6).

Man being created male and female is a profoundly theological truth grounded in creation. God delights in the characteristics of maleness and femaleness. He loves this and human beings should also. A person finds out something of what God is like in man made in His image. Until this was the reality of man, God did not say it was very good (see Gen. 1:31). Very often the passages in the Bible that refer to males and females also refer to the advancement of the gospel (see Eph. 5:21-33). In them something of the mystery of Christ and his church are displayed to the world for the sake of the gospel. They show the world something of who God is and what the gospel is in the way males and females relate. When man refuses to glorify God and conversely glorifies himself, God gives him up to a reprobate mind which ultimately results in the distortion of male - female roles, thereby distorting the image of God in man (see Rom. 1:18-23). The Persons of the Trinity are equal in essence and distinct in function and relationship; the primary distinction is in function. Males and females are equally made in the image of God, and distinct in function. Adam was created male and female. The same connection between creation in the image of God and creation as male and female is made in Gen. 5:1-2.

Gen. 5:1-2 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created
he them; and blessed them, and called their name Adam, in the day when they were created.

The ways in which man’s creation as male and female represents something of his creation in God’s image are as follows. This list is not meant to be exhaustive:

1. Harmonious interpersonal relationships: God made man in such a way that he can attain interpersonal relationships in a variety of ways such as a nuclear family, relations in society, and spiritual relations in the church (ecclesia). Between men and women, interpersonal unity comes to its fullest expression in marriage. Gen. 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh (cf. Eph. 5:23-32).

2. Equality in personhood and importance: Just as members of the Trinity are equal in their importance and in their full existence as distinct persons, so men and women have been created by God to be equal in their importance and personhood. Gen. 1:26-7 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. Gen. 5:1-2 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3. Difference in role and authority: Just as God the Father has authority over the Son, though the two are equal in deity, so in a marriage, the husband has authority over the wife, though they are equal in personhood. In this case, the man’s role is like that of God the Father, and the woman’s role is parallel to that of God the Son.
   a. The relationship between the Trinity and male headship in marriage: Jn .1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. 1Cor. 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Heb. 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things,
by whom also he made the worlds. The Father and the Son have different roles in the Trinity.

b. Indications of distinct roles before the fall:
   i. Adam was created first, and he was created Adam and Eve as one, and then God fashioned Eve from one of Adam’s ribs. This suggests that God saw Adam as having a leadership role in the family. Gen. 5:1-2 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.
   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.
   Gen. 2:21-23 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 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.
   ii. Eve was created as a helper for Adam: Scripture suggests that God made Eve for Adam, and not Adam for Eve. Gen. 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.
   iii. Adam named Eve: The fact that Adam gave names to all the animals indicated Adam’s authority over the animal kingdom, because in Old Testament thought the right to name someone implied authority over that person (this is seen both when God gives names to people such as Abraham and Sarah, and when parents give names to their children.) Gen. 2:23 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.

iv. God named the human race man, and not woman: The fact that God named the human race man, rather than woman or some gender-neutral term was explained in Gen. 21 (see Grudem, 1994, pp. 439-440). Gen. 5:2 Male and female created he them; and blessed them, and called their name Adam [man], in the day when they were created.

v. The serpent came to Eve first: In approaching Eve first, it is likely that Satan was attempting to institute a role reversal by tempting Eve to take the leadership in disobeying God. This stands in contrast to the way God approached them, for when God spoke to them, he spoke to Adam first. Gen. 2:15-17 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? Gen. 3:9 And the LORD God called unto Adam, and said unto him, Where art thou?

vi. God spoke to Adam first after the fall: Just as God spoke to Adam on his own even before Eve was made, so after the fall, even though Eve had sinned first, God came first to Adam and called him to account for his actions (see Gen. 2:15-17; 3:9, 16).

vii. Adam, not Eve, represented the human race: Even though Eve sinned first, humans are counted sinful because of Adam’s sin, not because of Eve’s sin. 1Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive; Rom. 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many (cf. vv.12-21).

viii. The curse brought a distortion of previous roles, not the introduction of new roles: In the punishments God gave to Adam and Eve, he did not introduce new roles or functions, but simply introduced pain and distortion into the functions they
previously had. Gen. 3:16-19 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

ix. Redemption in Christ reaffirms the creation order (see Grudem, 1994, pp. 454-471): Col. 3:18-19 Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Tit. 2:5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Eph. 5:21-24 Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing (cf. Eph. 5:22-33; I Pet. 3:1-7). (see Grudem, 1994, pp. 439-471)

*Students are to write a one page paper giving realistic examples of the distortion of male and female roles in the world today. This information may be taken from real world experience or the media.

**Biblical Anchors in the Biblical Doctrine of Humanity**

There are four biblical anchors in the Doctrine of Humanity that are held by the Church:

1. Humans have an essential personhood that remains in all functional circumstances.
2. Every human being is a person created in God’s image from conception to the point of death.
3. The life of every human person is sacred and deserving of love and protection.
4. Love for God must show itself in love for humans made in his image.

Conclusion

The definition of the image of God is being like God and representing him. Representation flows from being like God. The definition is not the manifestation. The manifestation is the expression of the definition. What humans do is quickly defined by function, that is, the perceptible, outward, or visible expression of man, rather than the substance of man. Manifestations come and go, they are relatively expressed. The substance is always the same. According to Christian Theology, man appreciates, celebrates, and loves functioning ability that substance allows, but he grounds the definition of himself in substance. Believers should strive to see this no matter what is going on with human beings.

CHAPTER 3
The Providence of God

God’s Attributes: a backdrop for providence

God’s incommunicable attributes considered in this section are a backdrop for the discussion of the providence of God. God is the Great I Am and The God of Our Fathers. He is transcendent, infinite, independent, immutable, and sovereign. He is transcendent, above his creation. He is infinite, without qualitative limitations. He is independent. He does not need man or the rest of creation for anything. His attribute of aseity indicates that he is self–sufficient and self–derived. God is “from himself”. He is immutable, unchanging in his being, purposes, and promises. He is sovereign. He rules over everything and determines everything that happens. He is able to do all that he holy wills. He is all powerful and there are no external constraints on his decisions. God’s incommunicable attributes are revealed in the following verses:
Ps. 113:4-6 The LORD is high above all nations, and his glory above the heavens. Who is like unto the LORD our God, who dwelleth on high, Who humbleth himself to behold the things that are in heaven, and in the earth!

Acts 17:24-25 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

God is transcendent and immanent and relational, the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob (cf. Ex. 3:15-16). He is infinite and personable. He has intellect, emotion, and will, that is, relational capability in expression. He is independent and relational. He does not need man, but he desires a relationship with him. He is unchanging, but he is engaged in that immutability. He has a relational mutability in the midst of an essential immutability. He is sovereign, but he does this in a way in which He is engaged with His creation.

Jer. 23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

Acts 17:27-28 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Lk. 12:6-7 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

Is. 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

Ps. 95:3 For the LORD is a great God, and a great King above all gods.

Ps. 95:6-7 O come, let us worship and bow down: let us kneel before the LORD our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

Is. 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a
contrite and humble spirit, to revive the spirit of the humble, and to revive
the heart of the contrite ones.

In Isaiah 57:15, these are the kind of people that see God in his
transcendence. An example is Isaiah himself in Is. 6:1, 5 “In the year that king
Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his
train filled the temple. Then said I, Woe is me! for I am undone; because I am a
man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine
eyes have seen the King, the LORD of hosts.” Isaiah saw God high and lifted up
in his holiness, greatness, and glory, and then he realized that he was undone and
became contrite and humble in spirit.

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**The Doctrine of Providence**

Grudem (1994) defines providence as God is continually involved with all
created things in such a way that he (a) keeps them existing and maintaining the
properties with which he created them; (b) cooperates with created things in every
action, directing their distinctive properties to cause them to act as they do; and (c)
directs them to fulfill his purposes (p. 315). Though the term providence is not
found in Scripture, it has been traditionally used to summarize God’s ongoing
relationship to his creation. When accepting the biblical doctrine of providence, a
person avoids common errors in interpreting God’s relationship with his creation, which are as follows:

1. Deism: God created the world and then essentially abandoned it, he is indifferent to it.
2. Pantheism: The creation does not have a real, distinct existence in itself, but is only part of God.
3. Naturalism: The idea or belief that only natural (as opposed to supernatural or spiritual) laws and forces operate in the world.
4. Fatalism: What a person does makes no difference; all things and events are subject to fate or inevitable predetermination.
5. Deism: A Deist acquires knowledge of God based on the application of human reason and the designs found throughout nature. The designs presuppose a Designer.
6. Spiritualism and Chants: Denounces belief and exalts experience. There are many paths to God; get on any path that you like, as long as it is spiritual and moral. God is like the hub of a wheel; there are many spokes that lead to the hub, and Yehoshua is only one of them. Chants focus on harmony of the body and mind and inner consciousness in an effort to connect with otherworld realities. “Chants” is based on the idea that the events of the world just happened. God just lets the world operate on its own; there are only random events in the universe.
7. Monism: Any of various theories holding that there is only one basic substance or principle as the ground of reality, or that reality consists of a single element. There is only one kind of reality, and there is no distinction between god and his creation, or between humans and creation itself.

“...man cannot exist at all apart from a physical body, and therefore there can be no separate existence for any ‘soul’ after the body dies.... man is only one element, and that his body is the person”. The spiritual terms soul and spirit are just other expressions for the “person” himself, or for the person’s “life.” (Grudem, 1994, p 473). There are two types of monism, (a) Material Monism, matter is all that exists and (b) Ideal Monism, everything is spiritual. The following illustration is by Thoennes.
Christianity is fundamentally dualistic, that is, there are two types of reality, a spiritual reality and a physical reality. This includes man. Biblically, the fundamental understanding of man is that he has two distinct parts, a physical part (body) and a spiritual part (soul). Grudem (1994) says that “Everybody agrees that we have physical bodies. Most people [both Christians and non-Christians] sense that they also have an immaterial part - a ‘soul’ that will live on after their bodies die” (p. 472). The Bible teaches that every since creation these two realities, the physical and the spiritual, have always been working together. The emphasis of Scripture is on the overall unity of man as created by God (cf. Gen. 2:7). Within dualism a person can discuss dichotomy or trichotomy.

Providence teaches that though God is actively related to and involved in the creation at each moment, He is distinct from creation. The biblical doctrine does not teach that events in creation are determined by chance or randomness, nor are they determined by impersonal fate or determinism, but by God who is the personal yet infinitely powerful Creator and Lord.
The first aspect of providence is preservation. The Bible teaches that Yeshua is continually carrying along all things in the universe by his word of power; he also preserves what has been created. He is actively involved in the work of providence. God continues to give human beings breath each moment. He keeps all things in creation existing, in Him they continue to exist or endure. This is the basis for science. Apostle Peter says that the heavens and earth that now exist are being kept until the Day of Judgment.

Heb. 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

Col. 1:17 And he is before all things, and by him all things consist.

Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

2 Pet. 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Job 34:14-15 If he set his heart upon man, if he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust.

Ps. 104:29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

The second aspect of providence is concurrence. The second aspect is an expansion of the idea contained in the first aspect, perseverance. God works or brings about all things according to his own will. No event in creation falls outside of his providence (cf. Grudem, 1994, pp. 317-331).
Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

**The third aspect of providence is government: God’s kingdom rules over all.**

Ps. 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

God does according to his will in the host of heaven and among the inhabitants of the earth. No one can stop him from accomplishing his will, or question him regarding his actions. All things are put into subjection under his feet. God accomplishes all things according to the counsel of his will, so ultimately at the name of Yehoshua every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Yehoshua Christos (Jesus Christ) is Lord, to the glory of God the Father. God is sovereign over all and works his purpose in every event that happens.

Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Rom. 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

1Cor. 15:27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him (cf. Eph. 1:11).

Phil. 2:10-11 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
The following section discusses the relationship between God’s providence and evil. *What is your understanding of the source of sin and evil?

**What about Evil?**

God did not cause evil. The Bible teaches that God did cause evil events to come about and evil deeds to be done through the willing actions of moral creatures; but in all these passages it is very clear that they nowhere show God as directly doing anything evil. Scripture never blames God for evil or shows God as taking pleasure in evil. Moreover, it never excuses human beings for the wrong they do.

However we understand God’s relationship to evil, we must never come to the point where we think that we are not responsible for the evil that we do, or that God takes pleasure in evil or is to be blamed for it. Such a conclusion is clearly contrary to Scripture (Grudem, 1994, p. 323).

Examples that clearly show that God indirectly brings about some kind of evil are Joseph and his brothers and the Exodus. Joseph’s brothers were wrongly jealous of him. They hated him and wanted him dead; therefore, they cast him into a pit and then sold him into slavery in Egypt. After rising to power and saving his family, he told his brothers that God sent him before them to bring it about that many people should be kept alive: Gen. 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive (cf. Gen. 37:11-50:20). (This is also an example of concurrence.)

The Israelites were in slavery in Egypt and Pharaoh refused to hearken to God’s messenger, Moses, who requested that they be set free to worship God (cf. Exodus). Pharaoh hardened his heart against the words of God, but long before he did, God said that He would harden Pharaoh’s heart (cf. Ex. 4:21; 7:3). As a result, the land of Egypt was decimated and Pharaoh and his army drowned in the Red Sea. Furthermore, God hardens the hearts of the Egyptian people: Ex. 14:17 “And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.” This theme is repeated in Psalms 105:25: “He turned their heart to hate his people, to deal subtilly with his servants.” Much later the Apostle
Paul wrote in Romans 9:17 “For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.” Paul then infers general truth from this specific example. Rom. 9:18 “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” There are many more like examples in Scripture (cf. Grudem, 1994, pp. 322-331). Grudem’s analysis of these and like verses is as follows:

1. God uses all things to fulfill his purposes and even uses evil for his glory and for man’s good.
2. God never does evil and is never to be blamed for evil.
3. God rightfully blames and judges moral creatures for the evil they do.
4. Evil is real and not an illusion, and men should never do evil for it will always harm them and others.
5. In spite of all the foregoing statements, men have to come to the point where they confess that they do not understand how it is that God can ordain that they carry out evil deeds and yet hold them accountable for them and not blame Himself (pp. 327-331).

Thus, when evil comes into believers’ lives to trouble them, they can have from the doctrine of providence a deeper assurance that God causes all things to work together for good to those who love Him, to those who are called according to His purpose (cf. Rom. 8:28). This kind of conviction enabled Joseph to say to his brothers, “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive” (cf. Gen. 50:20).

God is glorified even in the punishment of evil. Scripture tells man, “The LORD hath made all things for himself: yea, even the wicked for the day of evil” (Prov. 16:4). The psalmist also affirms that “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain” (Ps. 76:10). Also the example of Pharaoh is a clear example of the way God uses evil for his own glory and for the good of his people (Rom. 9:14-24) (see Grudem, 1994, pp. 322-330).

Lastly, as humans affirm God’s sovereignty over evil and draw great encouragement from it, they must never get to the point where they compromise His holiness, pureness, and righteousness. God is holy, and he is never blameworthy for evil. The ultimate, perfect example of God allowing evil to accomplish good is Christ’s death on the cross. God did not restrain evil, but allowed it because of the good that Christ’s life, death, and resurrection would accomplish.
Is. 53:4-12 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before shepherds is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 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. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

The Doctrine of Sin

Deut. 32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Job 34:10 Therefore hearken unto me ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

Defining sin starts with God. A priori is that God does not sin; he hates sin, but sin is ultimately always related to God. It is personal and relational. When a person sees man who is made in the image of God and intended to glorify God then he has an idea of what sin is. As a result of the original sin man’s union with God was severed and he became totally depraved. As a depraved sinner, man cannot save himself. Jn. 3:3 “Jesus answered and said unto him, Verily, verily, I
say unto thee, Except a man be born again, he cannot see the kingdom of God.”

Biblically sin has been defined as missing the mark, evil, disobedient, transgression, iniquity, lawlessness, trespass, ignorance, godlessness, wickedness, unbelief, unrighteousness, and unholiness. Sin is any lack of conformity, active or passive, to the moral law of God which reflects His character. This may be an act, or a thought, or an inner disposition or state. Sin is anything in the creature which does not express or which is contrary to the holy character of the Creator. Sin is personal and it is related to God. It is a personal offense against a personal God who takes it personally. A metaphor of sin is a depraved creature shaking his fist in the face of a holy God. Sin is hatred toward God, and in response God responds with wrath. An unsaved person is the enemy of God. Man offends God with his hatred and enmity, and God responds to man’s sin with wrath and judgment. Man’s problem is God’s hatred toward his hatred.

Contrary to what many think, man is not basically good. There is a natural aversion in fallen man that opposes the idea that he is sinful. There is an internal resistance to this, but an external bombardment of sin. Something is woven in man that is not godward. Unbelievers are the enemy of God. Man’s condition is by nature inherently an enemy of God. Eph. 2:1-3 “And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” Rom. 5:10 says, “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Only Adam [Adam and Eve] and Jesus had the ability not to sin.

Ps. 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Deut. 12:30-31 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.
Jas. 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Rom. 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Man should hate sin just as God hates it. This is what God said about his beloved Son in whom he was well pleased, and whom he loved: Heb. 1:9 “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Because of Yeshua’s sinless life and perfect obedient to the Father, he was rewarded by him. Is. 53:12 “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” A person cannot have true love without true hatred. John 3:16 says “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

God hates hatred, evil, and sin. He hates man’s rebellion against him and all the effects of it. Sin is an offense against a holy God. It is a particular kind of evil; it is moral evil, a personal moral agent offending a personal holy God. Sin is a violation of the moral law of God which reflects His character. It is not a lot of rules, it is something that He has selected and laid out before man. He tells man to live a particular way because that is what He loves, and the contrary is what He hates. There are different kinds of sins, omission and commission. The sin of omission is not doing what one should do, and the sin of commission is doing what one should not do. Nevertheless, the breaking of one of God’s commandments is enough to show that a person is a sinner and is condemned already. Man sins because he is a sinner. A person needs only to fail at one point to be guilty of breaking the whole Law of God.

Jas. 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Gal. 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

When a person sins it shows an attitude toward God, not just his law, because his laws are a reflection of his character. Any expression of sin is a
reflection of a depraved nature that is equally true of all human beings. They are all in the same fallen condition before God; but because a person’s sin is indicative of an equally fallen condition does not mean that God necessarily sees all sins the same. The Bible speaks of sins that are worst than other sins, that is, degrees of sin involving knowledge and intent. Some sin has a bigger effect than other sin.

Ezek. 8:6, 13, 15 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

Num. 15:27-28 And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

Num. 15:30 But the soul that doeth ought presumptuously [highhandedly: fist raised at God], whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

Man can accelerate the effects of the fall in his life by the decisions that he makes. Sin has a universal equality, but it also has very real degrees when it comes to expressing it before God. For a believer it has relational effects. Sin affects the believer’s relationship with God. It also has implications for future judgments such as the Judgment Seat of Christ and the Great White Throne Judgment. Sin exists in the very nature of man, his heart and his external actions.

Mt. 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Ex. 20:17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Heb. 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
Man should not think simplistically about sin because God sends the wicked to hell. Sin results in both guilt and pollution or corruption and depravity. In man’s sin, he is both guilty and polluted. Guilt is not a feeling; it is a legal declaration that a person is unrighteous. In the Bible this guilt is a legal declaration by God. He declares a person unrighteous in His sight regardless of how he feels. The way humans fell is the way they continue to sin. 1Jn. 2:16 “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” Humans believe lies, and these lies have invaded their thinking. Satan lies about God, and his character, and his trustworthiness; therefore, at the core of sin is a failure to be satisfied with God.

Man hates God and God rightly responds with wrath, and then there is a severing of their relationship, this results in a separation within man himself (the body and the soul), then physical death, and lastly eternal death. Gal. 5:17-18 “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.” There is even a separation between man and creation. He is cut off from his source of life, joy, satisfaction, and security, and lives under the sun; so then he tries to find satisfaction in the things of this world. The people whom God commanded him to love have now become competition, and then sin comes out of the heart. Sin causes separation at all levels and a total inability for man to:

1. Come to Christ
2. See God’s Kingdom
3. Obey God
4. Glorify God
5. Understand spiritual truth about God
6. Believe God and Scripture
7. Please God

Unregenerated man is devoid of spiritual life, and God’s grace is holding back this evil all the time. Humans are not as sinful as they could be.

Where Did Sin Come From?

God does not sin, nor is He to blame for sin. Scripture teaches that angels and man sinned, and in both cases they did so by willful, voluntary choice. The angels that sinned became demons and man became a spiritually dead, depraved
sinner. Grudem (1994) says to blame God for sin would be blasphemy against the character of God. He cannot be tempted with evil, and he does not tempt any man.

Deut. 32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Gen. 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Job 34:10 Therefore hearken unto me ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

Jas. 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

On the other hand, a person must guard against the other error, that is, there is an eternally existing evil power in the universe similar to or equal to God himself in power. This is called an ultimate dualism: in the universe there exist two equally ultimate powers, one good and the other evil. Sin did not surprise God, or challenge, or overcome his omnipotence or his providential control over the universe. God is sovereign and accomplishes all things according to the counsel of his will in the host of heaven and among the inhabitants of the earth, and none can stop him or question him.

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

God ordained that sin would come into the world, even though he does not delight in it, and even though he ordained that it would come about through the voluntary choices of moral creatures (Grudem, 1994, p. 492). Sin was present in the angelic world with the fall of Satan and demons, even before the disobedience of Adam and Eve. With respect to man, the first sin was that of Adam and Eve in the Garden of Eden (cf. Gen. 3:1-19). Eve’s sin was typical of sin in general.
1. First, it struck at the basis for knowledge, for it gave a different answer to the question, What is true? God had said that Adam and Eve would die if they ate from the tree (Gen. 2:17). Eve doubted the veracity of God’s word and conducted an experiment to see whether God spoke truthfully.

2. Second, it struck at the basis for moral standards, for it gave a different answer to the question, What is right? God had said that it was morally right for Adam and Eve not to eat from the fruit of that one tree (cf. Gen. 2:17). Eve trusted her own evaluation of what was right and wrong (Gen. 3:6).

3. Third, Adam and Eve’s sin gave a different answer to the question, Who am I? The correct answer was that they were creatures of God, dependent on him and always to be subordinate to him as their Creator and Lord. But Eve, and then Adam succumbed to the temptation to “be like God” (Gen. 3:5), thus attempting to put themselves in the place of God.

The New Testament authors look back on this account and affirm that (a) sin came into the world through one man, (b) the judgment following one trespass brought condemnation, and (c) the serpent deceived Eve by his cunning (cf. Rom. 5:12; Rom. 5:16; 2 Cor. 11:3; cf. I Tim. 2:14). Finally, Grudem says that all sin is ultimately irrational. It really did not make sense for Satan to rebel against God in the expectation of being able to exalt himself above God. Nor did it make sense for Adam and Eve to think that there could be any gain in disobeying the words of their Creator. These were foolish choices, as is the decision on the part of any human being to continue in a state of rebellion against God. It is not the wise man but the fool who says in his heart, there is no God (Ps. 14:1). It is the fool in the book of Proverbs who recklessly indulges in all kinds of sins (see Prov. 10:23; 12:15; 14:7, 16: 15:5; 18:2). Though people sometimes persuade themselves that they have good reasons for sinning, when examined in the cold light of truth on the last day, it will be seen in every case that sin ultimately just does not make sense (Grudem, 1994, p. 493).

The Doctrine of Inherited Sin

Man has a sin nature because of Adam’s sin. In addition to the legal guilt that God imputes to man because of Adam’s sin, he also inherited a sinful nature because of Adam’s sin. The inherited sin nature is sometimes called original sin and sometimes more precisely called original pollution. Grudem uses the term inherited corruption. King David expressed it this way, Ps. 51:5 “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” As David looks back
on his life, he is so overwhelmed with the consciousness of his sin that he realizes he was sinful from the beginning. As far back as he could think of himself, he realized that he had a sinful nature. David pens in Ps. 58:3 “The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.” Therefore, man’s nature includes a disposition of sin, but this inherited tendency to sin does not mean that man is as bad as he could be.

Eph. 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Rom. 2:14-15 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

Thus man is capable of doing good things in the world. This is God’s common grace, the undeserved favor that God gives to all human beings. Notwithstanding, man’s inherited corruption, his tendency to sin which he received from Adam, means that as far as God is concerned he is not able to do anything that pleases Him. This may be seen in two ways (cf. Rom. 3:9-20):

1. In man’s nature he totally lacks spiritual good before God: It is not just that some parts of man are sinful and others are pure, rather, every part of man’s being is affected by sin. His intellect, emotions and desires, heart (the center of human beings desires and decision-making processes), goals and motives, and physical body are all affected by the original sin. Paul said in Rom. 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Tit. 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Jer. 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Eph. 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:
2. In man’s actions he is totally unable to do spiritual good before God. Sinners lack any spiritual good in themselves. They also lack the ability to do anything that will in itself please God and the ability to come to God in their own strength. Moreover, in terms of bearing fruit for God’s kingdom and doing what pleases Him, Yeshua says, I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing (Jn. 15:5). Unbelievers are not pleasing to God, because their actions do not proceed from faith in God or from love to Him.

Heb. 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Rom. 8:8 So then they that are in the flesh cannot please God.

Eph. 2:1-2 And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Jn. 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

Is. 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

1Cor. 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Jn. 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

*If man has a total inability to do any spiritual good in God’s sight, then does he still have freedom of choice? Answer: Those who are outside of Christ do still make voluntary choices. They decide what they want to do, and then they do it. Yet because of their inability to do good and escape from their fundamental rebellion against God and their fundamental preference for sin, they do not have freedom in the most important sense of freedom, that is, the freedom to do right
and to do what is pleasing to God (cf. Grudem, 1994, pp. 494-496). Thoennes say the application to a person’s life is evident, come to Yehoshua and be saved.

Heb. 3:7-8 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

Heb. 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Heb. 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

**Man’s Reversal of Fortune**

Man is born condemned, spiritually dead. Therefore, if he is not saved before he dies a physical death, he will spend eternity separated from God. This is the **second death** (cf. Rom. 2:11; 20:6; 20:4; 21:8). Man in and of himself has no solution to his sin problem and no way to pay his sin debt. John 3:3 “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” The **But** in the following scriptures created a reversal of fortune for man and all of God’s creation. These scriptures are the story of redemption history. The central figure of this reversal of fortune is Yehoshua Christos (Jesus Christ). Regeneration is where it begins, and to know Yehoshua Christos is where it ends, life eternal. Jn. 17:3 “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” Yehoshua can only do what he does because he is who he is. The question of his earthly ministry was “Whom say ye that I am?” This is the defining question of life.

Rom. 3:9-26 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the
poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them 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 there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 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: Whom God hath set forth to be a propitiation [satisfaction of God’s wrath] through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Eph. 2:1-10 And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them’. 
CHAPTER 4
Christ the God/Man

Who Is Yehoshua?

The answer to the question Who is Yeshua? is found in the Word of God. The following scriptures reveal Yeshua’s self perception of his own deity and what the Father says about his deity.

2 Tim. 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Heb. 1:1-3 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he
made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

The Day of the Lord Illustration by Dr. Saucy

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Hebrews 1:1-2

Jn. 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Mk. 14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (Cf. Dan. 7:13-14)

Rom. 1:1-5 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Col. 1:15-20 Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And
he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Jn. 1:1-5 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

Jn. 1:14-18 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

*Students are to answer the question Who is Yeshua? based on the above Scriptures?*

**The Deity of Christ: Son of Man**

The *Son of a Man* was the most frequent way that Yeshua referred to himself. He used this term as it is used in Dan. 7:13-14. The Jews of his day understood this. The following scriptures are descriptions of the Messiah in all his glory, the Jews’ *Hope*, with whom Yeshua identified himself. Dan. 7:13-14 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Yeshua validated his deity during his earthly ministry with signs and wonders, the same way Old Testament prophets’ were validated (cf. Deut.18:22; Jer. 28:9)
Mk. 2:5-12 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there was certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. [Neither is easy, but Yeshua could do both.]

Mk. 14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (The Jews associated these acts with God alone. For one to sit at the Father’s right hand is to be equal with him.)

Mk. 2:23-28 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the Sabbath.

*Students are to discuss why Yeshua chose to pluck corn on the Sabbath? Answer: When a Jew kept the Sabbath, it meant that he or she believed in God, totally trusted him, and honored him particularly on that day. The Children of Israel were to trust God and rest in him. Resting on the Sabbath manifested their faith to the surrounding nations. Only God lordeths over the Sabbath Day. Yehoshua instituted the Sabbath and was Lord over it, therefore, He is God. (Yeshua fulfilled the Sabbath, and today believers rest in him. He entered the rest that man could never enter, and believers rest in him.)
Yeshua’s teaching primarily emphasized him. He himself was the point of everything he did. He asked his disciples the question of all of life, “Whom say ye that I am?”, and then he answered it. He taught that he was God. He taught that he was the Son of Man, the Messiah, the one the prophets prophesied about in the Old Testament. The character of God and the answers to the questions of life come together in Yeshua: Who is God? What is man? How can man know God? How does man deal with sin? Until a person hears Christ, he cannot find all the big answers to the big questions in life. Yeshua is who man needs to know.

Mt. 16:13-17 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (cf. John 5; John 8:39ff).

Jn. 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Jn. 10:22-30 And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Mk. 14:61-64 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to
be guilty of death. (These four verses combined pictures Yeshua as the suffering servant, Messiah, and King of glory.)

*Based on the above verses, students are to answer the question of all of life, “Whom say ye that I [Yehoshua] am?”

Additionally, Jesus received and accepted worship in a monotheistic context. As a Jew it was sacrilegious for a man to worship another human being. The correct response of a Jew would be to reject the worship of another. This was Paul and Barnabas’ reply when the crowd at Lycaonia worshiped them, “... Sirs, why do ye these things? We also are men of like passions with you ....” (cf. Acts 14:11-15).

Mt. 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Jn. 9:38 And he said, Lord, I believe. And he worshipped him.

Mt. 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Jn. 20:28 And Thomas answered and said unto him, My LORD and my God.

Thoennes states, “So close was Yeshua’s connection with God that he equated a man’s attitude to himself with a man’s attitude to God. Thus to know him was to know God, to see him was to see God, to believe in him was to believe in God, to receive him was to receive God, to hate him was to hate God, and to honor him was to honor God.”

Notes

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Christian Church Creeds

This section discusses beliefs derived from Scripture held by Yeshua’s Apostles and the early Christian Church (Catholic/Universal) regarding the divinity of Christ. It also briefly looks at some of the major creeds established by the early Church on the subject.

The Apostle’s Creed/ Symbolum Apostolorum

The Apostle’s Creed is the oldest accepted creed in the Christian/Catholic Church that is derived from Scripture. Sometimes titled Symbol of the Apostles, it is an early statement of Christian belief, a creed or symbol. It was based on the Christian theological understanding of the Canonical gospels, the letters of the New Testament, and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed.

The first mention of the expression “Apostles' Creed” occurs in a letter of 390 from a synod in Milan and may have been associated with the belief, widely accepted in the 4th century, that under the inspiration of the Holy Spirit each of the Twelve Apostles contributed an article of a creed. Because of the early origin of its original form, it does not address some Christological issues defined in the Nicene and other Christian Creeds. It says nothing explicitly about the divinity of either Christ or the Holy Spirit. This makes it acceptable to many Arians and Unitarians. Nor does it address many other theological questions that became objects of dispute centuries later such as Arianism. (1)

The Symbolum Apostolorum was developed between the second and ninth centuries. It is the most popular creed used in worship by Western Christians. Its central doctrines are those of the Trinity and God the Creator. It has been called the Creed of Creeds. Each of the doctrines found in the creed can be traced to statements current in the apostolic period. The earliest written version of the creed is perhaps the Interrogatory Creed of Hippolytus (ca. A.D. 215) (5). The creed was apparently used as a summary of Christian doctrine for baptismal candidates in the churches of Rome. Hence it is also known as The Roman Symbol. As in Hippolytus’ version it was given in question and answer format with the baptismal
candidates answering in the affirmative that they believed each statement. (17) The current form is first found in the writings of Caesarius of Arles (d. 542).

According to the Christian Classics Ethereal Library, While the present form of the Apostles' Creed first appeared in the 6th century in the writings of Caesarius of Arles (d. 542), it can be traced in one form or another back to Apostolic times. Rufinus’ Commentary on the Apostle's Creed (ca. 407) contains the prayer in a form very close to what we have today. The Creed can also be found in a letter to Pope Julius I (340 A.D.) and even earlier in a circa 200 document containing the Roman baptismal liturgy. It appears that originally this Creed was a baptismal creed summarizing the teachings of the Apostles and was given to the catechumens when they were baptized. Instead of the continuous prayer as we have it today, each line was rather in the form of a question to which the catechumen gave assent indicating he both understood and believed. This form is similar to the form found in the Easter Liturgy for the renewal of the Baptismal promises. Eventually this question and answer style was modified into the prayer form as we have it today. A partial indulgence is granted to the faithful who recite the Symbolum Apostolorum. In later centuries heretics like Arius and others questioned and disputed this creed. (4)

The Original Apostle’s Creed

I BELIEVE in God, the Father almighty, Creator of heaven and earth. I believe in Jesus Christ, His only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day He rose again. He ascended into heaven and sits at the right hand of God, the Father Almighty. From thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen. (4)

Traditional Wording of the Apostles’ Creed

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into
heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic [universal] Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. AMEN. (17)

The First Council of Nicea

The Apostles’ Creed was being challenged by Arius and other heretics (see the book of Jude), thus the First Council of Nicea was convened. It was convened by the Roman Emperor Constantine in AD 325 at Nicaea in Asia Minor (modern Turkey). Constantine opened the council where roughly 250-300 bishops attended, the majority from the East. The purpose was to resolve disputes in the church, primarily those concerned with Arianism, regarding the relationship between the Father and Son. Its main accomplishments were settlement of the Christological issue of the nature of God the Son and his relationship to God the Father. The council produced the first truly ecumenical creed which is known as the Nicene Creed which became a test of orthodoxy and set a precedent for future councils. (19)

Arius was an ascetic Christian presbyter and priest in Alexandria, Egypt, of the church of Baucalis, and was of Libyan origins. His teachings about the nature of the Godhead, which emphasized the Father's divinity over the Son (Greek, Heterousios), and his opposition to Trinitarian Christology, made him a primary topic at the Council. Athanasius the greatest champion of Catholic belief on the subject of the Incarnation that the Church has ever known argued for the deity of Christ, that is, Yehoshua was the same essence as God the Father (Greek, Homoousios). Arius argued that Yehoshua was of difference essence than God the Father and various other views argued that Yehoshua was of similar essence as God the Father (Greek, Homoiousios), but not of the same essence.

First Ecumenical Council of the Catholic Church, held in 325 on the occasion of the heresy of Arius (Arianism). As early as 320 or 321 St. Alexander, Bishop of Alexandria, convoked a council at Alexandria at which more than one hundred bishops from Egypt and Libya anathematized Arius. The latter continued to officiate in his church and to recruit followers. Being finally driven out, he went to Palestine and from there to Nicomedia. During this time St. Alexander published his “Epistola encyclica”, to which
Arius replied; but henceforth it was evident that the quarrel had gone beyond the possibility of human control. Sozomen even speaks of a Council of Bithynia which addressed an encyclical to all the bishops asking them to receive the Arians into the communion of the Church. This discord, and the war which soon broke out between Constantine and Licinius, added to the disorder and partly explains the progress of the religious conflict during the years 322-3. Finally Constantine, having conquered Licinius and become sole emperor, concerned himself with the re-establishment of religious peace as well as of civil order. He addressed letters to St. Alexander and to Arius deprecating these heated controversies regarding questions of no practical importance, and advising the adversaries to agree without delay. It was evident that the emperor did not then grasp the significance of the Arian controversy. Hosius of Cordova, his counselor [sic] in religious matters, bore the imperial letter to Alexandria, but failed in his conciliatory mission. Seeing this, the emperor, perhaps advised by Hosius, judged no remedy more apt to restore peace in the Church than the convocation of an ecumenical council. (13)

The Council was convened and concluded that Christ is one substance with the Father, and thus God. The Church has formally espoused this doctrinal view since the First Council of Nicea. This is not to say that the Apostles and early Church did not hold this same view because they did (see Jn. 1:1-14; Mt. 16:16; Jn. 11:27; Jn. 20:28; I Cor. 15:1-10).

Jn. 1:1-5 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

1Jn. 1:1-3 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

Jn. 20:28 And Thomas answered and said unto him, My LORD and my God.
Jude 1:24-25 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

**Traditional Wording of the Nicene Creed**

We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten (γεννηθέντα), not made, being of one substance (ὁμοούσιον, Homoousios, consubstantialem) with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man. He suffered and the third day he rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead. And [we believe] in the Holy Ghost. And whosoever shall say that there was a time when the Son of God was not (ἦν ποτε ὅτε οὐκ ἦν), or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion — all that so say, the Catholic and Apostolic Church anathematizes them. (14)

**Modern Wording of the Nicene Creed**

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father (Homoousios). Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father [and the Son]. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge
one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. AMEN. (16)

At the First Council of Nicea the Church decided that Yehoshua was fully and completely God and the same essence as God the Father. The following are the four essential affirmations of biblical Christology:

1. Jesus is fully and completely divine.
2. Jesus is fully and completely human.
3. The natures of Christ are distinct.
4. His divine and human natures are unified in one person.

Implications

Why is the accuracy of the doctrine of Yehoshua Christos so important? Because he can only do what he does because of who he is. The work of Christ is directly related to the Person of Christ, because of who he is, he is able to save sinners. If Yeshua is not fully divine then:

1. Man loses his knowledge and revelation of God the Father: Jn. 1:18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. Jn. 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?
2. Man loses redemption: Yeshua is the one mediator between God and man because He is God and man: 1Tim. 2:5-6 For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.
3. Man loses a powerful High Priest: If Yeshua is not God and man (the God/Man), man loses his sympathetic High Priest. According to Thoennes, it is one thing to say that Yehoshua is sympathetic to man’s weaknesses, struggles, and temptations, but can this sympathetic priest do anything about man’s weaknesses, struggles, and temptations? Does he have the all wise, all powerful, and all loving nature to be able to overcome these weaknesses that he is so sympathetic of? He can only if he is God and man: Heb. 4:14-16 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore
come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

4. Worship of Yehoshua is inappropriate: If Yeshua is not God then man’s worship of him is blasphemy: Phil. 2:10-11 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Jn. 20:28 And Thomas answered and said unto him, My LORD and my God.

5. Man loses his atonement: If Yehoshua is not God then man has no atonement for his sins; he is yet in his sins. Rom. 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

6. Man loses everything: 1Cor. 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

A clear and accurate understanding of the deity of Christ and Scripture is essential for the Church and individual believers because the knowledge of their salvation and daily walk is in Scripture.

Rom. 10:17 So then faith cometh by hearing, and hearing by the word of God.

Eph. 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Heb. 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Rom. 1:16-17 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

2 Tim. 3:14-17 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.
*Students are to read I Peter verse 1 and discuss “Man loses everything”, 1Cor. 15:19 If in this life only we have hope in Christ, we are of all men most miserable.
The Council of Chalcedon

The Council of Chalcedon was held in 451 A.D. to make a definitive statement about the four affirmations of Christology and to address the aforementioned heresies. It was the emperor Marcian who, after the “robber” council of Ephesus (449), commanded this council to meet. Pope Leo I was opposed to it. His view was that all the bishops should repent of their ways and individually sign his earlier dogmatic letter to Flavian, patriarch of Constantinople, and so avoid a new round of argument and debate. Moreover, the provinces of the West were being laid waste by Attila's invasions. But before the Pope’s view became known, the emperor Marcian had, by an edict of 17 May 451, convoked the council for 1 September 451. Although the Pope was displeased, he sent legates: Paschasinus bishop of Lilybaeum, Bishop Lucentius, the Priests Boniface and Basil, and Bishop Julian of Cos. No doubt Leo thought that the council would cause people to leave the church and go into schism. So he wanted it to be postponed for a time, and he implored the emperor that the faith handed down from ancient times should not become the subject of debate. The only business should be the restoration of the exiled bishops to their former positions.

The council was convoked at Nicaea but later transferred to Chalcedon in Asia Minor, so as to be close to Constantinople and the emperor. It began on 8 October 451. The Council of Chalcedon is the fourth of the first seven Ecumenical Councils accepted by the following Christian denominations: Eastern Orthodox, Catholic, and many Protestant Christian churches. It is the first Council not recognized by any of the Oriental Orthodox churches who may be classified as non-Chalcedonian. (8)

The Chalcedonian definition of the Person of Christ refuted the abovementioned inadequate views of his deity and became the standard orthodox statement on the biblical teaching on who Christ is. It affirmed that the eternal Son of God (a) took to himself a truly human nature; (b) his divine and human natures remain distinct and retain their own properties; (c) yet they are eternally and inseparably united together in one person. This definition means that one nature does some things the other nature does not, and anything either nature does, the Person of Christ does. (9)
Traditional Wording of the Creed of Chalcedon

Following the holy Fathers we teach with one voice that the Son [of God] and our Lord Jesus Christ is to be confessed as one and the same [Person], that he is perfect in Godhead and perfect in manhood, very God and very man, of a reasonable soul and [human] body consisting, consubstantial with the Father as touching his Godhead, and consubstantial with us as touching his manhood; made in all things like unto us, sin only excepted; begotten of his Father before the worlds according to his Godhead; but in these last days for us men and for our salvation born [into the world] of the Virgin Mary, the Mother of God according to his manhood.

This one and the same Jesus Christ, the only-begotten Son [of God] must be confessed to be [in two natures], unconfusedly, immutably, indivisibly, inseparably [united], and that without the distinction of natures being taken away by such union, but rather the peculiar property of each nature being preserved and being united in one Person and subsistence, not separated or divided into two persons, but one and the same Son and only-begotten, God the Word, our Lord Jesus Christ, as the Prophets of old time have spoken concerning him, and as the Lord Jesus Christ hath taught us, and as the Creed of the Fathers hath delivered to us.

These things, therefore, having been expressed by us with the greatest accuracy and attention, the holy Ecumenical Synod defines that no one shall be suffered to bring forward a different faith, nor to write, nor to put together, nor to excogitate, nor to teach it to others. But such as dare either to put together another faith, or to bring forward or to teach or to deliver a different Creed to such as wish to be converted to the knowledge of the truth, from the Gentiles, or Jews or any heresy whatever, if they be Bishops or clerics let them be deposed, the Bishops from the Episcopate, and the clerics from the clergy; but if they be monks or laics: let them be anathematized. (15)

Modern Wording of Council of Chalcedon 451 A.D

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son,
Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us. (7)

**Implications**

From the Creed of Chalcedon a person learns the following about the Person of Christ and his two natures:

1. One nature of Christ can and sometimes does things that his other nature does not. Example: according to his human nature Yeshua ascended into heaven and is gone from earth, but a believer also realizes that according to His divine nature He has always been with him and has always been present everywhere. Both are true, He is present and absent. There is a human limitation to Yehoshua as well as a divine presence.

2. According to his human nature he had a beginning and grew and developed over time, but according to his divine nature he always existed unchangeably. He has an eternal nature, and one that had a beginning.

3. According to his divine nature he is all powerful, but according to his human nature he had weaknesses, example, tired and hungry. Both of these are true because he has two natures in one person.

4. According to his human nature he died, but according to his divine nature he did not die and raised himself from the dead.

5. Whatever either nature does the person of Christ does, and therefore somehow each nature experiences it. In some way God experienced the death of His human being.

6. The incarnation is more of a matter of God gaining human attributes than giving up divine attributes. Remaining what he was, he became what he was not. The incarnation is not God becoming man by subtraction but by addition. He adds a human nature to himself and limits the free exercise of his divine nature, divine characteristics, divine attributes, and probably the experience of those divine attributes, but he never ceases to possess them at the same time.
7. Ones looks to Yehoshua to see the incarnation actualized. The error of
eretics is that they bring assumptions and presuppositions to the incarnation
and the Bible, rather than letting the Bible define what the incarnation is to
them.
8. The initiative for and power for the incarnation come from God and not from
man. This is not man becoming God, this is God becoming man. God is
omniscience, omnipotent, omnipresent, sovereign, unchangeable,
independent, eternal, and a unity, yet at the same time he is aware of the
activities of his human nature and flesh body. Regarding the Trinity, nothing
has changed. God is unchangeable, yet Yehoshua is the only begotten Son of
God full of grace and truth. What is impossible with man is possible with
God.

*Students are to find Scriptures within this document or the Bible to support the
above facts.

Jn. 1:14 And the Word was made flesh, and dwelt among us, (and we beheld
his glory, the glory as of the only begotten of the Father,) full of grace and
truth.

Jn. 3:16 For God so loved the world, that he gave his only begotten Son, that
whosoever believeth in him should not perish, but have everlasting life.

1Jn. 4:9 In this was manifested the love of God toward us, because that God
sent his only begotten Son into the world, that we might live through him.

The Duality of Yehoshua’s Humanity and Divinity

Isaiah foretold of Messiah’s two natures in Is. 9:6-7 “For unto us a child is
born, unto us a son is given: and the government shall be upon his shoulder: and
his name shall be called Wonderful, Counsellor, The mighty God, The everlasting
Father, The Prince of Peace. Of the increase of his government and peace there
shall be no end, upon the throne of David, and upon his kingdom, to order it, and to
establish it with judgment and with justice from henceforth even for ever. The zeal
of the LORD of hosts will perform this.”
The Bible teaches that Yeshua is divine and human. He is the God/Man. Lk. 1:35 says And the angel answered and said unto her [Mary], The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Yeshua is fully God and fully human. Theology is from an above reality. God is sovereign and He comes to man. The virgin birth brings about the ability of a human not to sin: Gal. 4:4-5 “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.” 1Jn. 3:5 “And ye know that he was manifested to take away our sins; and in him is no sin.” The following are biblical truths taught in Scripture about the incarnation and nature of the Son of God.
1. Yeshua’s Humanity:
   a. Yeshua had a human birth and a human genealogy: (See above Lk. 1:35; Gal. 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
   b. Yeshua had a human body: It is not his birth that was miraculous, but the virgin birth (see above Gal. 4:4): Is. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Mt. 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Luke 2:52 And Jesus increased in wisdom and stature, and in favour with God and man.
   c. Yeshua’s virgin birth gave him the ability not to sin: 1Pet. 2:21-22 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth. Heb. 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 1Jn. 3:5 And ye know that he was manifested to take away our sins; and in him is no sin. 2 Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. John 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? Lk. 23:40-41 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
   d. Yeshua experienced human limitations, physiology:
      i. Hunger, thirst, tempted: Mt. 4:1-11 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy
And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him. Jn. 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Heb. 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

ii. Tired: Jn. 4:6 Now Jacob’s well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. Lk. 23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

iii. Physical pain: Lk. 23:33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Is. 53:1-12 Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was
oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearsers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 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. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

iv. Died a physical death, and bled: Jn. 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water; Lk. 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

e. Yeshua grew just as any other human child grows: Jn. 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; Lk. 2:52 And Jesus increased in wisdom and stature, and in favour with God and man (the Person Yehoshua). Lk. 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

f. Yeshua is still human after his resurrection: Lk. 24:39-43 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.

g. Yeshua is presently a human, the ascension: Acts 1:9-11 And when he had spoken these things, while they beheld, he was taken up; and a
cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

h. Yeshua will return in his physical body: Acts 1:11 …this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Thoennes says theologically this teaches man that Yeshua is a crucified, ascended, savior who will return in a flesh and bone body. The divine and human unifying permanently in God reality now is taught in the ascension. A human hand will fling open the gates of heaven for the believer and it needs to be so. Yeshua’s hand is that human hand.

i. Affirmation of Yeshua’s ongoing life: Yeshua rose from the grave never to die again. He is the first fruit of man’s eternal life, never to die again; Lk. 24:50-51 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

2. Yeshua’s Deity:

a. Yeshua taught with authority: Mt. 7:28-29 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes. Mt. 13:54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Mt. 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Mk. 13:31 Heaven and earth shall pass away: but my words shall not pass away. (Yeshua equated his word with the word of God.)

b. Yeshua’s relationship with God the Father: Lk. 2:43-49 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day’s journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt
with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? (Jews did not refer to God as their father.)

c. Yeshua referred to himself as the Son of Man: Jesus calls himself the Son of man, referring to himself as the Messiah: Dan. 7:13-14 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Mk. 2:1-12 And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there was certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. [Neither is easy and Yeshua can do both because he is God. The Pharisees cannot do either.] Mk. 2:27-28 And he said unto them, The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath [The Law and the Sabbath were given by God. Yeshua says he is Lord of the Sabbath, God].

d. What Yeshua said about his own deity: Mt. 16:13-17 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said,
Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. “Whom say ye that I am” is the question of life. Yeshua is the point of his teaching. He is the way that man gets into the Kingdom of God. He teaches about himself and gives man Himself. Gen. 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

e. Yeshua’s interaction with religious leaders: Yeshua believed he was God and they knew it: Jn. 5:17-18 But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. John 8:48-58 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never see death. Art thou greater than our father Abraham, which is dead? And the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am [Yehoshua said he is God, see Ex. 3]. Jn. 10:22-31 And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my
sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Mk. 14:60-63 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses?

Yeshua clearly saw himself as God, as possessing divine authority and divine identity. He lived that way, taught that way, acted that way, and represented humans as the God/Man. Notwithstanding scriptural evidences, today there are peoples, sects, factions, denominations, and religious groups that deny the deity of Christ, but Scripture foretold of this also (see The Day of the Lord Illustration, p. 67).

1Jn. 2:18-19 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Seven Prominent Heresies

The following are definitions of seven prevalent heresies that deny the deity of Christ.

1. Ebionism: Jewish sect that denied the deity of Yehoshua
2. Arianism: Denied the fullness or completeness of the deity of Christ
3. Docetism: Came out to Gnostic thinking. The denial of the humanity of Christ, Yeshua’s deity was the appearance of human flesh.
4. Apollinarianism: Christ had a human body but not a human mind or spirit: Humanity has three parts: body, animal soul, and rational soul. Jesus has a
human body, and an animal soul (animating spiritual reality) that makes a human, but he did not have a rational soul; it was replaced with the divine Logos. One third of the human was replaced with the Logos. This view holds that Yehoshua was a new, different, kind of being that had never existed before. Additionally, he had a new nature that had not existed before. (If Christ is only 2/3 human, then he really cannot represent man in his human nature. If all of humanity is not assumed to God in the redemptive work of Christ, then humanity loses. If it is not assumed, it is not redeemed. See Heb. 4:15-16.)

5. Nestorianism: There were two separate persons in Christ, divine and human: Nestorius had a problem with the term “Theotokus” (God bearer) which was used to describe Mary as actually bearing God in her womb. He said that God is not a baby, He could not have a mother, and could not be carried in a human’s womb; therefore Mary bore a man, the vehicle of divinity but not God. He did not want to bring the two natures together. He describes the human as a means by which the Son, who is divine, accomplishes what he wants to. He obliterated the distinction of the divine and human natures of Christ in affirmation three of the Doctrine of Christology and ended up with two persons. In this doctrine Christ has two natures, but they never come together completely in one person as stated in affirmation number four of the Doctrine of Christology.

6. Eutychianism or Monophysitism: Christ had only one nature, which was more than human but less than divine: This theory holds the opposite error of Nestorianism. Christ’s humanity was absorbed by his divinity like a drop of wine in the sea; there is but one nature in the incarnation. This theory does not do away with the oneness of the Person of Christ, but the distinction of the natures. There was neither a fully divine nature nor a completely human nature in one person; there is something new, something created, a hybrid.

   Ebionism, Arianism, Docetism, Apollinarianism, Nestorianism, and Eutychianism or Monophysitism are all to be rejected because they are not biblical views of Jesus’ nature. Docetism and Apollinarianism deny Jesus’ true humanity. Ebionism and Arianism deny Jesus’ true deity. Eutychianism or Monophysitism denies both Jesus’ true humanity and true deity. Nestorianism misunderstands the relationship between Jesus’ humanity and deity. The biblical view is that Yehoshua Christos is fully God and fully human.
Yehoshua Christos before and after His Incarnation and Resurrection

This section discusses the Son of God before and after his Immaculate Conception. Yehoshua did not have a human body before the incarnation, and now he has one forever. Before then he was the eternal spiritual Son, who did not have a human nature or a human body, or any existence within a human perspective. He was the eternal spiritual Son. He was like God the Father and God the Holy Spirit; he was spirit and not made of matter. Yehoshua took on matter and the ability to be temporally and spatially located, and he experienced finitude, limitations, and the frailties that come with having that *human limitation* and *human body*. The virgin conception is what creates this human being and human nature that is united with the divine Son and his divine nature. He was not susceptible to any human limitation before the Immaculate Conception.

In the incarnation, humanity and its physicality (material) is brought into the experience and existence of God, and therefore brought into the heavenly state of things. Therefore, its existence is very different there than it is here on earth. In heaven it exists in a resurrected glorified state. There is an ongoing physicality to not only the heavenly reality, but the reality within God. God has assumed a human nature, including a physical component in the Son, that is a permanent uniting. This is a radical affirmation of humanity and physicality. Thoennes says Christ’s goal is to redeem the physical realm of man. That is why resurrection is the final exclamation of the work of Christ and not obliteration to some spiritual state only.

Rev. 20:4-6 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev. 20:11-13 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life:
and the dead were judged out of those things which were written in the
books, according to their works. And the sea gave up the dead which were in
it; and death and hell delivered up the dead which were in them: and they
were judged every man according to their works.

Although God has assumed a human physicality in the Son, he is not bound
by time and space, and yet he relates within it. The Bible talks about Yeshua in
ways that are unintelligible unless one has some conception of distinct natures in
one person, that is, two natures in one person. The following are examples of this.

Is. 9:6 For unto us a child is born, unto us a son is given: and the
government shall be upon his shoulder: and his name shall be called
Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince
of Peace.

Lk. 2:11 For unto you is born this day in the city of David a Saviour, which
is Christ the Lord.

Jn. 1:14 And the Word was made flesh, and dwelt among us, (and we beheld
his glory, the glory as of the only begotten of the Father,) full of grace and
truth.

Rom. 1:3-4 Concerning his Son Jesus Christ our Lord, which was made of
the seed of David according to the flesh; And declared to be the Son of God
with power, according to the spirit of holiness, by the resurrection from the
dead:

Gal. 4:4-5 But when the fulness of the time was come, God sent forth his
Son, made of a woman, made under the law, To redeem them that were
under the law, that we might receive the adoption of sons.

1Cor. 2:8 Which none of the princes of this world knew: for had they known
it, they would not have crucified the Lord of glory.

Notes
The Essential Importance of the Two Natures

Yehoshua has to have a human nature and a divine nature united in one person for God to accomplish what he intends in Christ.

1. It is essential for Christ to be God and man in order to be the mediator between God and men: 1Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

2. It is essential for Christ to be God and man for him to make atonement for man’s sin: Heb. 2:14-18 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour
them that are tempted. Col. 1:19 For it pleased the Father that in him should all fulness dwell;

3. It is essential for Christ to be God and man for him to be man’s sympathetic High Priest: Heb. 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

4. A man was needed to redeem man, but only God could accomplish salvation for man from beginning to end. The cross is the ultimate example of how evil can accomplish the good purpose of God.
   a. Acts 2:23-24 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
   b. 1Cor. 2:6-8 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

A Synopsis of the Doctrines of Christ and the Holy Spirit

The following is the Doctrine of God and the Holy Spirit by Wayne Grudem and Erik Thoennes. (9)

1. Yehoshua Ha-Mashiach was fully God and fully man in one person and will be so forever (Rev. 1:18; 2:8; 22:13).
2. Christ’s virgin birth shows salvation comes from the Lord, made possible the uniting of full deity and humanity in one person, and enables Christ’s humanity to be without inherited sin (Gal. 4:4-5; 1Pet. 2:21-22).
3. The full humanity of Christ is seen in that he experienced all human weaknesses and limitations of having a human body, mind, soul, and emotions; yet he was without sin (Heb. 4:15-16).
4. Yehoshua’s full humanity enables Him to accomplish man’s representative obedience (Rom. 5:18-19) and be a substitute sacrifice for him (1Tim. 2:5).

5. The incarnation was the act of God the Son whereby he took to himself a human nature (Jn. 1:14).

6. The deity of Christ is seen the following ways:
   a. Yehoshua is called God (theos) (e.g., Jn. 1:1; 20:28), “Lord” (kyrios) in ways that indicate his divine nature (Lk. 2:11). Christ also referred to himself with divine names such as “I Am” (Jn. 8:57-58).
   b. Yehoshua possesses attributes of deity such as omnipotence, eternity, omniscience, omnipresence, sovereignty, and being worthy of worship. (Rev. 22:13 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. 1:17-18 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.)

7. Yehoshua’s deity was necessary because of the following:
   a. Only someone who was infinite could bear the full penalty of the sins of believers.
   b. Salvation is from the Lord.
   c. Only someone who was truly God could be the mediator between God and man (1Tim. 2:5) and reveal God to man.

8. The Doctrine of the Atonement:
   a. The atonement is the work Christ did in his life and death to earn our (believers’) salvation. The ultimate cause of the atonement was the love and justice of God (Jn. 3:16; Rom. 3:25-26). As a consequence of God’s loving decision to save some human beings the atonement became absolutely necessary (Lk. 24:25-26)
   b. The nature of the atonement involves both his obedience for us (he represented man as he obeyed the requirements of the law in our place, Rom. 5:19), and his suffering and death for us (he took the penalty due for man’s sins, I Pet. 2:24). Christ suffered for us (man) his whole life and on the cross, where he suffered physical pain and death, bearing sin, abandonment, and bearing the wrath of God.
   c. Christ atones for sin by paying the penalty of sin in his sacrifice, removing God’s wrath as our propitiation, overcoming our separation from God as through reconciliation, and freeing us from bondage to sin and Satan in redemption.

9. Yehoshua’s Resurrection and Ascension:
a. Yehoshua’s physical resurrection body affirms the goodness of God’s original creation of man as a *creature with a physical* body that was “very good.” Christ’s resurrection insures our regeneration (I Pet. 1:3), justification (Rom. 4:25), and our perfect resurrection bodies as well (2 Cor. 4:24). Christ’s resurrection power in our lives should lead to obedience, focus on heavenly reward, and provide increasing freedom from sin in this life (Col. 3:1-4).

b. After his resurrection Christ ascended to a place in heaven (Acts 1:9-11) where he received glory and honor that had not been his before as the God/Man (Phil. 2:9). In a demonstration of the completion of his saving work and his position of power (Heb. 1:3), Christ is now seated at the right hand of the father in his *heavenly session*. Christ’s ascension foreshadows our future ascension into heaven with him (I Thess. 4:17), gives assurance of our final home in heaven with him (Jn. 14:2-3), and enables us to already share in Christ’s authority over the universe (Eph. 6:12).

c. Christ perfectly fulfilled the Old Testament offices of prophet, priest, and king. As prophet he spoke the words of God to the people (Deut. 18:15-18). As priest he offered the perfect sacrifice for sin, continually brings us near to God, and prays for us (Rom. 8:34). As king he rules over his people, the church, and the entire universe (Rev. 19:16).

10. The Work of the Holy Spirit:
   a. The work of the Holy Spirit is to manifest the active presence of God in the world and especially in the church.
   b. The Holy Spirit (a) empowers by giving life (Jn. 6:63) and power for service (Acts 1:8). He also (b) purifies (1 Cor. 6:11), (c) reveals (2 Pet. 1:21), including guiding, directing, teaching, illuminating, and assuring (Jn. 16:13), and (d) unifies.

End of Course

**Thoennes’ Final Statement**

Ps. 50:21 …. Thou thoughtest that I was altogether such as one as thyself…. 
Earth has no sorrow that heaven cannot heal because

JER 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.
CHAPTER 5

Salvation

The Doctrine of Salvation

What is salvation and what does it mean to the believer? The way of salvation is the same for all human beings, by grace through faith in Yeshua alone. The most common Old Testament word for salvation means to deliver, to save, and to rescue. The root meaning of the word is to put in a broad roomy place, being freed from the restrictions of sin. The New Testament word for salvation means to save, to rescue, to make sound (all the way from rescue to restore, to make something sound and healthy), and the deliverance from the bondage of sin and all its negative effects, such as danger and diseases. Salvation is the equivalent of entering into the Kingdom of God, that is, being saved and entering into the Kingdom of God are equal.

In relation to mankind, salvation is a restoration and fulfillment of the original creative purpose, that is, that man live in relationship with God as His true image. That is the way man was originally created. Salvation goes beyond the way man was at the beginning. The design of man was to be put on probation, pass the probation, gradually developing into a being more dominated by spirit, and become more the glory and image of God, and rule creation for Him. Salvation brings that reality to fruition. Finally salvation requires the restoration of relationship with God, who is the source of life, through the removal of the barrier to that relationship, sin. This statement is the key not only to coming into life, but it is the key in the believer’s growth to experience God’s life. The more the believer gets adjusted to God (a) the more he walks with Him, (b) the more he becomes like Him, (c) the more he will experience that eternal life.

Jn. 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

What is the experience of eternal life that God gives to the believer in Christ? Yehoshua said that he would give the believer life, and then abundant life. The life that God gives the believer in Christ is the experience of the fruit of the Spirit. The Holy Spirit is the life giver. The life that God gives the believer is a life of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance in all goodness and righteousness and truth (Gal. 5:22; Eph. 5:9). It is essentially the sense of wellbeing, that everything is the way it is supposed to be.
is the way a human feels in the epitome of health. This is the way a believer is supposed to feel. The more a believer gets closer to God, which means walking in a holier path (getting rid of the thing that blocked him from God initially), the more he will experience this kind of life in his daily walk.

The History of Salvation

**Salvation in the Old Testament.** All believers would agree that King David was saved. God said that David was a man after His own heart (Acts 13:22). David desired to be close to God, please Him, know Him, and worship Him. Then what did Paul mean when he said, “…now is the day of salvation” (2 Cor. 6:2)? In the Bible, salvation is in the full sense an eschatological concept related to the work of the Messiah. In the Old Testament it is a hope. In the New Testament it is already a fulfillment with the coming and work of Christ bringing in the New Covenant. In the Old Testament, most of the time the Jews looked back to their salvation, basically to the Exodus, the great act of God to deliver Israel out of bondage. They came into the Mosaic Covenant with God based upon that act of salvation, and then it is continued into the present.

1Sam. 14:23 So the LORD saved Israel that day: and the battle passed over unto Bethaven (cf. also 1 Sam. 11:13; 2 Kings 14:27)

Ps. 80:3 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

Some of the references refer to deliverance from enemies. But some seem to go beyond that to speak of a spiritual salvation related to God. Many people in the Old Testament believed in God. How deep that belief was could be questionable based on their behavior. In the Old Testament Jews also looked forward to God’s salvation, something that would come in the Messianic days.

Gen. 49:18 – “For your salvation I wait, O Lord.”

This verse was paraphrased in the later Targums as follows:

“My soul waiteth, not for the salvation of Gideon the son of Joash, for that is but temporal; not for the salvation of Samson, for that is transitory; but for the salvation of the Messiah the son of David, the salvation which Thou has promised in Thy Word to accomplish for
Thy people the children of Israel: for this Thy salvation my soul waiteth; for Thy salvation O Lord, is an everlasting salvation.” (cited by Cremer, Biblio-Theological Lexicon of New Testament Greek, p. 533).

The Jews did not radically separate God’s deliverance from the deliverance of their historical enemies from his spiritual salvation. To the Jew, all of that was part of God’s salvation; it was salvation from everything. It looks forward to their holistic deliverance in the Messianic Kingdom. The day mentioned in Is. 49: 6 and 8 is what Paul was talking about in 2 Cor. 6:2. That day came only in the New Testament with the fulfillment of Christ.

Is. 49:6 And he said. It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Is. 49:8 Thus saith the LORD. In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

Is. 52:6-7 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

2 Cor. 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

In Is. 52: 6, 7 salvation and the Kingdom are brought together. The past, present, and future constitute not three deliverances for the Jews, but one. God delivered Israel, but it included physical deliverance from their enemies and the whole sacrificial system that delivered them from the condemnation of sin by which their sins could be covered. They were freed from everything, things that brought them in bondage physically, as well as things that brought them in bondage spiritually into sin. These three phases of salvation were seen as aspects of one great deliverance.
There is no divorce or contradiction between the historical and the eschatological, because the former, by becoming active in the present, and no mere past-and-gone event, is the matrix and type of the latter; the eschatological salvation, even now active in the present, is the final realization beyond history of that which the historical redemption foreshadowed and promised. Past, present and future constitute, not three deliverances but one deliverance (E. M. B. Green, The Meaning of Salvation, p. 34).

The Jews’ View of the Coming Messiah

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 Salvation in the New Testament. Salvation related to the coming of Christ. Prophecies about the Jews’ deliverance from their enemies and their spiritual salvation are all put together in the Old Testament. This makes it a bit murky because there were clearly some Jews that received physical deliverance, but their heart was not really receiving the benefit of the Day of Atonement. This is so because they were worshiping God as well as other gods. Salvation in the Old Testament looks forward to that holistic deliverance in the future Kingdom when the effects of sin are gone. *What did Yeshua really came to do? Answer: See the following scriptures:

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our
father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins (Lu. 1:67-77).

These verses address salvation related to the coming of Christ. They were announced at Yehoshua’s birth. This salvation entailed salvation from the Jews’ enemies, who were at that time the Romans. Serve him all the days of our life entails spiritual things and the forgiveness of sins. See the following verses:

v. 69 - Christ is the horn (strength, power) of salvation.

v. 71 - This salvation is further defined as “salvation from our enemies,” that is, political deliverance (cf. v. 74).

vv. 74-77 - This salvation is also spiritual.

v. 74-75 - “Might serve Him…in holiness and righteousness before Him all our days.”

v. 77 - “salvation by the forgiveness of their sins,” that is, the foundational promise of the new covenant. (vv. 76-77 are reference to John the Baptist who was to give the knowledge of salvation which consisted in the forgiveness of sins.)

*When Yeshua comes and simply says repent for the Kingdom of Heaven is at hand, what do you think the Jews though that meant, specifically the Kingdom of Heaven? Yeshua announced that the Kingdom of Heaven is near and about to become a reality. John the Baptist used the exact terminology. Yeshua did not explain what the Kingdom of Heaven was in that context. Yet it is almost inconceivable that He would let John the Baptist preach with the wrong idea or let the people have a wrong idea about this message and not correct them. But he does nothing to straighten them out. *Are humans living in the Messianic Kingdom today? Student’s answers may vary. *Then why would Yeshua and John the Baptist preach that it was at hand? Answer: It is the Church Age in which humans live today. Today believers live in the Spiritual Kingdom of God (the already) and not the literal Messianic Kingdom that the Jews are anticipating (the not yet). See the flowing illustration by Dr. Saucy.
Yeshua did not have a different idea from the Jews. He expected them to know what the Kingdom of Heaven was from Old Testament prophecy. That is why He and John the Baptist preached the same message and gave no explanation. Zachariah prophesied that Messiah would come to through off Israel’s enemies and bring forgiveness of sin. In the Old Testament there is no mention of the two comings of Messiah. The Jews thought of a holistic salvation, and Zachariah prophesied of a holistic salvation. Yeshua came to usher in the Messianic Kingdom (the Messianic Kingdom was near), but the Jews rejected the Messiah. This caused the Messianic Kingdom to be delayed.

Yehoshua did not correct the Jews, but he did change the understanding of the Kingdom of God in the parables, that is, the mysteries of the kingdom of God. Yehoshua taught the parables and the unpardonable sin after the Jews’ final rejection of Him. The Jews had gone too far, and as a result, Yehoshua told them they were in danger of the unpardonable sin (see Matt. 12:31-32; Mk. 3:28-29; Lu. 12:10; 1 Jn. 5:16 -18).

Until the Jews’ final rejection of Christ, the mysteries of the Kingdom had not yet been explained, that is, the Kingdom was going to function in a way that the Old Testament never really described it would for a while. The already not yet was not separated that way yet. When Yehoshua preached, he preached the whole thing, but when the Jews finally rejected him, the not yet was extended and the Church Age began. In the Old Testament one cannot find the already not yet in a sequence of the two comings of Messiah.

Yehoshua came and announced to the Jews that the Kingdom of Heaven was at hand, but they would have to repent to receive Messianic Salvation. They were not living with God and practiced idolatry. Humans cannot worship idols and be saved; therefore, Yeshua and John began their preaching ministry with a call to repentance (to turn from sin). They had a twofold message repent, for the Kingdom
of Heaven is near. That was the only way for the Jews to receive holistic salvation in its entirety. Yeshua never got past repent with the Jews.

Matt. 3:1-2 In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.

Mk. 1:14-15 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Matt. 4:12, 17 Now when Jesus had heard that John was cast into prison, he departed into Galilee… From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

After the rejection was settled, Yeshua did not preach the Kingdom at hand anymore; he only mentioned it once in the Olivet Discourse when speaking of the end of the age. Otherwise it is spoken of as future. The Kingdom of Heaven drew near to the Jews, but as a nation, they rejected their Messiah, Yeshua Ha-Mashiach.

Three Tenses of Messianic Salvation

1. Past: Salvation began in a past event. It was an historic act that was especially related to the Exodus. This historic act was remembered (made present) each year through the observance of the Passover (Ex. 12:14, 17).

2. Present: Salvation continued in the present. It was also continued in the present experience of God’s people as He continually redeemed and rescued them from their enemies. 1 Sam. 11:13; 14:23, 39; 2 Kings 14:27; Ps. 80:3, 7.

3. Future: Salvation is to be completed in the future with final salvation. It was recognized that the present condition of failures and deliverances was not final. Therefore salvation in the Old Testament was ultimately an eschatological hope related to the future Messianic times.

Although the age of salvation has arrived, this salvation, as the student will see later, is also presented in three tenses with the ultimate salvation yet an eschatological hope. The Old Testament prophesies of a New Heaven and New Earth and the New Testament ends in the New Heaven and New Earth. The Old Testament prophesies about what the New Testament reveals and talks about what the New Testament fulfills. The Old Testament and New Testament prophecies
are to the same goals, a New Heaven and a New Earth. Death also has an already not yet aspect.

*What is death? Death means separation. Spiritual death is separation from God. Physical death is when the spirit and body are separated. Eternal death is eternal separation from God. Death is the opposite of the characteristics of life (the fruit of the Spirit). In Adam all humans died spiritually, and they are born spiritually dead. The life of God only comes through Christ, “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit” (1Cor. 15:45; cf. Col. 3:4; Gal. 2:20; Phil. 3.3). Although believers have passed from death unto life, they still have death in them, that is, a lack of the fruits of the Spirit. Sin separates man from God (see 1Jn. 1:6-10).

The three aspects of death are past, present, and future. In Adam all die; humans are born spiritually dead (past). Presently they experience physical death on earth (present). They will experience eternal death at the Great White Throne if their names are not written in the Lambs’ Book of Life (future) (cf. I Cor. 15:22; Rev. 20:12, 15). The saved will not experience eternal death because they have already passed from death to life and are presently living in the spiritual Kingdom of God (see Jn. 5:24; 1 Jn. 3:14; Jn. 3:16, 18; Eph. 2:6). The Kingdom is the sphere or realm of God’s authority and blessings which is now invisible but will be manifested in earth (Matt. 6:10 Thy kingdom come, Thy will be done in earth, as it is in heaven).

Jn. 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

1Jn. 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

Rev. 21:1-4 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
Conclusion. Salvation is finally the deliverance from the bondage of sin and all of its negative effects. It is the equivalent of entering the kingdom of God (cf. Matt. 19:24-25). In relation to mankind, it is a restoration and fulfillment of the original creative purpose that mankind live in relationship to God as his true image. It requires therefore the restoration of relationship with God the source of life through the removal of the barrier to that relationship-sin.

The Trinitarian Nature of Salvation

The Source of Salvation is the complete Godhead. It is from the Father. He is the originator (the origin) of salvation, commonly expressed by “of” or “from”. Salvation is through Christ, the mediator, commonly expressed by “through” or “in”. Salvation is applied by the Holy Spirit, commonly expressed by “by” (dative or instrumental, often with en). The Father is the origin of the works of God, they are done or executed through the Son, and the Spirit applies them. This is clearly seen in Tit. 3:4-6: But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour;” See the following verses:

vv. 4-5 “of God . . ., He saved us”

v. 5 - “by (dia) the washing of regeneration and renewing by the Holy Spirit.”- the agency. The dia here denotes efficient cause.

v. 6 - “through (dia) Jesus Christ our Savior” - mediator. The dia denotes the personal agent or intermediary.)

Salvation is from God, through Christ, and by the Holy Spirit. It was true of the original creation, and is true of the recreation. Yet in a sense salvation is regarded as the peculiar work of Christ. He is the prominent person in the plan:

1. Lu. 2:11 - “Savior”. “For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”

2. Heb. 2:10 - “author of . . . salvation,” Gk. ajrchgov"- a term used for the “hero” of a city, who founded it, often gave it his name and became its guardian (TDNT, I, 487). “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”
3. Heb. 5:9 - “source of salvation,” Gk, ai[ti]o" - cause, source, responsible for (BADG). “And being made perfect, he became the author of eternal salvation unto all them that obey him;”

4. Jn. 10:9 - “I am the door”. “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

5. Acts 4:12 - The only way of salvation. This is why he must be exalted. It is also why he is the great stumbling block. The world does not mind talk about God or religion. It is the name of Christ that is offensive to the natural person (cf. Acts 4:18 and its context, 3:6, 13; 4:10, 18). “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

*Students are to discuss their understanding of the above verses in the context of God the Father being the originator of salvation, God the Son being the mediator or the executor of salvation, and God the Holy Spirit being the consummator or applicator of salvation.

**The Mediator of Salvation**

Christ is the mediator of salvation, and to understand him as the mediator, the person and work of Christ have to go together in the human mind. The person and work of Christ must not be separated in a person’s thought. His person and His work are both understood in the single role of mediator between God and man. His person is what He is, because He came to do the work that He did. Although it is necessary to study the person and work of Christ as separate aspects, they must never be isolated ultimately in a person’s thinking. Christ is the essence of Christianity. He is God and man, the God/Man. Christ is presently what he is to man by virtue of who he is and what he did. His work would not have been what it was unless he was who he is. See the following illustration by Dr. Saucy.

**Notes**

__________________________________________________________________
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__________________________________________________________________
The Place of Christ in Christianity

Christ is the essence of Christianity. The meaning of “eternal life” is the knowledge (experiential knowledge of relationship) of God through Jesus Christ (Jn. 17:3; cf. Jn. 1:18). The means to obtaining eternal life are (a) Coming into a relationship with God, the fountain of life (Ps. 36:9) and (b) Dealing with the problem of sin and its consequences is the necessary first step. The life of God comes only through Jesus Christ. Christ is the believers’ life (cf. Col. 3:4; Gal. 2:20; Phil. 3:8-10). Thus the Christian faith centers on Jesus Christ. It is the answers to the questions, Who is Jesus? and, What has he done? that make Christianity different than all other world religions. Salvation is in Yehoshua Christos. To know Yehoshua is to know God the Father: Jn. 10:30 I and my Father are one.

Scripture teaches that a man must be born again, born from above, before he can see or enter into the Kingdom of God. This is the basis of having a relationship with God the Father, God the Son, and God the Holy Spirit (Jn. 17:3).

Jn. 3:3-6 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (See Jn. 14:16-18, 23, 26).

Jn. 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
Jn. 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

Christian faith centers on Yehoshua Christos because he is the door and the way to God the Father: Jn. 10:9 “I am the door: by me if any man enter in, he shall be saved.…” Jn. 14:6 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Jn. 1:12 “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” He is also the believer’s life. Col. 3:4 says that “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” Paul wrote in:

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Phil. 3:8-10 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made coniformable unto his death

The means to obtaining eternal life is coming into a relationship with God by grace through faith in Yehoshua alone. To know God the Father and Yehoshua is equal to having eternal life, coming into a relationship with God, the fountain of life (Ps. 36:9) “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn. 17:3; cf. Jn. 1:18). Know here does not mean to come to some kind of understanding of God. It means to know by way of personal experience. To know, in that, God has personally impacted a person’s life. This know means that a person knows God in his heart. If a person really knows someone, he will have an impact on that person’s life, something of him will remain in that person’s heart, and he becomes a part of that person. The same word is used of Adam, “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew” (Gen. 4:1; Gen. 4:25). The only way a person can know God is through Yehoshua, and it is the Spirits’ ministry to bring Christ into a person’s very being. If a believer wants to know Christ better, he has to (a) communicate with him, (b) spend time with him, and (c) be sharing his heart with him. Dealing with the problem of sin and its
consequences is the necessary first step. If a person wants to know more about the life that God has given him, he needs to confess and resist sin. Sin keeps a person from knowing God. It also keeps a person from experiencing God in his life more. Only to the extent that the old man is dying can a believer experience the new life. To know God, a person has to communicate with Him and spend time with Him.

1Jn. 1:4-10 And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

Yehoshua Ha-Mashiach

The Uniqueness of Christ

Yeshua was different than all others in the opinion of those who saw and heard him. In his person and work and the personal revelation of God in history, He is the God/Man. He alone among all the recognized religious leaders of the world has claimed to be God. He is also the only individual ever who has convinced a great portion of the world that he is God. Thomas Schutz writes:

Not one recognized religious leader, not Moses, Paul, Buddha, Mohammed, Confucius, etc. have ever claimed to be God; that is with the exception of Jesus Christ. Christ is the only religious leader who has ever claimed to be deity and the only individual ever who has convinced a great portion of the world that He is God (cited by Josh McDowell, Evidence that Demands a Verdict, p. 92).

In relation to salvation, Christ reveals both the problem of mankind and its solution. The problem of mankind in light of the nature of God is that the revelation of the God in the person of Jesus immediately reveals a problem with mankind. The God of the universe is perfect love and perfect holiness. Man is different than God on these points and consequently separated from Him. He is so
different that he hated the picture of God in Jesus and sought to eliminate Him. The solution to mankind's problem is in the person and work of Christ for salvation from sin. Yeshua is unique in the following ways:

1. His teaching: The people were amazed at his teaching. He taught with authority and not as their teachers (Matt. 7:28-29). They were amazed at his wisdom (Mk. 6:2 “Where did this man get these things, and what is this wisdom given to Him? . . .”). “What kind of man is this, that even the winds and the sea obey Him?” (Matt. 8:27). “Since the beginning of time it has never been heard that any one opened the eyes of a person born blind” (Jn. 9:32).

2. His works: “What kind of man is this, that even the winds and the sea obey Him?” (Matt. 8:27). “Since the beginning of time it has never been heard that any one opened the eyes of a person born blind” (Jn. 9:32).

3. His death: The circumstances at his death caused the centurion to exclaim, “Truly this man was the Son of God” (Mk. 9:39).

4. His claims: Jn. 14:9 - He who has seen me has seen the Father. Jn. 5:17-18, 23 - My Father is working until now, and I Myself am working. . . . whatever the Father does, these things the Son also does in like manner.” “. . . in order that all may honor the Son, even as they honor the Father.” Jesus alone among all the recognized religious leaders of the world has claimed to be God. Jn. 8:58 - Christ’s claims to deity. Claim to eternity or at least preexistence. Christ receives worship belonging only to deity. Only God is due worship (Matt. 4:8-10, only God is to be worshipped; Rev. 19:10). Angels (Rev. 19:10; 22:8-9) and men refuse worship (Acts 14:11-15, the apostles; 10:25-26, Peter) and are punished for accepting it (Acts 12:21-23). Christ accepted worship (Matt. 28:9, 17; Rev. 5:8-14). The Father commands worship of the Son (Heb. 1:6). There will be universal worship of Christ (Phil. 2:10-11; cf. Is. 45:23).

**Conclusion.** Jesus Christ in his person and work is the personal revelation of God in history. He is the God/Man. In relation to salvation Christ reveals both the problem of mankind and its solution.

1. The problem of mankind in light of the nature of God is that the revelation of the God in the person of Jesus immediately reveals a problem with mankind. The God of the universe is perfect love and perfect holiness. Man is different than God on these points and consequently separated from Him.
He is so different that he hated the picture of God in Jesus and sought to eliminate Him.

2. The solution to mankind’s problem in the person and work of Christ for salvation from sin.

**The Deity of Christ.**

*What claims by statement or actions did Jesus make that indicate that he claimed to be deity?

1. He identified the “angels of God” as “his angels” (Matt. 13:41; cf. Lu. 12:8-9; 15:10).
2. He identified the kingdom of God as his kingdom (Matt. 13:41).
3. He claimed to be able to forgive sin (Mk. 2:5; cf. vv. 8-10).
4. He spoke of judging the world (Matt. 25:31-46).
5. He is Lord of the Sabbath which God had established (Mk. 2:27-28).
   Claimed a special relationship with the Father (e.g., Jn. 14:7-9 to know him is to know the Father).
6. Jesus was accused of blasphemy in his statements concerning his being the “Son of God” and coming in power with clouds of glory (Matt. 26:63-66).
7. He accepted the attribution of deity (Jn. 20:28, “My Lord and My God”).
8. He links his works on the Sabbath with God working on the Sabbath which was understood by his critics as making himself equal with God (Jn. 5).

*What statements did the writers of the New Testament make about Jesus that demonstrate his deity?

1. The writers of the New Testament make statements about Jesus that demonstrates his deity:
   a. John: Jn. 1:1 - The Greek word order is “And God was the Word.” There is no basis to translate “God” (theos) as “a god” as some do. According to Greek grammar (“Colwell’s rule”) when a definite predicate noun (i.e., “God”) precedes the linking verb “to be” (i.e., “was”), it usually does not have the definite article, but the subject following the verb, if definite, retains it (i.e., “the Word.”) Thus the translation, “And the Word was God,” is a perfectly natural way to translated this statement. (Cf. 1:18 where theos is without the article also.) The characteristics of the “Word” are those of God. God is light (1 Jn. 1:5; cf. Word, vv. 4-9). God is life (Jn. 5:26; cf. Word, v. 4).
b. Hebrews: Heb. 1:3 – Christ is the exact representation of God’s nature. Heb. 1:8 “Thy throne, O God, is forever and ever.”

c. Paul: Col. 1:15-20 – the image of God; the one in whom all things hold together; the one in whom all the fullness of God dwells. Col. 2:9 – Christ is the one in whom “all the fullness of the Deity lives in bodily form”. Christ is the judge – Rom. 2:3; 2 Tim. 4:1; 2 Cor. 5:10. Christ is God Phil. 2:5-11-Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

d. Tit. 2:13 - “our great God and Savior Jesus Christ” (see KJV). Also 2 Pet. 1:1 - “the righteousness of our God and Savior Jesus Christ.”: In both of these verses, the two nouns, “God” and “Savior” are governed by one definite article. According to grammatical use, this means that the two nouns are unified in some way, often indicating two names for the same person. Peter uses the same construction three times for “our Lord and Savior Jesus Christ,” obviously indicating that “Lord” and “Savior” are names that both belong to Christ (2 Pet. 1:11; 2:20; 3:18). Using the same principle, “God” and “Savior” belong to Christ in 2 Pet 1:1 and probably also in Tit. 2:13. (Rom. 9:5 cf. NASB, NIV. The construction is that of a doxological apposition following a relative pronoun, cf. similar constructions in Rom. 1:25, 2 Cor. 11:31.)

2. Evidence for Christ’s deity from the use of the term “Lord”: It is especially clear where Old Testament references referring to Yahweh are applied to Jesus Christ in the New Testament: Matt. 3:3 (cf. Is. 40:3); Rom. 10:9, 13 (cf. Joel 2:32); Phil. 2:10-1 (cf. Is. 45:23); Many other uses of this term for Jesus as Lord would also be applicable (e.g. Heb. 1:10-12).

3. The resurrection of Christ relates to the deity of Christ: This is based primarily on the work of Wolfhart Pannenberg: The meaning of an event is the meaning attached to an event by the persons into whose history it comes. For the Jewish people into whose history Christ was resurrected, the resurrection signified deity:
a. The resurrection signified the end of the world had begun.
b. The resurrection was evidence that God confirmed Jesus’ pre-Easter activity. Jesus claims to deity which were considered blasphemous would have been confirmed as true with the resurrection.
c. The resurrection meant that God had been revealed in Jesus. God is revealed only at the end of time. The end of the world is already present in Jesus’ resurrection; therefore God is revealed in him. God has appeared on earth in Jesus.
d. The evidence for the historicity of the resurrection is seen in the emergence of Christianity. For Christianity was based on the eschatological hope of resurrection of the dead which was based on the resurrection of Jesus (cf. 1 Cor. 15). The Jewish polemic (argument, refutation) against Jesus made no claim that Jesus’ grave was not empty.

4. What do the concepts of Ebionism, Arianism, and functional Christology teach with regard to the deity of Christ? Give objections to each from Scripture.

a. **Ebionism** – Jesus was an ordinary human (the virgin birth was rejected) possessing unusual, but not superhuman gifts of righteousness and wisdom. At baptism the Christ descended upon Jesus in the form of a dove bringing the presence of God’s power and influence within the man Jesus, but not a personal ontological reality. Toward the end of Jesus’ life the Christ withdrew from him. **Response:** Ebionism had to ignore or deny the scriptural data for the preexistence, the virgin birth, and all the evidence for the deity of Jesus.

b. **Arianism** – There is only one God who cannot share his essence with any other. Thus the concept of begotten with regard to the Son has to have the idea of “made.” Jesus is the Word through whom God created everything else. But the Word is also the first created being. He is “god” only as a created being like angels. **Response:** (a) Arianism has to ignore or inadequately treat the evidence for the deity of Christ above. (b) The passages that Arianism uses to support the creaturehood of the son are erroneously interpreted: e.g., Col. 1:15 – “firstborn” = first in rank, not first created (cf. the fact that he creates all and verses like Col. 2:9. Jn. 14:28 and others have reference to the Son’s functional subordination during the Incarnation [kenosis?]. Passages referring to weakness, ignorance, etc. refer to Christ’s humanity, not deity.)
c. **Functional Christology** (an emphasis on what Christ did rather than on what he is) – the NT emphasis is on what Jesus did. The NT simply does not address the Greek questions of being that the church addressed in the christological controversies of the 4th and 5th centuries. The discussion of “natures” is ultimately a Greek, not a Jewish or biblical problem. **Response:** (a) Although Scripture is vitally interested in what Jesus did, it did concern itself with the nature of Christ, e.g., humanity (1 Jn. 4:2-3); deity (Jn. 1:1). (b) Function cannot be ultimately separated from being as function assumes some sort of form, e.g., can a creature create? forgive sin? (c) There is not as much difference between Hebrew and Greek thought as Cullmann and other functional Christologists assume.

5. The names of Christ indicated his deity:

a. **God:** Jn. 1:1 – See the “Colwell’s rule” above (p 111). Jn. 1:18 - “only begotten God” The reading of the preferable Greek text. Jn. 20:28 - cf. vv. 27-29 - this is in the context of belief of who Jesus is. Heb. 1:8 - “They throne, O God, is forever and ever.” Tit. 2:13 and 2 Pet. 1:1 (see above comments, p. 112). John 1:1 - The Greek word order is “And God was the Word.” The characteristics of the “Word” are those of God. God is light (1 Jn. 1:5; cf. Word, vv. 4-9) God is life (Jn. 5:26; cf. Word, v. 4) Jn. 1:18 - “only begotten God” The reading of the preferable Greek text. Jn. 20:28 - cf. vv. 27-29 - this is in the context of belief of who Jesus is. Heb. 1:8 - “They throne, O God, is forever and ever.” Tit. 2:13 - “our great God and Savior Jesus Christ.” Also 2 Pet. 1:1, “the righteousness of our God and Savior Jesus Christ.” In both of these verse, the two nouns, “God” and “Savior” are governed by one definite article. According to grammatical use, this means that the two nouns are unified in some way, often indicating two names for the same person. Peter uses the same construction three times for “our Lord and Savior Jesus Christ,” obviously indicating that “Lord” and “Savior” are names that both belong to Christ (1 Pet. 1:11; 2:20; 3:18). Using the same principle, “God” and “Savior” belong to Christ in 2 Pet. 1:1 and probably also in Titus 2:13. Rom. 9:5 cf. NASB, NIV. The construction is that of a doxological apposition following a relative pronoun, cf. similar constructions in 1:25, 2 Cor. 11:31.

b. **Son of God:** The term “Son of God” as applied to Jesus can also means messiahship (e.g., Jn. 1:49) and perhaps even sonship by birth (Jn. 1:35). But it also clearly means divine sonship. Jn. 5:18 - Calling God his Father was making himself equal with God. Jn. 10:33, 36; Jn. 19:7; cf. Matt. 26:63-66.
c. Lord: The Greek name “lord” (kurios) is used to represent both Hebrew “Yahweh” and “Adonai.” Since the latter Hebrew term meaning “master” or “lord” is also used for human or angelic beings (e.g., Matt. 6:24), its use for Jesus does not always mean deity. But its use in the applications to Jesus of Old Testament statements that there referred to Yahweh are strong evidence of deity. These and the names under “d” below are also used of Yahweh are especially strong against Jehovah Witnesses. Matt. 3:3; cf. Is. 40:3; Rom. 10:9, 13; cf. Joel 2:32; Phil. 2:10-11; cf. Is. 45:23. Many other uses of this term for Jesus as Lord would also be applicable (e.g. Heb. 1:10-12).


**Conclusion.** Jesus Christ in his person and work is the personal revelation of God in history. He is the God/Man. In relation to salvation Christ reveals both the problem of mankind and its solution.

**The Incarnation and Humanity of Christ**

The fact of the incarnation (from Latin, *incarnare*, “to make flesh”) and humanity of Christ:

1. The subject of the incarnation: *Who is the subject of the incarnation? Be specific. Read the following verses and answer the question: Jn. 1:1, 2, 14; Phil. 2:6; Gal. 4:4; Lu. 1:35; 1 Jn. 3:8; Rom. 8:3. Answer: God the Son became incarnate. The Father could not (Gal. 4:4 “God sent forth his son….”). The Spirit could not (Lu. 1:35: Yehoshua was conceived by the Holy Spirit). The second Person of the Trinity became incarnate. The incarnation is a personal act; therefore it is best to say that the person of the Son of God became incarnate, rather than to say that the divine nature assumed human flesh, that is, it was a person and not a nature who became flesh. The divine nature remained unchanged. The personality of the Logos took upon himself a human nature. It was not merely passively being made flesh. The Son of God took the form of a bond servant (Phil. 2:7) and made himself poor (2 Cor. 8:9, active verb). Jn. 1:1, 2, 14 -- The Word was God and became flesh. Phil. 2:6 -- One in the form of God was made in the likeness of men (cf. vv. 7, 8). Gal. 4:4 - God sent forth his Son made of a
woman. Lu. 1:35 - the Son of God. 1 Jn. 3:8 - Son of God appeared. Rom. 8:3 - God sending his own Son in the likeness of sinful flesh. Saucy sets forth that no one really understands fully how the hypostatic union functions. Yeshua, the God/Man, has two natures and the two never mix, yet He is highly functional.

2. The true humanity of Christ in The Old Testament testimony and prophecies of a human Messiah: *What statements of prophecy indicated that the mediator of salvation was to be a man? Answer: Gen. 3:15 - seed of the woman; Is. 7:14 - born of a virgin; Is. 9:6, 7 - child will be born; Job 9:32-33 - necessity of a human mediator.

3. The historical life of Christ displays his humanity: *Did Christ have a true human lineage? Read the following verses and answer the question: Rom. 1:3; Gal. 3:16; Lu. 1:42-43; 2:7; Acts 2:30. Answer: Yes. Christ is literally and genetically the seed of human. His lineage can be traced in both the Old Testament and the New Testament to Adam; it is recorded in the New Testament in Matt. 1:1-16 and Lu. 3:23-38. His legal lineage was through Joseph and his human lineage was through His mother Mary.

4. Christ possess all the elements of human nature: *What names and expressions testify to His humanity? Read the following verses and answer the question: Jn. 2:21, 12:27, Lu. 23:46, Heb. 2:14, 17, Rom. 8:3, (cf. 1 Thess. 5:23). Jn. 2:21 - he spoke of the temple of his body. Jn. 12:27 - “Now is my soul troubled.” Lu. 23:46 - “...into thy hands I commend my spirit... .” Heb. 2:14, 17; Rom. 8:3. Certain texts which seem to imply less than full humanity: Jn. 1:14 - “the Word became flesh.” “Flesh here means the total human nature (cf. 1:13), 3:6. Heb. 2:14 - “flesh and blood” - This equals the total human nature (cf. 2:17 – “make like His brethren in all things”); (cf. Matt. 16:17). (Saucy is a dichotomist: Humans have two substances, spiritual and material. He does not believe that body, soul, and spirit (particularly soul and spirit) are two absolutely different substances, but he does not believe that they are totally synonymous either. So he puts them all in the same place, that is, the body, soul, and spirit basically constitute the person (for further discussion on this topic, see Grudem, 1994, pp 472-480). However some theologians discuss trichotomy, body, soul, and spirit, within the contest of dichotomy.) Jesus had all three aspects.

5. Facts of His historical life indicated that He was man: Lu. 2:5 - began life as a babe with a pre-natal period. Lu. 2:40, 52 - grew and developed as a human. We must distinguish between the existence of the Logos in Christ’s person and the manifestation of this existence. Christ condescended to take on a human nature and this human nature developed as any other human. He manifested himself through humanity only as would be fitting and
appropriate for the age of the child. “While he voluntarily submits to the limitations of human infancy, and will do no more in the sphere of the finite infant with the feeble instrument which he has condescended to employ than that instrument is fitted to perform, yet in the other infinite sphere of the Godhead he is still the same omniscient and omnipresent person that he always was” (Shedd, Dogmatic Theology II, 275). Had human emotions—Mk. 3:5; Jn. 11:35; 12:27; 13:23. Had human limitations—Jn. 4:6 (weary); Matt. 8:24 (sleep); Mk. 11:11; Matt. 4:2 (hungry); Jn. 19:28 (thirst); knowledge (Mk. 13:32). Had the appearance of a man—Matt. 16:13-14; Jn. 1:10; 4:9. Had the ability to suffer and die—Jn. 19:30, 34. Had the ability to be tempted—Matt. 4.

6. Names and expressions testify to His humanity: 1 Tim. 2:5 - “the man Christ Jesus”. Jn. 8:40 - “a man that has told you the truth”. Jn. 5:27 - “Son of man”. 1 Cor. 15:21 – “by man came also the resurrection of the dead”, 47-“the second man is the Lord from heaven”. Heb. 2:14 - took part of flesh and blood, Rom. 9:5 - “whom as concerning the flesh Christ came”, Acts 2:30 - “according to the flesh, he would raise up Christ”

7. The true humanity of Christ: *For how long is Christ man as well as God? Read the following verses and answer the question: Acts 1:9, 11; Acts 7:55; Heb. 7:24; cf. Rev. 22:16. Answer: Forever. Christ is the offspring of David, and at his ascension the angle said this same Jesus will return. Christ is forever the God/Man, the revelation of God in humanity. Any doubt about his permanent humanity is erased. At the close of the book of Revelation, as the divine authority authenticates the book in his own name, he chose not the name of Jehovah, nor the Logos, nor any other of his marvelous divine names, but “I Jesus ...” (Rev. 22:16). God has permanently revealed himself and exists permanently in incarnation. A human is a created, finite, dependent, limited being. Yehoshua is the God/Man. He has all the attributes of God, thus He is God. The divine sustains the human. He is the head of a new man in which believers participate. He is the second Adam (see I Cor. 15:22; I Cor. 15:47).

1Cor. 15:20-24 But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
8. Two early denials of the full humanity of Jesus:
   a. Docetism - from the Greek verb dokeo, “to seem, or appear to be.”
      According to this view, Jesus only seemed to be human. The holy God
      could not unite himself to created material since all matter is evil. This
      is influenced by Greek philosophical dualism which saw spirit as good
      and matter as evil.
   b. Apollinarianism - Apollinaris (4th cent.): "The central deviation of
      Apollinarianism from later Chalcedon orthodoxy began in a Platonic
      trichotomy. A human being was seen to be body, sensitive soul
      [animal soul], and rational soul. Apollinaris felt that if one failed to
      diminish the human nature of Jesus in some way, a dualism [i.e., two
      persons] had to result. Furthermore, if one taught that Christ was a
      complete man, then Jesus had a human rational soul in which free will
      resided; and wherever there was free will, there was sin. Therefore it
      followed that the Logos assumed only a body and its closely
      connected sensitive soul. The Logos or Word himself took the place
      of the rational soul (or spirit or nous) in the personhood of Jesus" (V.
      L. Walter, "Apollinarianism," Evangelical Dictionary of Theology,
      edited by Walter Elwell [Grand Rapids: Baker, 2001], p. 82). The
      Logos was “both the directive, intelligent principle in Jesus Christ,
      and also the vivifying principle of His flesh” (J. N. D. Kelly, Early
      Christian Doctrines, 292).

      Saucy sets forth that this type of dual psychology is kind of hard to
      understand. In one sense Yeshua can say that he does not know something,
      and yet as God he knows all things. A person makes mistakes by believing
      that while Yeshua was a baby he left off what he does as God. His attributes
      as God were not diminished in any way by taking on a human body. While
      he was limited as a human, he was at the same time omnipresent. It is
      incorrect to say that he left off doing some of these things when he came to
      earth. As a baby he was omniscient, omnipotent and omnipresent; he was
      holding the world together. One cannot say that he left off what he does as
      God because he was a baby. In Christ human and divine capacities come
      together in one person.
Method of Incarnation: the virgin birth

*Is the virgin birth predicted in the Old Testament? Answer: Yes. The birth of Yeshua was prophesied in both the Old Testament (Is. 7:14) and the New Testament (Lu. 1:35).

Is. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

There are three possible interpretations of this verse: (a) The prophecy refers only to the Virgin Birth of Christ, (b) The prophecy refers only to the Virgin Birth of Christ (a different interpretation), and (c) The prophecy has a double fulfillment. There are two known problems associated with this scripture as prophesying the birth of Yeshua, and they both center around that this scripture seems to be referring to a historical birth during the time of Ahaz, and no such birth is recorded in scripture. Saucy’s responses to these problems are as follows. He espouses the Double Fulfillment view, that is, there is a child born at both times. The reference is to a normal birth and a greater fulfillment in future times. The only problem with this view is that a person cannot use the word virgin for the child in Ahaz’s day. Saucy points out that the term virgin could also mean a young woman: `almah (אִלְמָה). The following are his support for this view:

1. An historical fulfillment in the time of Isaiah and Ahaz: There was a child born during the time of the prophecy: Is. 8:3-4 And I went unto the prophetess [Isaiah’s wife]; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. The child is most likely the son of Isaiah spoken of in 8:1-4. Note the connection of the maturing of this child to the same historical phenomenon of the riddance of the threat from the kings of Syria and Israel due to the coming of the Assyrians in verse 4.

2. A greater fulfillment in the virgin birth of Christ. The full significance of the sign to the house of Israel is not fulfilled in the near historical natural birth, but looks forward to the final greater fulfillment in the supernatural birth of Jesus. “Virgin” could also refer to a young woman: Mic. 5:3 Therefore will he give them up, until the time that she which travailleth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

Micah 5:3 -- “. . . the woman with child, evidently alludes to a popular expectation too well
known to require amplification. This expectation is doubtless to be related to Isaiah’s mysterious promise of Immanuel’s birth (Isa. 7:14) pronounced over thirty years earlier” (Leslie C. Allen, The Books of Joel, Obadiah, Jonah and Micah, NICOT, p. 345; cf. Clements, R. C. Prophecy and Covenant, p. 51; also Mowinckel, E. Hammershaimb, and C. R. North; C. F. Keil, The Twelve Minor Prophets, I, p. 483). Some interpreters see this only as a reference to Israel which is depicted as a woman in labor in 4:9-10 (See Bruce K Waltke, A Commentary on Micah [Grand Rapids: Eerdmans, 2007], pp. 279-80).

Both views one and two have a difficult time providing a real sign for the historical situation of Ahaz which seems to be called for by the prophecy (cf. vv. 15-16). In these views there is no child born during this period before whose ethical maturity the devastation of the kingdoms of Israel and Syria occurs. For this reason, view three seems to be the preferable view to account for the full meaning of this promised sign (see Mic. 5:3). (For the first two views, see Appendix B.)

Some theologians argue that Gen. 3:15 is just a metaphor for Israel, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Saucy views it as a prophecy of the coming Messiah, although it could also be referring to humanity and evil forces. Walvoord and Zuck (1985) say God’s words to the serpent included (a) the announcement that the snake, crawling and eating dust, would be a perpetual reminder to mankind of temptation and the Fall, and (b) an oracle about the power behind the snake. God said there would be a perpetual struggle between satanic forces and mankind. It would be between Satan and the woman, and their respective offspring or seeds. The offspring of the woman was Cain, then all humanity at large, and then Christ and those collectively in Him. The offspring of the serpent includes demons and anyone serving his kingdom of darkness, those whose father is the devil (Jn 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] (p 33). Many other theologians argue that this verse is referring to Yehoshua’s crucifixion, Satan’s judgment, and future destruction (see I Jn. 3:8-9; Jn. 16:7-11; Heb. 2:14; Col. 2:15; Lu. 10:18). Saucy does not dispute this view.

*Is the virgin birth taught in the New Testament? See the following verses: Lu. 1:35; Matt. 1:20; Matt. 1:18-2:1; Lu. 1:35. Answer: Yes. Mary becomes with child after her betrothal to Joseph, but before the consummation of the marriage, and the conception is explained as a special creative act of the Holy Spirit. The format of the genealogical record of Yeshua recorded in Matt.1:2-16 is as follows: “Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his
brethren...” In the NAS it reads, “Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers....” The verb *begat* translated *was born* (NAS) is active (literally “begat”) until verse 16 where Joseph is mentioned. In verse 16 *begat* is passive, literally meaning, *by whom [Mary] was born Jesus*: And Jacob begat (active) Joseph the husband of Mary, of whom (fem) was born (passive) Jesus, who is called Christ. In the NAS it reads, “and Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Jesus who is called the Messiah”. According to his human lineage, Yehoshua was born through Mary and not Joseph.

Matthew 1:18, 20 and Luke 1:35 record that the Holy Spirit was the father of Mary’s child, Yehoshua: “for that which is conceived in her is of the Holy Ghost” (see Matt. 1:18-2:1). “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” Matthew’s genealogy also answered the important question a Jew would rightfully ask about anyone who claimed to be king of the Jews, Is he is a descendent of David through the rightful line of succession? Matthew answered, Yes (see above). Through Joseph’s linage Yehoshua was the legal heir to the throne of David.

Matt. 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Matt. 1:20 But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Lu. 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Luke wanted to make it clear that Joseph was not the father of Yehoshua. He traces Yehoshua’s human birth through Mary, who is also in the genealogical line of David. In Luke 3:23, the absence of the article before Joseph indicates that Joseph is not considered part of the lineage. The text thus reads literally: “. . . Jesus . . . (being the son, *as was supposed*, of Joseph) of Eli . . .” Jesus is thus said to be “of Eli”. Eli is probably Mary’s father as according to Matthew Joseph’s father is Jacob. The lineage is therefore that of Mary taking it all the way back to Adam (and to God) which would fit Luke’s emphasis on the humanity of Jesus.
Lu. 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli (Mary’s Father).

Lu. 3:23 Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli (NAS)

Additionally, the Greek verb *ginomai* used in Gal 4:4 is not the normal verb used for born, “But when the fulness of the time was come, God sent forth his Son, *made* of a woman, *made* under the law”. It means come to be, become, originate, not depicting a normal birth. Although this term can be used for birth, but the more normal word for birth is *gennao* used in 4:24 and 29:

Gal. 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which *gendereth* (*gennao*) to bondage, which is Agar.

Gal. 4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

*In what sense is Joseph called the father of Christ? See the following verses: Jn. 6:42; Matt. 13:55; Lu. 4:22; Lu. 2:33, 48. Answer: (a) Unfriendly testimony: “Is not this Joseph the carpenter’s son?” They thought that he was the son of Joseph. (b) Friendly testimony: “Is this not Joseph’s son?” They still probably thought that he was Joseph’s son. (c) Lu. 2:33, 48: Scripture calls Joseph his father (NAS). Joseph was the legal father of Christ.

*Is the virgin birth a significant doctrine, a fundamental of the Christian faith, and if so why? Why? Answer: Yes. (The scarcity of the Virgin Birth in Mark, John, and Paul’s writings can be explained by the facts: (a) Mark passes over 30 years of Christ’s life in silence, (b) John presupposes (take as facts) narratives of Matthew and Luke, and (c) Paul does not deal with the story of Jesus’ life.) The virgin birth is a significant Christian doctrine for the following reasons:

1. It is essential to the trustworthiness of the Gospels. If Christians give up the Virgin Birth, they put a question mark behind everything else that Matthew and Luke wrote. Cf. Luke’s claim in 1:1-4. If he was wrong in the first thing that he investigated what about the rest? (See 2 Tim. 3:16.)
2. It best explains the Lord’s sinlessness. While it is possible that God could have worked a miracle keeping Christ stainless from both father and mother, Luke seems to indicate that his holy character was due to the virgin birth (cf.
Lu. 1:35). The natural law is “That which is born of the flesh is flesh” (Jn. 3:6).

3. It gives the only reasonable explanation of the incarnation of God’s Son in human flesh. The natural result of ordinary procreation is the generation of a new person. But Christ did not get his personality through human birth. He was already the pre-existent Logos. If he had been born through ordinary procreation, then God would have had to work a miracle to prevent the making of a new personality in the ordinary process. It is more reasonable to say that the preexistent person of the Logos took upon himself human nature that became personal in union with the person of the Logos. (Incorrect view of the incarnation of Christ: A natural birth in which a human mother would have a human person that would then merge with the Second Person of the Trinity. This would seem impossible. The preferred view of the incarnation of Christ is as follows: The Preexistent Person in the Son of God coming and taking on humanity in a virgin birth. In this view there is one person assuming a human nature. The God/Man does not encompass two persons in one human body, but the Second Person of the Trinity assuming a human nature. Christ took on humanity in a virgin birth. The nature that he assumed was not personal until it was personified within the Logos. The one Person of the Logos makes the human nature personal. 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 Holy Spirit generated the Logos in Mary’s womb, and at the moment of this occurrence, a human nature became a living soul. 1Cor. 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

4. The Virgin Birth is more in harmony with the picture of a supernatural life. Considering the supernatural person of Christ and his supernatural life, power, works, message, death and resurrection, it would seem very strange if he had entered the world by natural means.

The Emptying (κενόω) of Christ: the kenosis

The kenosis (emptying) of Christ involved the two aspects, (a) condescension seen in His incarnation or leaving heaven’s glory to take a human nature, and (b) humiliation or His life of suffering leading to and including the cross. In the kenosis Christ did not give up the form of God (morphē [morfhv], appearance), but he added the form (morphē, appearance) of a servant (see Phil 2:6-7; Matt. 17:2), and the form of God is retained. The kenosis consists in (a) not
utilizing this “form” and “equality with God,” and (b) taking on the “form of a servant” and the “likeness of man.” Equality with God is the status and state of God. It is essentially the same as “existing in the form of God.” The form of God is the essential attributes of God; it is therefore equivalent to the divine nature (cf. Rom. 8:29; Phil. 3:10; 2 Cor. 3:18; Gal. 4:19). The kenosis consisted in not utilizing this form, that is, not living and utilizing it totally in his life on earth, and taking on the form of a servant in the likeness of man. The form that Christ has is probably very similar to his natural glory; but in the kenosis his form of God was laid aside (see Jn. 17:5). In the following verse Yehoshua’s glory is seen: Matt. 17:2 And [Yehoshua] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. In some sense, Christ veiled that glory and did not appear as God would naturally appear; but being God, he did not give up his essence, nature, or deity, only his morphē (appearance) changed. In the kenosis he laid aside his divine morphē (appearance), but not his essence.

Phil. 2:6-7 Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form (appearance) of a servant, and was made in the likeness of men:

Phil. 2:6-8 Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death--even death on a cross! (NIV)

Jn. 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Jn. 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Phil. 2:5-8 Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
Phil. 2:5-8 In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature [form] God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature [form] of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross! (NIV)

Phil. 2:5-8 Have this attitude in [among] yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped [utilized or asserted], but emptied Himself [laid aside His privileges], taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on [of] a cross. (NAS)

To say that Christ existed in the form (morphē) of God refers to the essential attributes of God, which in essence makes Christ God. Being God, Christ had all the essential attributes of God equally, completely, and fully. He condescended when he came to earth and was born of the Virgin Mary. He humbled himself when he refrained from using his divine attributes and became obedient to the Father, even unto death.

Jn. 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

Jn. 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

Jn. 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
Lu. 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Jn. 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Christ has the essential attributes of God, which in essence makes him God. When He put on a human body his essence (ousia [to be]) did not change, that is, he still possessed the essential attributes of God. *Did the kenosis involve a change of forms? Answer: Christ’s ousia did not change in the kenosis; his divine attributes did show forth in his human body. He raised the dead, opened the eyes of the blind, commanded the elements, and caused the lame from birth to walk, things only God can do. Even though Christ is a Person of the Trinity, in the kenosis he did not think his status was something to be grasped. In Phil. 2:6 equality means equal status, equal state, not equal personhood. Yehoshua did not exist in God as the mighty, sovereign ruler of the universe. Christ did not think being equal with God was a thing to be grasped: to utilize, to use for a person’s own advantage. In this verse it does not mean to grasp after something that one does not have, but rather to “utilize” or “to take advantage of” something that one has, “exploit.” Christ did not regard equality with God “as something to use for his own advantage” (R. W. Hoover, “HARPAGNOS,” p. 118; cited by O'Brien, p. 215). He exchanged riches for poverty and laid aside his glory.

Phil. 2:6 Who, being in the form of God, thought it not robbery to be equal with God (KJV)

Phil. 2:6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage (NIV)

2 Cor. 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Jn. 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

In the kenosis, the form of God was retained. The kenosis consisted of Christ not utilizing this form totally in his life here on earth, but taking on the form of a servant in the likeness of man, a human nature. Some argue that Christ only had the expression of God. Saucy argues that a person cannot have the *expression of the divine essence* without having the divine essence of God. A person cannot say
that Christ changed his form of God; he simply has to say that He added the form of a servant.

Jn. 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

2 Cor. 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Matt. 17:2 And [Yehoshua] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

In the transfiguration, Christ did not change his nature, he change the appearance of his nature (metamorphoō). His appearance was changed and was resplendent with divine brightness on the mount of transfiguration. He transformed from the form of a servant to the form of God. He let what he really was shine out. He changed the appearance (morphē) of his nature. Romans 12:2 says that believers have a new nature, and they should let that nature increasingly show forth, and not take on the appearance [syschēmatizō] of the world. They should let the new man that is in them shine outwardly.

Rom. 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Matt. 5:13-16 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Here the discussion of Christ’s kenosis and the believer’s new life takes place within the context of defining four Greek terms: ousiai, morphē, metamorphoō, and syschēmatizō. First is an English spelling of the word, then a Greek spelling, next a transliteration, and lastly a definition of the word. Afterwards is an illustration of the word using an apple tree as an example. Finally the term is related to Christ’s kenosis and then to the believers’ new life in Christ. In the verses below, Paul’s audience is believers.
Rom. 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Gal. 4:19 My little children, of whom I travail in birth again until Christ be formed in you,

1. Four Greek words:
   a. Ousia: (οὐσία; 'u:sia/ousiai)
      i. To be, being or essence
      ii. The DNA of an apple tree, the basic essence.
      iii. Christ did not give up his divine attributes (his essence) in the kenosis.
      iv. The believer is a new creature in Christ. His spiritual essence has changed. He has been born again by the incorruptible seed of the Word of God (see 1 Pet. 1:23).
   b. Morphe (μορφή; morphē)
      i. The form by which a person or thing strikes the vision; external appearance.
      ii. The way the tree looks to the human eye. The natural form of the apple tree that it has all year round, the fundamental natural expression of its ousia.
      iii. In the kenosis the morphē that Christ has is pretty similar to his natural glory. Christ did not lose his divine attributes; he added the form of a human servant.
      iv. When believers were saved, something changed. They are new creatures (see 2 Cor. 5:17; Gal. 6:15). There is now a new man inside of them (see Eph. 4:24; Col. 3:10). Paul asks them to change their form [morphē, appearance] and let their real essence be what people see.
   c. Transformed (μεταμορφώ; metamorpho; metamorphous)
      i. To change into another form, to transform, to transfigure.
      ii. The form (appearance) of the tree changes as the seasons change.
      iii. On the mount of transfiguration, Christ’s appearance was changed and was resplendent with divine brightness. What he really is shone out.
      iv. Presently, believers have a new nature and the Holy Spirit lives inside them; in the future resurrection He will shine outward (2 Cor. 4:7; I Thess. 4:13-17; Eph. 1:13-14; I Jn. 3:2). But today
they are asked to let their new nature increasingly show and shine outward. (See Rom. 12:2; Gal. 4:19)

d. Schema (συσχηματίζω; syschēmatizō):
   i. To conform one's self (i.e. one's mind and character) to another's pattern, (fashion one's self according to).
   ii. In the summer, the tree looks very different from the way it looks in winter. Its schema changed; the outward changing appearance of it.
   iii. Christ is sinless, and his divine attributes cannot change, yet in his humanity, he became weak, tired, and hungry just as humans.
   iv. Paul asks believers not to look like the world. He asks them not to take on the schema, pattern, of the world, but to take on the appearance of the new man (see Rom. 12:2; Phil. 2:5). Believers are to keep on (increasingly) being transformed to the image of Christ and not to fashion themselves according to the pattern of the world, that is, this age. (See Rom. 12:2.)

Believers have a new nature and they are to show forth that nature increasingly. The word conformed in Rom. 8:29 (συμμορφος; symmorphos) means having the same form as another, similar, conformed to.

Rom. 8:29-30 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

According to Walvoord and Zuck (1983), the above verses give Paul’s explanation of what it means to be one who has “been called according to His purpose” and why God keeps on working all their experiences together to their benefit. Believers are those God foreknew. This does not mean simply that God foreknows what believers will do, but that God foreknows them. Nor does divine foreknowledge merely mean an awareness of or acquaintance with an individual. Instead it means a meaningful relationship with a person based on God’s choice (cf. Jer. 1:4-5; Amos 3:2; Eph. 1:4) in eternity before Creation. This eternal choice and foreknowledge involves more than establishing a relationship between God and believers. It also involves the goal or end of that relationship (cf. I Jn. 3:2). The entire group that is brought into relationship with God in His eternal plan by divine foreknowledge and choice is predestined (predetermined; cf. Eph. 1:5, 11). God determined beforehand the believers’ destiny, namely, conformity to the
image of Jesus Christ. By all saints being made like Christ (ultimate and complete sanctification), Christ will be exalted as the *Firstborn among many brothers*. The resurrected and glorified Lord Jesus Christ will become the Head of a new race of humanity purified from all contact with sin and prepared to live eternally in his presence (cf. I Cor. 15:42-49). As the Firstborn he is in the highest position among others (cf. Col. 1:18) (p. 474).

Saucy quotes Thayer’s translation of Galatians 4:19 My little children, of whom I travail in birth again until Christ be formed in you, “literally, until a mind and life in complete harmony with the mind and life of Christ shall have been formed in you”. Walvoord and Zuck (1983) say that Paul longed for these believers in Galatia to be transformed (morphōthē, to take on the form) into the image of Christ. This expression describes the Christian life as a kind of reincarnation of Christ in believers’ lives (this is not related to Eastern or traditional reincarnation). This is in fact God’s ideal and purpose – for Christ to live His life in and then through each believer (see Gal 2:20) (p. 603).

2 Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Believers are not to change their nature because their nature is the new man. They are to further express it and to show it forth increasingly. They are to take on the same nature as Christ. God gave believers a new nature that has to further express itself.

**Conclusion.** What really happened in the kenosis? The answers are as follows:

1. A change in position or status - from the position of God to that of servant: Christ was in a position of God, which implies Lordship and sovereign King. Then he came down here as a servant. Humans do not think of God’s natural position as that of simply a servant. They think of Him more as a Sovereign King or Father.

2. A change in state or condition of existence - from an equal state or condition of deity to that of humanity, and humbleness of servant: The natural state of God is glory, riches, and splendor, “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye
through his poverty might be rich” (2 Cor. 8:9). He laid aside that natural condition of deity to come down here and live as a human, a lowly human, a baby, and as the epitome of a human condition, that is, naked hanging on the cross.

**How is the Kenosis Related to Christ’s Divine Attributes?**

The Logos voluntarily restricted the use of His divine attributes, limiting their use to His role as the Servant of the Lord. He restricted their use so He could perfectly experience the nature of the unglorified humanity which He assumed. He limited himself in order to fulfill the mission for which he was sent by his Father as a role of a servant. This requires that Christ perform all of his actions and teachings in accordance with his mission from the Father, be they simple human acts or divine miracles.

*In what sense did Christ utilize his divine attributes while on earth? How did Christ live here? *Did Christ do his miracles by virtue of his own deity, or did he essentially live and do all of his works as a human empowered by the Holy Spirit? Answer: He was not essentially bouncing back and forth between living in a human condition and then exercising his deity. There are some verses that suggest that his miracles were actually done through the power of God (Spirit) through him (cf. Acts 2:22; 10:38; Lu. 5:17; Jn. 3:34). There is also the truth that God actually touches creation only through the Spirit. This would suggest that the miracles were actually done by the Spirit.

Acts 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Acts 10:38 ACTS 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Lu. 5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

Jn. 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
The Father performed miracles through Yehoshua. God the Father comes into creation and works through humans all through the Bible by his Spirit. Acts 10:38 suggests that God anointed Christ with the Holy Spirit and with power, and that was in fact how Christ did all his miracles; examples are casting out demons and healing the sick. In Luke 5:17, it appeared that Yeshua’s healing power did not come from the intrinsic power that he had, but it was the power of the Lord working through him. The miracles he did were through the power of God, that is, the power of the Lord was present for him to perform miracles such as healing and raising the dead. John 3:34 suggests that even Christ’s words were not directly spoken as a divine person, but as a prophet inspired by the Spirit of God. It was the power of the Lord working through Christ by which Christ did these things. God gives the Spirit without measure to His Son. However, it does seem at times in Yeshua’s life that he does act as God.

Christ certainly acted like God with divine authority, that is, forgiving sins. But did he utilize his omnipotence, omnipresence, and omniscience in his God/Man existence on earth? The aforementioned is not to suggest that when Christ was here on earth (incarnation and kenosis) everything he did was simply as a human somehow endowed by the Holy Spirit and empowered by the Spirit of God. In Mark 2:7 when Yeshua was asked who can forgive sin but God, he did not contradict certain of the scribes’ statement. To forgive sin is the authority of God. There are places where Yeshua essentially claims that he is God. Although his superhuman activities seem to be done by the power of God, it is also evident that he has the authority of God. Thus it is evident in Scripture that he had inherent power. When the ailing woman was healed by touching the border of his garment, he said, “I perceive that virtue [strength power, ability] is gone out of me”.

Mk. 2:5-7 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there was certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?

Lu. 8:43-46 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Came behind him, and touched the border of his garment: and immediately her issue of blood stanched. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.
Lu. 5:20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

Lu. 7:47-50 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

Saucy sets forth that maybe a person could say that Christ has the authority of God, but God actually gives his super human powered activities power through the Spirit. This suggests that Christ has power within himself. Thus the Logos restricted the use of His divine attributes so that He could perfectly experience the nature of the unglorified humanity which He assumed. Therefore as human, Christ experienced temptation, thirst, weakness, sleep, and such, but it should not be assumed that apart from the incarnation He does not know what man is experiencing. God is omniscience. Yet he experienced human nature completely and perfectly as the God/Man. Scripture says that Christ was tempted; therefore, if he was genuinely tempted it was as a human because God cannot be tempted and a human is finite in power. Christ did not resist the devil in his human power (cf. Matt. 4:1; Jam. 1:13). He resisted the devil in the power of the Spirit of God, Lu. 4:1 “And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.” Even so in Christ’s weakness, he still had all the attributes of God.

**Erroneous (incorrect) Views of the Kenosis**

The surrender of the relative divine attributes view espouses that Christ retained the immanent attributes of the ontological Trinity such as holiness, love, and truth, but he gave up the relative attributes of omniscience, omnipotence, and omnipresence, yet he retains his divine holiness and divine Logos. His immanent attributes belong to the person inherently, like holiness and love. His relative attributes are relative to Creation, which are omniscience, omnipotence, and omnipresence. **Objection:** Giving up these attributes changes the nature of the Deity of Christ. It is impossible to surrender an attribute without changing the character of the essence to which it belongs. Example, to rob sunlight of any of its various colors would change the character of sunlight. This results in two finite natures. Saucy adds that Christ could not give up any divine attribute to any degree and still be God. Even in his weakness, he has all of his divine attributes at the same time, “For in him dwelleth all the fulness of the Godhead bodily” (Col
2:9). He restricts the use of his divine attributes, but does not give them up. He has two sets of capacities out of which he lives. One is human and finite, and one is divine and infinite. He lives in both of them, and he can experience one and not the other.

Another view is the emptying of the divine attributes to the extent that the Logos became a human soul which went through the regular process of growth and development of man and only gradually regained full equality with God (cf. Charles Hodge, Systematic Theology, II, 433-434). **Objection:** There is no scriptural basis for this. Christ would not be fully God and man at the same time. Thus there would be no incarnation (i.e., God taking on humanity), but God turning into a human.

*Is the truth of the incarnation of Christ important, and if so, Why? Answer: Yes. See the following verses.*

*Do all human beings confess that Yehoshua is come and remains in the flesh? Answer: According to the following verses, No.*

The reference to *has come in the flesh* emphasizes the human “state” of Jesus and not just the historical act of the incarnation. It points to the permanent union of God and man in Jesus.

1Jn. 4:1-3 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is *come in the flesh* is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

2 Jn. 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come [pres tense participle: come into being] in the flesh. This is a deceiver and an antichrist.

(Note: 1 Jn. 4:1-3 — Perfect active participle (ing) (“has come in the flesh”) – emphasizes the human “state” of Jesus and not just the historical act of the incarnation. Points to the permanent union of God and man in Jesus. 2 Jn. 7— Present tense participle – again emphasizes the continual existence in flesh.)

The background of 2 John is dualism. Theologically, dualism is the doctrine that there are two independent divine beings or eternal principles, one good and the other evil; the belief that a human being embodies two parts, as body and soul. Dualists do not really believe that God could be united with human flesh. They believe that at Christ’s baptism the Spirit of Messiah, Christ, came upon Yehoshua
(Christ’s earthly name), lived on him, and left him just before his death. God could not participate in his death because God cannot die. John says that this is the spirit of antichrist, that is, that Christ did not come in human flesh. *Students are to give at least 5 example of the spirit of antichrist at work in the world today.*

*Why is it so important that Yehoshua be a true human now and forever? Answer: It is related to the structure of humanity. In some sense, humans are individuals, but in another sense they are connected. Humans were connected with Adam. So they had a hand somehow in which they are related to him. If Yeshua is not really human, it would be impossible to understand how he could exist as the head of a new corporate humanity, the new man, in a true analogy to Adam, the head of the original humanity, and thus be the “second man” and the “last Adam.” If Yeshua is not really human, then He is not really one of them, and they are not connected to Him. Therefore, what He did cannot be theirs, even as what Adam did affected them. This means that they cannot partake of His saving work, life, death, burial, resurrection, return, eternal life, and eternity. But Christ is really of human; 1Jn. 4:1-3 and 2 Jn. 1:7 emphasize the continual existence of Christ in flesh. Therefore there is the creation of a new man, and Christ is the head of that new man, and humans are members. They will always be connected to Him.*

**The Hypostatic Union**

Most of the early church did not understand the hypostatic union as clearly as the church does today, but clearly many did. The formula of the hypostatic union is found in the decree of the Council of Chalcedon, AD. 451. *Hypostasis* is an individual instance of a given essence:

> ‘a real personal subsistence or person. . . . It developed theologically as the term to describe any one of the three real and distinct subsistences in the one undivided substance or essence of God, and especially the one unified personality of Christ the Son in his two natures, human and divine’ (W. E. Ward, “Hypostasis,” (Evangelical Dictionary of Theology, ed. Walter A. Elwell [Baker, 1984], 539).

One of the three real and distinct essences in the one undivided essence of God, a person of the Trinity, the one personality of Christ in which His two natures, human and divine, are united is the hypostatic union. What the early Church is saying about Christ is that he has two true natures, one divine and one human, coming together in one person, the preexistent Person of the Logos. Following is the Creed of Chalcedon:
We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.

The unity of the Person of Christ: In his attempt to emphasize the reality of the two natures of Christ, Nestorius (Bishop of Constantinople, 428-31) defined the relation of these natures as a mere conjunction of wills rather than an essential union. Nestorianism was condemned at the third Ecumenical Council in Ephesus (431) for, in effect, dividing Christ into two persons.

*Do the Scriptures present Christ as one personality in His relation to other men and members of the trinity? Note especially in the discussions concerning His identity and origin. *Is there any indication that He is one and the same person before and after the incarnation?

1. He distinguishes himself from other men (Jn. 8:23)
2. He distinguishes himself from the Father (Jn. 8:18)
3. He distinguishes himself from the Holy Spirit (Jn. 16:7)
4. Christ never distinguishes himself as a divine person from himself as a human person (Jn. 8:58). The argument in John 8 concerned his person and primarily his origin. Christ did not indicate that his deity and humanity were separate. He was the same person and only one person now as before the incarnation.

*Are the names and attributes which refer to His humanity and deity applied to the whole Person or to the respective natures?

3. 1 Cor. 2:8: human nature, but divine name.
4. This is one aspect of what is termed the communication of attributes. The attributes of both natures were attributes of the one person. Pope Leo the Great (5th century) gave expression to this in his Tome (one of the books in a work of several volumes) (3):

Since then the properties of both natures and substances were preserved and co-existed in One Person, humility was embraced by majesty, weakness by strength, mortality by eternity; and to pay the debt of our condition the inviolable nature was united to a passible nature; so that, as was necessary for our healing, there was one and the same ‘Mediator between God and men, the man Jesus Christ,’ who capable of death in one nature and incapable of it in the other. In the complete and perfect nature, therefore of very man, very God was born—complete in what belonged to Him, complete in what belonged to us (T. H. Bindley, The Ecumenical Documents of the Faith [Westport, Connecticut: Greenwood Press, 4th edn, 1950], p. 226; cited by Donald Macleod, The Person of Christ [IVP, 1998], p. 194). (Comment: It is important to note that this is the communication of attributes in the person and not in the natures. The divine nature did not take on human attributes nor the human divine attributes, e.g., the body did not become omnipresent). “Christ was simultaneously visible and invisible, comprehensible and incomprehensible, temporal and eternal, servant and master, passible and impassible, mortal and immortal. This was not merely verbal communication. It was real” (Donald Macleod, The Person of Christ [IVP, 1998], p. 194).

The Derivation of Christ’s One Personality

The man Jesus Christ had no existence separate from the Logos. “The human formed in and out of Mary did not for a moment exist by and for itself but from the earliest moment of conception was united with and taken up into the Person of the Son” (Bavinck cited by Berkouwer, p. 311, The Person of Christ). The incarnation is “. . . not a union managed from without, of two substances, but an act proceeding from the divine initiative of the Logos” (Berkouwer, p. 318). This has sometimes been explained with the concept of anhypostasia (impersonality, non-self-subsistence), that is, the God/Man is one person because the human nature he assumed is “anhypostatic” or ‘impersonal.’ The humanity that the Logos took was not a personal man but human nature without personal
subsistence, that is, not individual human nature, but kind nature. Because the doctrine of anhypostatic nature of Christ’s humanity was easily misunderstood as a denial of Jesus’ individual human personality, many have preferred to speak of Christ’s humanity of Christ as enhypostatic or in-personal. That is, the divine and human natures of Christ were hypostatized in the one hypostasis of the Logos. This avoids the thought of the existence of a non-personal human nature. From the beginning, the humanity of Jesus is personal in the Second Person of the Trinity. This is possible because man was made in the image of God and as such he possesses the capacity for fellowship with God (cf. also 2 Pet. 1:4, partaker of the divine nature). (See, Donald Macleod, The Person of Christ [IVP, 1998], pp. 199-203)

The distinctness of the human and divine natures in Christ: Eutyches (Eutychianism) held a position at the other extreme from that of Nestorius. He taught that after the incarnation Christ had only one nature. “Christ is of two natures, but not in two natures.” The human and divine had mingled into a third nature which was of course dominated by the divine so that Christ’s humanity was no longer like our own, nor was His divine nature entirely the same as before the union.

* Did the natures of Christ remain distinct in the incarnation? Read the following verses and answer this question.

1. Phil. 2:7 _________________________________________
2. Rom. 8:3 _________________________________________
3. Heb. 2:14, 17, 18 _________________________________________
4. Heb. 4:15 _________________________________________
5. Lu. 22:43 _________________________________________

Answer: Scripture always speaks of the two natures as distinct from each other. There is no instance where the natures are confused or merged into one. The problem of the Lutheran concept of the communication of attributes whereby the divine attributes are communicated (given) to Christ’s human nature is as follows. Christ received according to his human nature the omnipotence, omniscience, and omnipresence which he as God always possessed. The divine nature does not receive human limitations because God cannot change. The Lutherans used this concept to support the idea of Christ’s real presence in the Eucharist. The Reformed theologians rejected this arguing that Christ’s human nature was distinct and finite. Christ is not truly like us if his human nature had divine attributes. (For more on the Lutheran position and objections to it, see, Macleod, The Person of Christ, pp. 196-199). Shedd rightly says: “While the acts
and qualities of either nature may be attributed to the one theanthropic person, the
acts and qualities of one nature may not be attributed to the other nature” (Dogmatic Theology, II, 323). The actor is the united person with two natures (See Shedd, Dogmatic Theology, II, 318-19): Both natures are displayed through the one united person of Christ. Neither nature acts independently. We don’t say that his human nature did or said something or similarly that his divine nature did or said something. Rather the person of Christ did it by virtue of his humanity or deity. (Shedd, II, 318-19). Having two distinct natures makes it possible for the Person of Christ to display both human characteristics and divine attributes. Illustration: This may be illustrated by considering the two sets of attributes that belong to the human person, i.e., the inner person, and the outer body. We can say that a person is tall, fair, healthy with reference to the body and wise, good, kind with reference to the inner person. Both sets of attributes belong to the same person (Shedd, II, 318). Christ thus has two forms (or levels) of consciousness.

The Concept of Person

In the discussion of person, the natures of Christ are considered. The Chalcedonian definition of the incarnation is more of a matter of God gaining human attributes than giving up divine attributes. Remaining what he was, he became what he was not. The incarnation is not God becoming man by subtraction, but by addition. He adds a human nature to himself, but never ceases to possess his divine attributes at the same time. In the Nicene Creed the Greek term homoousios, of one substance or of one essence, is used to affirm that God the Father and God the Son are of the same substance or essence. Before, during, and after the incarnation the Logos, the Second Person of the Trinity, shares the numerically identical essence of being as God the Father and God the Holy Spirit. Saucy argues that humans do not have essence; therefore, he uses the term essence when referring to the Trinity and body and spirit when referring to human. Man is body and spirit only.

The concept of person is understood to be distinct from the substance or substances that constitute the nature. This seems clear in the understanding of those who held the anhypostatic (impersonal) position with regard to the human nature which Christ acquired. But it is most evident both in the understanding of the Trinity and in the hypostatic union. Theologians speak of the Trinity as one divine being (essence or substance) manifested in three persons. Each person shares the numerically identical substance of being (spiritual substance) and yet the persons are distinct from each other in some way. Whatever that distinction is, it cannot be
substantial as that would deny that all share the numerically identical substance of deity. In this regard “person” has been defined as “a mode of subsisting.” The persons of the Trinity are distinct, not in being or substance, but in their mode of being. Muller states that despite a variety of usages and implications, “the patristic, medieval, Reformation and Protestant scholastic definitions of the term persona are united in their distinction from colloquial modern usage. In brief the term has traditionally indicated an objective and distinct mode or manner of being, a subsistence or subsistent individual (something that has real or substantial existence), not necessarily substantially separate from other personae” (pp. 226-27; See Muller’s entire discussion of persona, persona Christi, and modus subsistendi which are helpful in understanding this issue).

This same meaning of person relates to the hypostatic union of Christ in Chalcedon. Christ assumed a human nature like ours consisting of an immaterial substance (a reasonable soul) and a material substance (a body). But personhood is not identical to either of these substances and is therefore not identical to the “reasonable soul” substance. Rather the person is the mode of being, or mode of subsistence, that is, “the mode or manner of the individual existence of any thing” (Muller, 195). Thus the Person of the Logos is not the soul/spirit or the immaterial substance of the human nature of Christ. Nor does the acquisition of an immaterial substance in the incarnation mean that the hypostatic union would then entail two persons. In sum, the person is the agent of his substance or nature.

“Saucy says “While I cannot agree with every detail of Delitzsch in his work A System of Biblical Psychology, I think that a few statements that he makes in this regard are useful in seeing the distinction between man’s substance and person.”

Everything which pertains to man’s essential condition and his inborn individuality, he possesses without his own agency. But in apprehending himself as Ego, he constitutes himself as the centre of this inherited being, and makes it the circle of his knowledge and his power” (p 181). By speaking of “my soul” as Scripture does, “I distinguish myself as Ego from the soul which appertains to me” (p 181). It would thence be wrongly concluded that the soul is what constitutes the person of man; for the brute is also called nephesh (soul). In nephesh in itself is not involved the conception of the personal living, but only the self-living (the individual). In such cases nephesh indicates the person of the man, but not the man as person” (p 181-182). “ . . . the Ego is not substance, but the thought of the spirit combining in thought the entire essential condition into this one luminous point” (p 184).
To apply this to the person and nature of Christ in Chalcedon, the common argument in support of some type of Apollinarianism is the belief that the properties of intellect and volition belong to the person and not the nature. The Logos, it is argued, therefore could not have assumed a human spirit/soul substance with these properties as this would result in him being two persons (Nestorianism). But if “person” does not have substance itself, but rather is the agent of the properties of its substantial nature, then to have two substances (natures) with the properties of intellect and volition does not entail two persons. Rather the person simply has two natures through which to function as agent.

Using the function of volition in the case of Christ, there is to be sure one will of agency. Since he is one agent (one Person) he has one will of agency or action of "willing." The same is true with regard to thought—there is one agent of "thinking." But in both cases the personal actions of "willing" and "knowing" are not the same as the capacities of will and thought for those actions. It is difficult in the case of mind or knowing not to recognize that the one person, Jesus Christ, has two capacities for thought or intellect, one human which is limited, and one divine which is all-knowing. While he actually knows as one Person, that Person can know through either capacity. Scripture presents Christ as expressing limited knowledge at times, and yet if he was truly God, he was also at the same time all-knowing. The one Person who was a theanthropic (of human) Person could utilize either capacity--human or divine. The same it seems must be said about his experience of power. The one Person was the subject who experienced both tiredness and omnipotence if he was at the same time tired and holding the universe together as Col. 1:17 indicates. This same situation applies to the exercise of his will. On the one hand, he has a human capacity of will that, for example, is temptable, and on the other hand, he has a divine capacity of will which James 1 indicates is not temptable. Of course, other differences related to the capacities of the human and divine wills would also apply. Again, the one Person actively "wills" as agent, but he has two capacities for willing (capacities that are properties of his two natures) that he as subject utilizes in his action of willing as agent.

In all of this there is one subject (Person) of action--knowing, willing, feeling--who has two capacities by which he acts. These different capacities belong to the natures which are expressed through the One Person. In other words, the action itself belongs to the one Person, but that person can do such actions because he has a nature, or in the case of Christ, natures, that have the capacities for these actions. Thus the one Person of Christ experienced human life (both bodily and spiritually--self-conscious thought, will, and emotion) and he experienced divine life because he as one Person had two natures through which he could live. For example, the Person of Christ could experience physical pain because he had a
human nature that entailed a physical body with the capacity for pain. In a similar way, Christ could think like a human (i.e., have limited knowledge) because he had a nature with a limited intellect or mind; he could be tempted because he had a nature that had the capacity of a human will.

In sum, the Logos could assume a human spiritual substance with the human capacities of thought, will, etc. as well as a material body without entailing two persons. Chalcedon's statement that Christ took on a rational soul and body and yet is one Person can thus mean that he assumed the entire dual-substance of man’s human nature without being two persons or Nestorian. Person, soul, and spirit are not the same thing, not in the Trinity or in the Creed of Chalcedon.

In Greek, nature is *physis* (φύσις) which means the sum of innate properties and powers by which one person differs from others, distinctive native peculiarities, natural characteristics. The Logos’ nature is divine. The Father, Son, and Holy Spirit all share the same essence or Spirit and identity. The human nature is made ups of a body and a reasonable soul.

The concept of person is understood to be distinct from the substance or substances that constitute the nature. This seems clear in the understanding of those who held the anhypostatic position with regard to the human nature which Christ acquired. But it is most evident both in the understanding of the Trinity and in the hypostatic union. Believers and theologians speak of the Trinity as one divine
being (essence or substance) manifested in three persons. Each person shares the numerically identical substance of being (spiritual substance) and yet the persons are distinct from each other in some way. Whatever that distinction is, it cannot be substantial as that would deny that all share the numerically identical substance of deity. In this regard “person” has been defined as “a mode of subsisting.” The persons of the Trinity are distinct, not in being or substance, but in their mode of being. The Trinity consists of the *Essence of God* (EOG) and *Three Persons*, Father, Son, and Holy Spirit. So a Person cannot be the same as the Spirit (EOG). The EOG constitutes God’s attributes. The Persons all share the same Spirit, but they are distinct. If they all share identical deity, in which they do, then it would be difficult to give one a distinct or additional essence than the others. *Does a person have substance in the sense of essence? Answer: No. Humans are body and spirit, and for a human to say he is a person does not add any essence to his other two aspects. See the following illustrations (visual aids) of the Trinity and Human Nature by Saucy.*

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**An Illustration of the Trinity/God**

![Diagram of the Trinity](image-url)
Person is defined as a mode of subsistence. The Persons of the Trinity are distinct, not in being or spiritual essence, but in their mode of being. The same meaning of person relates to the hypostatic union of Christ in The Creed of Chalcedon. See the following illustration of the biblical view of person by Dr. Saucy.

For some the person is the agent of his substance or nature, that is, speaks for it. Gen. 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

The spirit and body together are the human soul, and the “I” is the expression of that soul. “I” is self consciousness, a sense of ego where it takes control of the spirit and body. “I” is the agent of body, soul, and spirit. It is what makes humans accountable to God. The spirit, soul, and body constitute (equals) the person. The whole thing is a living being. A complete soul is spirit and
material: 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.” All that a human can do (spirit and body) is expressed in the soul. The person “I” indicates self-consciousness. If a person says “I”, he is speaking of the soul which includes the spirit and body. The body and the spirit are expressed via the soul. **The soul is the “I” which is self consciousness:**

Heb. 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Rev. 6:9-10 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Although there are parallels between the spirit and soul, they are not identical. In Gen 2:7, *breath of life* and *living soul* are both defined as lively, active. *Nephesh* [נֶפֶש] is the Hebrew word for soul, which means a living being. In Greek breath is *nĕshamah* [νῆσαμα], the spirit of man, soul. Life is *chay* [חי], living, alive.

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.

Heb. 4:12-13 For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account (NIV).

*When a person is born again, what is born again? *When a person comes to Christ, what dies? The Bible says that “**You**” died. When separated, the person (“I”) is more related to the spirit (soul and human spirit), and the spirit is more related to the “I”. Often in the Bible spirit and soul are used interchangeably. Examples are as follows:

Jn. 12:27 Now My soul has become troubled; and what shall I say, "Father, save Me from this hour"? But for this purpose I came to this hour. (NASV)
Jn. 13:21 When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray Me." (NASV)

Heb. 12:23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect. (NASV)

1 Pet. 2:25 For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls. (NASV)

The Bible speaks of a believer getting a new heart. It says that when he came to Christ he died. When a person dies physically, his body goes into the grave and does nothing and his soul (ψυχή, psychē) lives on in relationship to God, that is, it goes to be with the Lord as a person (see Rev 6:9-10). The unbeliever’s spirit is separated from God. When a believer comes to Christ, it is his spirit that is renewed, that is, made new. So it is the human spirit that dies because something has to die before it can be made new.

Rom. 6:3-4 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

In Death the Soul is more Related to the Spirit of Man

| Human Spirit | = | Soul = “I” | Body |
When a believer comes to Christ it is his spirit that dies at its core. The spirit does not become fully dead, that is, no remnant of the old, but death does start at the core, and now from then on newness is there, and this newness becomes stronger and stronger in his spirit. *He is already on the resurrection side of the grave as far as his spirit is concerned.* When his body is resurrected, he will be whole again. In the sense of immortality, both are destined to live forever with God, but it is conditioned on his relationship with God.

Paul *died to the Law* because he was *crucified with Christ*; he was able *to live for God* because Christ lived in him. Basic to an understanding of this verse (Gal. 2:20) is the meaning of union with Christ. This doctrine is based on such passages as Rom. 6:1-6 and I Cor. 12:13, which explain that believers have been baptized by the Holy Spirit into Christ and into the church, the body of all true believers. Having been thus united to Christ, believers share in His death, burial, and resurrection. Paul could therefore write, *I have been crucified with Christ* (lit., I have been and am now crucified with Christ.) This brought death to the Law. It also brought a change in regard to one’s self: *and I no longer live.* The self-righteous, self-centered Saul died. Further, death with Christ ended Paul’s enthronement of self; he yielded the throne of his life to Another, to Christ. But it was not in his own strength that Paul was able to live the Christian life; the living Christ Himself took up His abode in Paul’s heart: *Christ lives in me.* (23)

In relation to Christ, if the “I” is his Person, then he can use all the attributes of God and all the attributes of his human nature. They all come together in the Person, which has no material substance or immaterial essence in addition to his human spirit and his divine spirit. *The person is the manifestation of the nature in the self-consciousness.*

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**The Person of Christ by Saucy**

- Human Spirit
- Body
- Soul
- “I”
- Son
- Essence of God
- Father
- HS
In accordance with this complex constitution of Christ’s person, we find that his consciousness, as expressed in language, is sometimes divine and sometimes human. When he spoke the words: ‘I and my Father are one’ (John 10:30), the form of his consciousness at that instant was divine. The divine nature yielded the elements in this particular experience. When he spoke the words: ‘I thirst’ (John 19:28), the form of his consciousness at that instant was human, or an experience whose elements were furnished by the human nature (Shedd, Dogmatic Theology, II, 319).

It should be noted that this is not saying that Christ had two self-consciousnesses, but rather one self-consciousness with two forms that remained distinct. He could be conscious through either the divine or human consciousness. Being one person, Jesus had one center of experience or action.

Saucy is not sure about the following statement, but nevertheless he included it: As Son of God he experienced all that related to the Son and Jesus the man. As Jesus the man, he experienced only what belonged to man (Sturch, The Word and the Christ, pp. 126 ff.).

Another model is that Christ lived in two roles - one incarnate and the other discarnate. This may be illustrated in the concept of God and prayer. God gives his undivided attention to every prayer at the same time. It is as if he were in multiple roles. Thus Christ lives wholly as God and wholly as the God/Man.

Living as the God/Man Christ lived in the emptied state, that is, he knew that he was God, but he lived continuously without utilizing the power of his deity. He lived through his limited humanity and his power and knowledge were through the Holy Spirit (cf. Acts 2:22; 10:38).

Notes

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**The Impeccability of Christ**

Christ has an impeccable will. *What is an impeccable will? “An impeccable will is one that is so mighty in its self-determination to good that it cannot be conquered by any temptation to evil, however, great” (Shedd, Dogmatic theology, II, 330). Christ possessed the ability not to sin, but was also not able to sin. The difference is seen in that the angels that fell had the ability not to sin and so did Adam but there was no guarantee that they would not. Christ not only had the ability to resist temptation, but it was infallibly certain that he would resist it. *Were Adam and Eve’s will impeccable? Answer: No. They were initially untested. *What attributes of Christ’s deity would make it impossible for the God/Man to fall in temptation? *Keep in mind that it is the person that sins and not the nature. Answer: (a) Christ was immutable in all characteristics of his person. (b) Christ was holy. Thus he was immutably holy and unable to sin. (c) Christ was omnipotent in his Deity. But all temptations are from the finite as God does not tempt any man (Jas. 1:13). Thus a finite temptation could never overcome an infinitely powerful will. All of God’s attributes are conditioned by holiness and immutability, and they are true all of the time.

**The Constitution of the Person**

Since Christ was constituted of a true human nature and a true divine nature, he could display in his unity of person the attributes of each nature. Thus he could be tired and at the same time omnipotent, ignorant and omniscient. *Why could he not be peccable and impeccable? Answer: In tiredness and ignorance there is a limitation or suspension of omnipotence or omniscience. But peccability is not the suspension of impeccability; it is a violation of it. The Logos is responsible for the person. Thus he can leave the human nature to manifest itself in all non-culpable aspects or the weakness and limitation of human nature, but could not allow the human nature the possibility of sin, which would in reality involve the total person and thus the very Logos Himself. As to his nature, he is out of Adam, as to his Person, he was the Son of God and not reckoned in Adam.

In the same role Christ cannot display both natures at the same time, and whatever he says is true. As a man Christ could not be both limited and omnipresent, but as the Logos he is present everywhere at the same time (see 1Kings 8:27; 2 Ch. 2:6; 2 Ch. 6:16). In the Person of Christ attributes do not fuse, merge, or spill over. If a person says that Christ could be peccable, but he could not sin, then that person is saying that He could be sinful and holy. This is an error. *Could Christ be holy as God and still have the possibility to sin? Answer: No.
The person sins and not the nature. Christ had a human nature, but not a depraved human nature. * If the Christ could not sin, then how could he be genuinely tempted? The answer is as follows:

**The Reality of Christ’s Temptation**

*Was Christ tempted like humans are? In view of James 1:14 how do you explain Hebrews 4:15?*

Jas. 1:13-15 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: *But every man is tempted, when he is drawn away of his own lust, and enticed.* Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Heb. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (that is, “Without sin” - looking at the result of the temptation.)

Answer: Some like Hodge hold that for one to truly be tempted, he must be able to sin: “If He was a true man He must have been capable of sinning. . . . Temptation implies the possibility of sin. If from the constitution of His person it was impossible for Christ to sin, then His temptation was unreal and without effect, and He cannot sympathize with His people” (Charles Hodge, Systematic Theology, II, 457). But according to Saucy, Christ was not tempted from his own sin nature (cf. Jas. 1:14).

The similarity of Christ’s temptation to that of sinful man’s is as follows: While not exactly the same yet they are essentially the same. The disciple has conflict with what his flesh craves sinfully while Christ has conflict with what his flesh craves innocently. Christ was temptable because he had the natural passions of humanity.

Every being who is capable of hunger and thirst, pleasure and pain, hope and fear, joy and sorrow, is liable to be tempted; for he may be placed in circumstances in which he is obliged to choose between doing wrong and denying himself the gratification of an appetite, a desire, or an affection in itself innocent (A.B. Bruce, The Humiliation of Christ, p. 236).

*Does man’s sin nature tempt him? Answer: No. The sin nature lusts. Sin tempts humans. “If thou doest well, shalt thou not be accepted? and if thou doest
not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him” (Gen. 4:7). Walvoord and Zuck’s comments:

Cain was so angry he would not be talked out of his sin—even by God. Eve, however, had to be talked into her sin by Satan; but Cain ‘belonged to the evil one’ [I John 3:12]. It is as if he could not wait to destroy his brother—a natural man’s solution to his own failure. God’s advice was that if Cain would please God by doing what is right, all would be well. But if not sin would be crouching (רֹבֶּה [Hebrew רֹבֶּה] is used here in the figure of a crouching animal) at his door, ready to overcome him. Sin desires to have Cain [these words show God’s interpretation of ‘desire,’ the same Heb. word, in Gen. 3:16], but Cain could have the mastery over it. Here is the perpetual struggle between good and evil. Anyone filled with envy and strife is prey for the evil one (p. 34). (22)

Gen. 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire (longing, craving) shall be to thy husband, and he shall rule over thee.

The object of temptation comes from without (Gen. 3:6 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 [covet, take pleasure in] 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.). The source (starting point) of temptation comes from within. Christ was tempted in the same species that human beings are. There were things in his world that are analogous to things in the world today. In all the spheres of life, He was tempted just as humans are. His temptation and man’s temptation are not that much different.

**Temptation by Saucy**

- **Ego** (Temptation takes place in the ego.)
- **Flesh** (The flesh is attracted to temptation, sin; it has natural needs.)
- **The Person**
- **Sin tempts**
1Jn. 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

The source of temptation is from within a person; it is his own evil desire, lust, or inner craving. He is dragged away and enticed. This inner craving draws a person out [exelkomenos] like a fish drawn from its hiding place, and then entices him [deleazomenos...’to bait’...or hunt with snares’]. So a person both builds and baits his own trap. (Walvoord and Zuck, 1985, p. 822)

The flesh is drawn towards the temptation to sin. There are things in the flesh that are attracted to the objects of temptation because it lusts after them. The flesh and the ego (“I”) have natural needs, such as self achievement, hunger, safety, and love. This is the way it works with human beings, and it is exactly the way it worked with Yehoshua.

Lu. 4:1-3 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. (Lust of the flesh)

Lu. 4:5-7 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. (Lust of the eyes)

Lu. 4:9-11 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (Pride of life)

*How did Yehoshua respond to Satan’s attempt to tempt him to sin each time? Metaphorically, when Christ had fasted for 40 days his flesh was screaming for bread. His flesh had the same natural inclinations that any human’s does. The only difference is that human beings’ flesh is all disordered and that makes it weaker. The enemy has gotten within the gates and made man’s flesh weaker. Yehoshua did not have that, but he had the same species, nature, and inclinations that are natural to a human being. Therefore Christ could be tempted just as humans are.*
The illustration below is the way Christ’s temptation should be viewed. In order to make Christ temptable and impeccable is that the fiery darts of the devil could not penetrate to the divine. *Then did Yehoshua use the divine to fight the fiery darts of the enemy? Answer: No. All the temptations of the devil were blunted in his humanity empowered by the Spirit of God and the Word of God so that the fiery dart could not penetrate to the divine nature. Christ was conscious in his humanity and He resisted the same way humans beings have, in the availability of the Sprit and the Word of God. He resisted the temptation just as a human being would. If Yehoshua approached temptation from the God nature then it would not really have been a temptation. If a person looks at the constitution of Christ there is no way he could fall. In temptation Christ had to be conscious in his humanity:

Lu. 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Lu. 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. (cf. Deut. 8:3)

Lu. 4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (cf. Deut. 6:13)

Lu. 4:12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. (cf. Deut. 6:16)

Lu. 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about
* Does increased ability to resist temptation decrease the possibility of experiencing temptation or permit it to be more intense? Answer: Sinlessness intensifies the temptation. The more the ability to resist, the greater the struggle is. Illustration: Suppose two men in business. Both are needy and the opportunity presents itself for gaining money through an act of dishonesty, but one that is often done. The one with the greater love of righteousness will have to struggle with Satan, while the other will say, “Here is my chance. It is not quite cricket but everyone is doing it.” “The physical agony of the martyr is not diminished in the least by the strength imparted to him by God to endure it. The promise is, ‘Cast thy burden on the Lord and he shall sustain thee - not the burden’” (Shedd, Dogmatic Theology II, 346).

* What was the source of power for resistance in Christ? Is it the same as believers”? Answer: Christ’s source of resistance was finite nature. One cannot allow the divine nature to simply put up an impregnable wall of resistance to the temptation without allowing a struggle. If Christ had simply used the divine to relieve the struggle then he would not really be able to sympathize with believers. Nor could he be tempted, as God cannot be tempted (Jas. 1:13). The human nature was empowered by the Holy Spirit (cf. Lu. 4:1, 14).

It (the victory of Christ over temptation) must not be the matter-of-course result of the physical ground of His being, but the effect brought about by the operations of the Holy Spirit dwelling in Him in plenary measure, helping Him to exercise strong faith and to cherish lively hope, and inspiring Him with a love to His Father and to men, and with a consuming zeal for righteousness, which should be more than a match for all the temptations that might be directed against Him, by Satan and an evil world, acting on and through a pure but tremulously sensitive human nature. So regarded Christ’s strife with sin is a fair fight, and His conquest a moral achievement, and the physical divine ground is simply the guarantee that gracious influences shall be supplied to the adequate extent (A. B. Bruce, p. 270).

(Note: Saucy states that with regard to God’s omniscience, there are various forms of knowledge; there is a sort of objective knowledge of things, or propositional knowledge, that is, knowledge about all things. There is another knowledge of experience. For example, God does know what guilt is and the details that create the feeling of guilt in humans, but he does not know the experience of feeling guilty. This should not be thought of as a weakness, to not know the experience of guilt or sin. Likewise, God knows all about temptation, but since God cannot be tempted (Jas. 1:13), he does not know the experience of being tempted. In taking on a human nature, he comes to know that through his human nature, but it is the
person of the Son of God knowing a human attribute because he is human as well as divine. Thus God's omniscience means that he knows about all things, but not necessarily that he knows all things in the sense of experiencing all things. As far as God having the capacity to be compassionate, he does. Even though human beings may feel compassion in their physical body, heart, bowels (Biblical) etc., it seems that spirit beings can have compassion as well and may feel it in the spirit as humans also do.)

Heb. 2:17-18 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.; 4:15).

Heb. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

**Conclusion**

Christ’s sinlessness comes simply through the ability not to sin. The conclusive answer however, must always be that Christ was impeccable because of His person. Then one must work from there and see that this was through the overpowering ability to resist temptation and not to sin.

To say that he could sin, raises a lot of questions as to how a person sees the deity in his Person. It is the person not the nature that sins (Jas. 1:14-15). He was tempted like as humans are and He stood. The problem with human beings is that there is something in them that is already inclined the other way. Man is born depraved: Jer. 17:9 The heart is deceitful above all things, and desperately wicked: who can know it? (cf. Rom. 1:18ff; Rom. 3:10-18). All through Scripture God asks man to incline his hearts to Him, as if man had the inclination to go the other way (cf. Jos. 24:23; I Kings 8:58; Is. 55:3). Humans have a bent towards sin, and they get pleasure out of it. Christ did not have this kind of experience. He did not have a bent towards sin nor did he get pleasure from the thought of it. When humans are tempted, they should say as Christ said, nevertheless not my will, but thine be done.

Phil. 3:7-15 But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the
knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

The Significance of Christ Being the God/Man

Christ’s role as Savior—to bring man back into a relationship with God—involves the fulfillment of the offices of Prophet, Priest, and King. Christ fulfills these three offices. In the Bible they were always fulfilled with an anointed person, particularly the King. The prophet speaks for God. He does not really have any power; he just brings the word of God. The Church is said by some to fulfill the role of prophet in the world today. Just as the prophet, it does not have the power to execute the word of God. The priest approaches God on behalf of man. The king has the power to execute the will of God. *What is the significance of Christ being both God and man in relation to the fulfillment of each of these functions for human salvation? The answer is as follows:

Yehoshua Messiah Prophet

The prophet speaks for God making known his truth. This saves man from the ignorance and blindness of sin. In man’s sin, his mind is blinded because of the hardness of his heart. A hard heart leads to a blind mind (see Rom. 1). *What do the following verses teach concerning the contribution of Christ's deity and humanity to the fulfillment of Christ's prophetic ministry? Answer: As God, Christ reveals God personally in human history.
1. Heb. 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
2. Jn. 1:18; 14:9 “No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.” “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”
3. Col. 1:15; cf. 2:9 “Who is the image of the invisible God, the firstborn of every creature:” “For in him dwelleth all the fulness of the Godhead bodily.”

As man, Christ reveals true humanity—man from God’s viewpoint. *What is man? *What should he be like? *What is ideal humanity? Human philosophers have many ideas, but Christ has revealed the pattern of ideal man:

1. What man ought to be now: 1 Jn. 2:6 “He that saith he abideth in him ought himself also so to walk, even as he walked.” ; 1 Pet. 2:21 “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:”
2. What man will be hereafter: 1 Jn. 3:2 “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (These verses are addressed to believers.)

Saucy say, “We shall be like him.” “If we expect to be like him up there, we ought to begin to look a little like him down here and now.” It is a staggering ideal which we must all confess that we have not lived up to. It is infinitely high, but we must not abandon it. The writer to the Hebrews presents a great source of encouragement when all about we see mankind fail:

1. vv. 2:6-7 Man’s original glorious purpose. (All things subjected under his feet)
2. v. 8b. It is not fulfilled, in fact man has made little progress in his divine purpose. But
3. v. 9 We see Jesus (truly a man) . . .crowned with glory and honor.

Heb. 2:6-9 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet [the ideal, the purpose and place of man in
creation]. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him [now all things have not yet been placed in subjection to man; Gen. 1:26, 28; Ps. 8:4-6 are not fulfilled]. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man [Heb. 2:7, from Ps. 8].

Yehoshua the prophet enlightens man with the truth. As God, He reveals God personally in human history, that is, God’s love and holiness. Christ as God brings a revelation of God that no human being could really do because He is God incarnate (Heb. 1:3). As human, He reveals what a true human is. This question has always perplexed man, What is Man? Is he a god or beast?

Ps. 8:4-6 What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

Christ reveals what man ought to be now, and what he will be like later. Today man is not crowned with glory and honor, but Yehoshua is. He is and has become that man humans were intended to be (cf. Ps. 8:4-6).

**Yehoshua Messiah Priest**

The priest makes approach to God possible through the offering of sacrifices and gifts to God on behalf of man. The priest makes a way back to God, that is, this saves man from the guilt and consequent condemnation of sin. The prophet speaks for God, the Word comes from God to man and he saves man from the ignorance of sin. The priest save man from the guilt and condemnation that sin brings. *What do the following verses teach concerning the contribution of Christ's deity and humanity to the fulfillment of the priestly ministry?*

1. Heb. 5:1
2. Heb. 2:14-18; 4:15-16
3. Rom. 5:18-19
4. Heb. 9:12, 28
5. Rom. 6:23
6. Heb. 2:9; Rom. 8:3
7. Jn. 10:10
8. Jn. 6:51
9. Heb. 7:3, 16-17; 23-24, 28
10. Matt. 20:28

Answer:

1. **Humanity:** Priest had to be taken from among men (Heb. 5:1). To experience human life so that he could be a merciful high priest. Our Lord knows all about every temptation and hard place that believers pass through (Heb. 2:14-18; 4:15-16). Truly when the Good Shepherd puts forth His sheep, He goes before them.

2. To fulfill all righteousness in man’s stead (Rom. 5:18-19).

3. To make sacrifice for man (believers in particular):
   a. To be an unblemished sacrifice to offer (Heb. 9:12, 28).
   b. To be able to die for sin (Heb. 2:9; Rom. 8:3). The wages of sin is death (Rom. 6:23), but God cannot die. It was necessary for God to become incarnate to experience death, the separation of body and spirit and also the separation of spirit from God. One sees the One gloriously described in Heb. 1 made lower than angels in chapter 2, Why? Answer in v. 2:9 to taste death.

4. To give his life to man (believers in particular):
   a. Jn. 10:10 - “I am come that they might have life, and that they might have it more abundantly.” But how is this life made accessible to sinners? The answer is found in the close connection with the truth of the next verse. v. 11. The good shepherd must first give His life for the sheep in order that he might give it to the sheep. No Incarnation, no death, no atonement; no atonement, no abundant life for sinners.
   b. Jn. 6:51 “I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever.” Why are not God the Father or God the Holy Spirit ever called the bread of Life? The answer is found in the rest of Jn. 6:51 “The bread that I will give is my flesh, which I will give for the life of the world.” Only an incarnate God could give His flesh in atonement, no atonement, no Bread of life for dying mankind.

5. **His deity:**
   a. To be an eternal priest (Heb. 7:3, 16-17; 23-24, 28).
   b. To give a sacrifice of infinite value (Matt. 20:28).

Like the first Creation (of the universe), the new Creation is initiated by God: All this is from God (cf. 4:6; 1 Jn. 4:10). Also, like the first Creation, the new Creation becomes a reality through the work of Christ (cf. Col. 1:16). … This [reconciliation] is one of the many marvelous
accomplishments of the Godhead on behalf of a person the moment he believes in Christ for salvation from sin (Walvoord and Zuck, 1983, p. 568).

To really be a good priest a man needs to acknowledge and have experience in, and be acquainted with, human life, that is, bad times and weaknesses. If a man is going to help someone, he needs to know something about a few negative things in a human being's life. Yehoshua could not really feel with the weaknesses of humans unless he was a human. Being God he is omnipotent and omniscience, but in some way he experienced the sinless human nature of man. But being the Logos, he said, “for I do always those things that please him [God the Father].”

Christ had to be a man to fulfill all righteousness, to do what Adam could not do. Believers in essence get His victorious human righteousness when they get His righteousness. He needed to be a person under the Law of God to fulfill the Law of God in human beings steadfast, that is, that His righteousness might be given to them. Adam failed mankind. Where Adam failed as a human, Christ did not.

Christ had to be a human in order to make a sacrifice and to die because God cannot die. He had to have a body in order that he could be crucified. His humanity enabled him to make a sacrifice. He had to be a human in order to give man life. He died as a human, and then he is resurrected to newness of life as a human, and it is in that life that man in him shares (cf. Jn. 10:10). This life is not directly in the life of the Trinity, it is the new life of Christ, which is of course through the Spirit. It is a new human life that believers participate in, a human life empowered by the Spirit in which man was intended to be in the first place. The bread of life is the flesh that Christ gives. The Father and the Holy Spirit are never described as the flesh, and they are never spoken of as the bread of life.

Jn. 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Jn. 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world [cf. Ps. 34:8 “O taste and see that the LORD is good: blessed is the man that trusteth in him.”].

*Would Christ’s sacrifice have been as valuable if he were just a human? Answer: No. It is not just a human that is dying, it is the Person who dies, and he can experience death because he has a human nature. The person is the agent involved in Christ’s death. Therefore, in some sense because that person is more than a human, it is a valuable death, more valuable than a single human death.
Christ’s deity was important in his priestly ministry because he could be an eternal priest and offer a sacrifice of infinite value.

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.

Heb. 7:1-3; 16-17 “For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.” “Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec.” (cf. Ps. 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.)

*In the death on the cross, could the Logos actually know and experience what the human does in some way, even though the human cannot experience everything that the Logos does? Answer: Saucy says, “It is that Person who through the human nature that is experiencing death, so I do not know that we can completely shut off the deity aspect as involved in that death, as related to it, as experiencing it in some way. Christ is able somehow to experience something in the experience of death, exactly what is unclear.”

**Yehoshua Messiah King**

The king rules for God. This saves believers from the power and dominion of sin. The Messiah is King and has a kingly office. The prophet does not have rulership, nor does the priest, the king does. He is the person who executes the authority of God. The Bible indicates that salvation is done by God, and the work of salvation takes the power of God. A human does not have that power to save. All through the Bible it is God that redeems, and God that saves, not man. All through the Bible it is God that has power, not man. God is the redeemer, the savior, and the authority. So in some sense, in order to overrule the power and rulership of sin the power of God is involved. Also, in order to fulfill what man was intended to be (to rule the earth for God), Christ in his humanity fulfills that-and believers will fulfill that in Him. As deity Yehoshua has the power to save, and
as human he brings man to the place where he was intended to be. In Christ believers will be kings with him fulfilling their destiny. *What do the following verses teach concerning the contribution of Christ’s deity and humanity to the fulfillment of the kingly ministry? Is. 9:6, 7; Rom. 5:14-21; Lu. 1:30-33; Heb. 2:7-9; Ps. 3:7-8; Is. 45:17; Jonah 2:9; Jn. 5:22, 27.

Answer:

1. Is. 9:6, 7 - Rulership is part of redemption. Only God can redeem.
2. Rom. 5:14-21 - Deity gave Christ power to overcome all forces of sin and death that reigned over mankind (cf. v. 21). A match can start a forest fire, but it takes more power to put it out.
3. Lu. 1:30-33 - fulfill human purpose in Davidic kingship.
5. Ps. 3:7-8; Is. 45:17; Jonah 2:9 - only God is powerful enough to bring redemption to be the savior.

Other Implications of Christ’s Deity and Humanity

Other implications of Christ’s deity and humanity are for him to be mediator, partaking of both God and man. Man needs a mediator who can put his hand on both God and man. He needs someone who can bring God and man together. And in some way - Yehoshua as the God/Man - believers come into his humanity.

1Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus.

Job. 9:30-33 If I wash myself with snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both.

Excerpt from “Saul” by Robert Browning (on value of humanity in Jesus). David is seeking to calm the troubled Saul when he was vexed by evil spirits. He knows that this comfort must ultimately come from God and that it does:
Tis the weakness in strength that I cry for!
my flesh, that I seek
In the Godhead! I seek and I find it. O Saul,
it shall be
A Face like my face that receives thee; a
Man like to me,
Thou shalt love and be loved by, forever; a
Hand like this hand
Shall throw open the gates of new life to Thee
See the Christ stand!

Christ is the new man, and believers become new humans in that. But in Christ humanity and Godhead are joined together in a way that they are not going to be quite that way; but somehow it does show humans and deity brought together in an amazing way. That is, humans are joined into Christ’s new human life. They do not become a part of the Trinity as Christ is, but He is a tremendous exemplar of God and man brought together, and in Him believers come into fellowship with God.

The Saving Work of Christ

The Offices of the Mediator of Salvation

Christ is the only one to combine all three offices of prophet, priest, and king. Messiah means anointed one, and these three offices were anointed at least on some occasions. Others who held more than one office: Melchizedek - King and Priest (The King had priestly functions, cf. Kraus, Psalms, Mowinckel, He that Cometh, pp. 71-73) and Moses - Prophet (Deut 18:15), King (Deut 33:5), and Priest. He officiated as priest before Aaron was invested with this office. Had he not refused to act without Aaron, he could have been sole leader, but because of his attitude Aaron became Priest. Nonetheless Moses offered the sacrifices that instituted the covenant. Yehoshua is the mediator between God and man. The position of mediator also involves these three offices:

1. Prophet - Makes known the will of God to sinful man. Speaks for God.
2. Priest - makes sacrifice for approach to God.
Three offices are necessary. Christ must be a prophet, to save us from the ignorance of sin; a priest, to save us from its guilt; a king, to save us from its dominion in our flesh. Our faith cannot have firm basis in any one of these alone, any more than a stool can stand on less than three legs” (Denovan, cited by Strong, Systematic Theology, p. 710).

**The Prophetic Office of Christ: the prophecies concerning the coming prophet.**

In some sense, the Jews rejected Yeshua as a prophet, but they fully rejected his death as a Priest, that is, the sacrifice of himself. Some Pharisees did not like what he was saying. They did not like the truth that he was bringing. Yeshua’s prophet ministry was conducted in word (he actually spoke), his speech was from God. In Scripture a Prophet spoke for God and from God. He did not have to study because he was given the words from God to speak. Yeshua spoke in word foretelling and forth telling. Forthtelling involved preaching to humans, to their hearts and to their lives, and, foretelling involved eschatological teaching. Where he differed from other prophets is in his Person. He was displaying God.

Christ fulfilled the prophecies that foretold of his prophetic ministry. The prophecies concerning the coming prophet:

1. The prophet: Deut. 18:15-18 - “...and will put my words in his mouth; and he shall speak unto them all that I shall command him.” (cf. Acts 3:21ff).
2. The qualifications of the prophet:
   a. Is. 61:1 The Lord preached his first sermon from this passage at Nazareth and when he concluded he said, “This day is this scripture fulfilled in your ears.” Lu. 4:16-21
   b. Is. 50:4 “The Lord God hath given me the tongue of the learned...” cf. 52:6. Christ is called a light. Is. 9:2; 42:6 referring to his giving a true knowledge.

Scripture records the fulfillment of these prophecies in Christ:

1. Statement of Scripture
   a. Heb. 1:1 - God spoke through His Son.
   b. Jn. 1:18 - Son exegeted God (cf. Jn. 3:34)
   c. Matt. 17:5 - This is my beloved Son, Hear ye Him.
2. The claims of Christ
   a. Jn. 12:49-50 My doctrine is not mine, but him that sent me.
   b. Jn. 7:16 - My doctrine is not mine, but him that sent me.
   c. Jn. 14:24; 17:24 - My doctrine is not mine, but him that sent me.
   d. Jn. 5:36 - Christ uses miraculous works to prove his prophetic office.
   e. Lu. 4:24; 13:33; Jn. 4:19, 25-26 - Christ was conscious that his ministry was prophetic

3. The recognition of Christ’s prophetic ministry
   a. Jn. 6:14 - After feeding the 5000, some said, “This is of a truth that prophet that should come into the world.”
   b. Lu. 7:16 - After raising from the dead the widow’s son of Nain, they said, “A great prophet is risen up among us.”
   c. Jn. 3:2 - Nicodemus was convinced that Christ was Jesus. cf. prophecy of miracle working Christ - Is. 35:4-6 (cf. Matt. 26:68 The mockery of the prophetic office at time of crucifixion).

Christ, in history, performed his prophetic ministry in word and in person. In revealing God’s truth to man the ministry of the prophet included both foretelling (prediction) and forthtelling (preaching). Christ’s ministry included both. Christ was ultimately not simply a prophet by inspiration but through incarnation. No previous prophet could say, “He who has seen me has seen the Father . . .” (Jn. 14:9). Following are instances from Scripture:

1. Foretelling. Some of the things which Christ foretold include:
   a. Details of life on earth – Mk. 11:5-6
   b. His death and resurrection - Matt. 16:21; Jn. 12:31-32
   c. The coming of the Spirit - Jn. 14:16
   d. The Church - Jn. 14:16; Matt. 16:18
   e. His Second Coming - Matt. 24-25; Jn. 14

2. Forthtelling. Christ also did extensive preaching, forthtelling (Lu. 4:43; Matt. 4:23) including the major recorded messages of the Sermon on the Mount (Matt. 5-7) and the Upper Room discourse (Jn. 13-17).

* During what periods of history did Christ execute his prophetic ministry?
* Is he still functioning as a prophet? Answer: Although technically the prophetic office was executed through the God/Man after incarnation there is a sense in which the person of Christ has always been prophesying (cf. Jn. 1:18).
1. Preincarnate:
   a. Immediately as the Angel of Jehovah, Gal. 3:8 - The gospel was preached to Abraham (cf. Gen. 22:15-18).
   b. Mediatly through the prophets, 1 Pet. 1:11 - His spirit was in the OT prophets.
2. Incarnate:
   a. During humiliation.
   b. Also through disciples (Lu.10:16 - “He that hears you hears me....”)
3. Post ascension - through apostles (e.g. Jn. 16:12-14)

The Son of God is the one who reveals God. It does not matter whether it is in the Old Testament or the New Testament, the Second Person of the Trinity exercises prophetic ministry. “God the Father is the one who speaks; the Son is the word spoken; the Spirit is the mighty breath . . . that drives the word to accomplish its purpose” (John M. Frame, Perspectives on the Word of God, p. 15). This is true all through the Bible. That is just the way the Trinity works in relationship with the revelation of the Word.” The preincarnate Christ was a prophet and spoke through the Prophets. The incarnate Christ spoke through the apostles, and he is still speaking to humans today through the apostles, that is, the seven letters to the churches (see Rev. 2:7). The risen Christ, the Lord, speaks through the Spirit exercising his Lordship in believers’ lives. The Holy Spirit’s ministry is to glorify Christ (Rev. 2:7; Rev. 2:17). *Does Christ speak to believers outside of the Bible? Yes. He speaks to them through the Spirit.

The Office of Priest: the prophecies of Christ’s priesthood.

Christ is prophesied of as Priest in the Bible in word and in type. A type is a deliberate predictive bent or person that God puts in Scripture in order to foreshadow something. An example is that Aaron is basically a type of Christ in relationship to the work of Christ, the whole sacrificial Levitical system. Hebrews describes it as typical of Christ (cf. Heb. 10:1). Therefore, Aaron functioned as a Priest under the Levitical system which was a type of Christ. Aaron also typifies Christ in his intercessory work (cf. Ex. 28). Aaron’s intercessory prayer was mostly related to Christ in his work and intercessory prayers. Christ’s priesthood is prophesied in scripture. Following are prophecies of Christ’s priesthood in word:
1. His priestly office was prophesied in the O.T.
   a. Ps. 110:4 - The Lord hath sworn and will not repent. Thou art a priest forever after the order of Melchizedek
   b. Zech. 6:12-13 – the priest will also be king –“a priest on his throne” (NIV).
   c. Is. 53:10 - It pleased the Lord to bruise him...thou shalt make his soul an offering for sin.
   d. Is. 53:12 - He bare the sin of many and made intercession for the transgressors.
2. His priestly office was foreordained.
   a. 1 Pet. 1:18 - 20 Redeemed by the blood of the lamb who was foreordained before the foundation of the world.
   b. Acts 2:23 - Him being delivered by the determinate counsel and foreknowledge.

In type, some differences in Aaron and Christ are (a) they served under different orders. Christ is under the order of the Canaanite King of Salem (Jerusalem), Melchizedek, who is a type of Christ’s Person (eternal) and Aaron is under the order of Levi. (b) Christ is of the tribe of Judah and Aaron is of the tribe of Levi. Under Melchizedek the emphasis is on Christ’s person, that is why there is no record of Melchizedek’s genealogy, birth or death (Heb. 7:3). This is how the writer can draw an eternal priesthood. Melchizedek was not eternal, but he is portrayed that way; in essence, he does not hold his priesthood because of his gynecological line. The Aaronic Priest all held their priesthood because they were in that line. There is no mention of Melchizedek’s mother or father, nor is there any mention of his death, this makes him superior to Aaron in his person. Following are prophecies of Christ’s priesthood in type:

1. Aaron:
   a. All the sacrifices under the Old Covenant were typical of Christ. In general the tabernacle in which the Aaronic priesthood served was typical of the heavenly antitype and thus Christ as the heavenly minister is the antitype of the earthly. This is particularly in relation to his work.
   b. Aaron also typifies the intercessory work of Christ’s priesthood (Ex. 28:29-30)
   c. Distinctions between Christ and Aaron: Served under different orders and covenants. Christ not of the tribe of Levi but of Judah.
2. Melchizedeck Type of Christ:
   a. In his person:
i. Heb. 7:3 - Eternal person. King priest King of Righteousness
ii. Heb. 7:4-10 Superior to Aaron.
iii. Two arguments (for): (1) Levi paid tithes to Melchizedek while yet in the loins of Abraham. (2) Melchizedek showed superiority even over Abraham the father of the Jews by blessing him, and receiving tithes.

b. In his work, undoubtedly, Melchizedek offered sacrifice but one only sees him in Scripture in the work of sustenance. Gen. 14:18 “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.” This speaks of the sustaining blessing which flows from sacrifice. We also see the intercessory work of the Melchizedekian priesthood as typical of Christ. Gen. 14:19 “And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth”. He blessed Abraham.

In Yehoshua’s performance of his priestly ministry, he offered sacrifice and does the work of intercession. He is eternal, and he is the bread of life, man’s sustenance.

The performance of the priestly ministry. *What ministries are involved in the priestly work of Christ? Answer: He offered sacrifice (Heb. 8:3; 9:11-28; Heb. 10:10-12; Eph 5:2) and intercession (Heb. 7:25; 9:24; Rom. 8:34). *Who was the offerer? Read Heb. 9:14 “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” Does this refer to the Holy Spirit or Christ’s spirit? Answer: The two arguments are as follows:

1. For Holy Spirit - Smeaton, Bruce:
   a. There is no article with “eternal spirit.” Cf. Heb. 1:2 spoken by son - analogous situation.
   b. Argument from theology. If the Spirit had a part in all the other parts of Christ’s life and ministry so it is logical that he would in his death also.
   c. If it is not the Holy Spirit then it means that the Divine nature offered up the human. But the Scriptures say he offered himself - the whole person is the sacrifice. Therefore the spirit here equals the Holy Spirit.

2. For Christ’s spirit - Wescott:
   a. The absence of the article doesn’t prove Holy Spirit; usually the Holy Spirit has the article.
b. If the Holy Spirit offers Christ it becomes more involuntary and destroys the teaching that he offered himself.

c. If this is the Holy Spirit then what part did he play in the death of Christ. The Holy Spirit had antecedent work up to the actual cross work, but could not avail in carrying the load of sin. All agree to this even those who feel that the Holy Spirit must be spoken of here admit that He could not be involved in the actual cross experience.

**Conclusion.** Probably Christ’s own spirit is applicable here. His divine Spirit caused him to offer himself. Every place in Hebrews except here and 10:29, the word “holy” is used with spirit when in reference to God: “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”

In the performance of Christ’s priestly ministry, he offered himself as a sacrifice: Hebrews 9:14 “offered himself”. *Who was the sacrifice offered to? Answer: The sacrifice was offered to God for a sin offering (Rom. 3:25-26) to make satisfaction for sin and for a sweet-smelling savour to God (Eph. 5:2). Christ not only paid the price for sin but also offered himself in his perfections to God. The sacrifice was not for himself but for lost mankind. The just for the unjust (1Pet. 3:18). The effect of the sacrifice was eternal salvation (Heb. 5:9-10).

**Christ executed the priestly office in intercession.** “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7:25). Christ executed the priestly office in intercession for (a) the conversion of his unconverted: Jn. 17:20 “for those also who believe in me through their word.” (Literally NAS - present participle), (b) the comfort/help of the believers: Jn. 14:16 In consequence of Christ’s prayer, the Holy Spirit is come, (c) the cleansing from sin: 1 Jn. 2:2 “And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.” Jn. 17:17 Sanctification, Jn. 17:23 Unity, (d) the perseverance of the saints: Jn. 17:11,15, and (e) For the glorification: Jn. 17:24.

*During what periods of history did Christ execute His priestly ministry? *Is He still serving as priest? Answer: The Logos executed his priestly ministry before incarnation. Zech. 3:1-4 — Christ defended Joshua before the Lord and Satan. He kept Joshua who represented the nation from the accusations of Satan and affirmed
the nations place before God. In general the angel of the Lord was the mediator even in the Old Testament which involved intercession.

Zac. 3:1-4: And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

In verse 2, “And the LORD said unto Satan, The LORD rebuke thee”. *Are there two Lords here? Answer: Yes. It is obvious that Zachariah is calling the Angel of the Lord God. The Angel of the Lord says to Satan, “The LORD rebuke thee,” talking about the God in heaven (God the Father). The Angel of the Lord is the one who removes Joshua’s filthy garments and gives him new clothes. The Angel of the Lord here is presented as the preincarnate God who stands for Israel and brings a change of garments, or righteousness; He covers the people of God with righteousness. The preincarnate Christ is the Angel of the Lord in the Old Testament, and he stood for Israel. He is before his incarnation.

Christ executed his priestly ministry during the humiliation in the following ways: (a) Christ interceded by prayer for individuals and groups, (b) Lazarus - Jn. 11:41, 42, (c) Peter – Lu. 22:32, (d) Prayer for disciples and also for all future believers - Jn. 17:20, (e) Sacrifice - Heb. 7:26-27; 9:11-14.

Christ executed his priestly ministry after resurrection and ascension. See the following verses.

Rom. 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb. 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
1Jn. 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

The Office of King

The two kingships of Christ. As a member of the Trinity Christ, by virtue of His deity, is King over the universal eternal kingdom of God which included all of creation. As the God/Man and Mediator of salvation, Christ has the office of King. In this office He rules as the seed of David over the historical earthly realm in fulfillment of covenant promises. The Logos is God (Gen. 1:1-3), and He is the God/Man (Jn. 1:14). He is also the Messiah, the anointed one, the promised and expected deliverer of the Jewish people (Dan. 9:25-26).

A person has to distinguish between a prophetic ministry and the Messianic offices of Prophet, Priest, and King. Christ has a Messianic office. He comes into his Messianic office when the Spirit comes on him at his baptism, and from then on he begins to minister as the Messiah. Up to this point he had not functioned in the office of Messiah, and he was not Messiah in the Old Testament. A person is anointed into an office. In the Old Testament a person could not hold the office of Priest, Prophet, or King until he or she was anointed, especially the office of King (cf. Judg. 4:4; 1 Kings 1:34; 2Sam. 12:7; 2Sam. 2:4). Christ functioned as a priest, but only when he became the God/Man and the Spirit of God came upon him at his baptism does he now begin his official Messianic office ministry. Christ as the Logos participated in the kingship of God from the very beginning. God made everything, and therefore he is ruler over everything, that is, the triune God of which the Logos, the Second Person, is participating.

Christ’s first kingship is a member of the Trinity, and as the God/Man and mediator of salvation he has the office of King. This office is his second kingship. In this office Yehoshua is not just God, according to Scriptures he is the seed of David (through Mary). The second office is where he fulfills the purpose of mankind to rule the earth, that is, in his Messianic office.

The prophecies of Christ’s kingship. The prophecies of Christ’s kingship in word: Gen. 49:10ff, he is going to be the seed of Judah and the day that he would rule as the God/Man is foretold: “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” Num. 24:17 “I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall
rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.” Is. 9:6-7 “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.” Jer. 23:5-6 “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”

The prophecies of Christ’s kingship in type: In the Old Testament, certain verses say, and David will rule over them. Saucy says, some felt that this was resurrected Davis, but it seems to him that David is simply a type here. Messiah is a greater David. Matthew 12:42 says that a greater than Solomon is here, “The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.” Heb. 6:20-7:1 “Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him.” Ezek. 34:23; 37:24-25 “And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.” “And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever” (These verses are references to Christ as the antitype of David, that is, the Greater David). Jer. 30:9 “But they shall serve the LORD their God, and David their king, whom I will raise up unto them.” In Hosea 3:5 “Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.”

Regarding the performance of the office of King, *Was Christ a King during his days on earth? Answer: Yes:

1. Matt. 3:2 “And saying, Repent ye: for the kingdom of heaven is at hand.”
2. Matt. 27:11 “And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.”
3. Jn. 1:49 “Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.”
4. Matt. 2:2 “Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

*Was he born a king? Answer: Yes. In his Person he was a King.

Matt. 2:1-2 “Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

*Is he presently King? *How is his kingship related to his present position in heaven and his future reign on earth? Answer: Yes. Christ is presently King:

1. Lu. 19:11ff. “And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.”
2. Acts 2:30 “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.”
3. Rev. 3:21 “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”
4. Rev. 11:15; 19:16 “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” “And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

* Is there a sense in which Christ served as King in his pre-incarnate time? Answer. Yes. Christ served as King in his pre-incarnate time: Yes. In the Angel of the Lord, the preincarnate Christ, he is also the leader of the people of Israel, and therefore functions as King.

1. Ex. 23:20, 23 “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the
Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.”  
2. Ex. 32:34 “Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.”  
3. Josh. 5:13-15. “And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.”  

The Unity of Christ’s Three Offices  

Christ’s prophetic ministry of preaching was surrounded by signs of his kingship in the working of miracles, his authority over nature, demons, and humans (e.g., Matt. 4:23-24; 8:16; Jn. 11). He also taught his priestly ministry which was rejected, although his prophetic ministry was recognized by many, so the three are there. (He also interceded for his disciples in priestly prayer, Jn. 17.) The implication of this is that one cannot accept his prophetic ministry (teaching) and deny his priestly ministry (substitutionary sacrifice for sin). One cannot receive Jesus as Savior (priest), without receiving him as Lord (king). Other religions of the world would accept him or see him as a great teacher and a great man, but the cross is the thing that is unique and people stumble over it.  

Lordship or Non-Lordship Salvation  

The division was within dispensationalism. The debate centered on the question, Do you have to accept Jesus as Lord to be saved, or simply as Savior? Some said a person has to accept Jesus as savior and Lord, and some said no - a person only has to accept Him as savior to be saved. He can become Lord at some other point in a person’s life. *Which is correct? A person cannot receive Jesus as savior without receiving him for what he is also as Lord. A person cannot divide it up. When one receives Christ - one gets the whole Christ, the Prophet, the Priest, the King. An individual cannot have him as a Person without having him as Lord.
The Means of Salvation

The Perfect Life of Christ

The cross, including the resurrection, is the means of salvation. The cross would not be ultimately saving if it were not for the resurrection, and it would not be validated if it were not for the resurrection. Believers would have no one to be joined to in order to gain life without the resurrection of Christ. While the Scripture emphasizes the death of Christ as the means of man’s salvation, the perfect life of Christ also plays an essential part in salvation:

1. The fulfillment of the righteousness of the law in man’s stead. Believer’s salvation consists not only of the forgiveness of their sins, but the reckoning of His righteousness to them as a gift (cf. Rom. 5:17-19; 1 Cor. 1:30; 2 Cor. 5:21). His obedience to death is also part of this (cf. Phil. 2:8 – “became obedient to the point of death”).

2. The means to an efficacious death. While it is the death of Christ in man’s place that cancels the debt of sin (Rom. 6:23), the efficacy of that death depended upon the righteousness of His life. The analogy is seen in the Old Testament sacrificial type which demanded a flawless animal (cf. Ex. 12:5).

So Christ’s perfect sinless life (Heb. 4:15; 2 Cor. 5:21) which included the obedience of going to the cross (Phil 2:8) made it possible for His death to avail for others (cf. Heb. 5:7-8; 10:7).

Heb. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

2 Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Phil. 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Heb. 5:7-8 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered;
Heb. 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

It is important that Christ lived a perfect life. The Bible teaches the imputation of Christ’ righteousness to human beings. Christ lived a life of perfect righteousness. This was not only to qualify him as a perfect sacrifice; it was also to live a righteous life that humans might enter into, that is, that his righteousness might be given to them. It is not just divine righteousness, but it is also that divine righteousness worked into a human that was victorious over all sin (cf. Gen. 4:7 b). For God to pronounce man as righteous (justification) there has to be some righteousness which can be imputed to him. This is so for God to say that man is righteous: Rom. 3:24 “Being justified freely by his grace through the redemption that is in Christ Jesus”. The question is what is that righteousness? If it is man’s righteousness, then it is not quite true to say pronounce you righteous. But if it is Christ’s righteousness, then it is proper, and just, and legal for God to pronounce human beings righteous. Whoever is in Adam is affected by what Adam did, and whoever is in Christ receives what Christ did:

Rom. 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

2 Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (Cf. Rom. 10:4)

1 Cor. 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

The last act of that righteousness was Christ fulfilling God’s will for his life by being obedient unto death. That obedience is part of that righteousness, and it goes all through His life. Yehoshua lived a perfect, sinless life. Christ’s entire life was reckoned to believers by grace through faith in Christ. It is only available to human beings in Christ.

Christ’s sinless life makes his death efficacious. If Yehoshua had sinned once, then he would have had to die for himself. Adam and Eve sinned only once and died spiritually, and then eventually physically. Christ would have been separated from God had he sinned. He had to be a perfect person in order to die for man and be his substitute.
The Sufferings and Sacrificial Death of Christ

**During life.** *In what ways did Christ suffer during his life? Read the following verses and answer the question: Jn. 15:18-20, cf. 2 Pet. 2:7-8; Mk. 7:34 cf. Matt. 8:16-17; Jn. 11:33 Matt. 26:38-39; Heb. 5:7-8. Answer:

1. Sufferings due to his holy character:

   Jn. 15:18-20 They hated him because of his holy character. The hatred received by Christ undoubtedly brought suffering (cf. 2 Pet. 2:7-8 Lot’s righteous soul was vexed by seeing and hearing the unlawful deeds of the dwellers of Sodom).

2. Sufferings due to Christ’s compassion: Christ entered into the weakness of sinful man with a true compassion of sympathy:
   a. Mk. 7:34 - in healing the deaf man - he sighed.
   b. Jn. 11:33 - He groaned.
   c. Matt. 8:16 -17 quoting Is. 53:4 – He bore the sickness in a sympathetic way: disease due to sin and even as he forgave sin before death (cf. Matt. 9:5).

   Present sympathy which left him exhausted. Smeaton quotes Dr. Thomas Goodwin as the best interpretation he has found: Christ, when He came to an elect child of His that was sick, whom He healed, His manner was, first, by a sympathy and pity to afflict Himself with their sickness as if it had been His own. . . and so by the merit of taking the disease upon Himself, through a fellow-feeling of it, He took it off from them, being for them afflicted as if He Himself had been sick (George Smeaton, The Doctrine of the Atonement as Taught by Christ Himself, p. 141).

   This explanation puts the first part of Is. 53:4 in the life sufferings and the last part in the death or atoning sufferings.

   Frederick Bruner on Matt. 8:17 sees Christ fulfilling Is. 53:4 in taking on man’s “sicknesses” even during life and carrying them away:

   Until now we had not been particularly conscious that Jesus was exactly carrying anything of ours. Yet when we look at the last three stories in the light of Isaiah’s Word we can see that Jesus was, according to the persuasion of his time, *taking on* the leprosy (and
cultic uncleanness of the leper) by touching him and that he was carrying away the disease and its ostracizing consequences. Jesus was also perfectly willing to take on the legal ‘sickness’ of the gentile world (and the spiritual separatist sickness of his own religious community) by going right to and into the house of the putatively unclean gentile. When Jesus touched the feverish woman (rather than keeping his distance in order to avoid a physical infections or a legal infraction) he once again both took on and carried away the causes and consequences of the woman’s uncleanness and sickness. And when Jesus exorcised demons he came into dangerous contact with the ultimately unclean. Jesus’ whole life, then, not only his cross, is to be seen as his fulfilling the role of the Suffering Servant by being willing to take on and to carry away anything wrong with us, from leprosy to demon possession (Frederick Dale Bruner, Matthew, A Commentary, Volume 1 [Dallas, TX: Word, 1987, pp. 310-311).

3. Sufferings due to anticipation: He knew that He was to be the sin-bearer:
   a. Matt. 20:28 – Came to give his life a ransom for many.
   b. Heb. 5:7-8 – Here is a reference to the sufferings of anticipation during the last hours before the cross in Gethsemane. This is not atoning suffering for if it were then his whole life would be atonement.

   The cross is a central teaching in Scripture. The teaching of Christ is important, but man needs more than teaching. Typically religious people want to teach human beings how to live, but they need more than teaching. Man’s problem is not only ignorance, it is the slavery that he is in to sin, so he needs a saving action.

   **The suffering of Yeshua in death.** There was an action Christ took in addition to simply teaching, that is, the suffering of death. The importance of this is seen in various ways. In Old Testament prophecy there is not a lot about this subject because Christ came to die. Clearly there was some divine intent to keep it a mystery, hidden, until the proper time, but it is taught. Even though it is taught, His disciples did not understand it. John the Baptist preached “Behold the Lamb of God, which taketh away the sin of the world” (Jn. 1:29), but did not clearly understand that Christ came to die (Lu. 7:19-20). Jesus did not really begin to teach the disciples about His suffering, death, and resurrection until after His
resurrection, while they were on the road to Damascus. At this time he rebuked them for not understanding the purpose of his incarnation and suffering.

*What was the chief reason that the son of God became incarnate? Answer: His purpose was not primarily to teach, it was to give himself as a sacrifice. The chief purpose of the incarnation was to come and make sacrifice so that He could take away sin. The gospel is not good teaching; the gospel is the good news of Christ’s substitutionary death for man. *What do you think the essence of Christ’s teaching was? Answer: Stott says, “Despite the great importance of his teaching, his example, and his works of compassion and power, none of these was central to his mission. What dominated his mind was not the living but the giving of his life. This final self-sacrifice was his ‘hour’, for which he had come into the world” (John Stott, The Cross of Christ, p. 32).

Mk. 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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 honour; that he by the grace of God should taste death for every man.

Heb. 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

1Jn. 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

**The importance of the death of Christ.** *Read the scriptures aloud in class. *What was the importance of the death of Christ? Answer: The teaching of Christ is important, but man needs more than teaching. The problem of sin is not only ignorance; it is lack of power to overcome the bondage of sin and death and live according to righteousness and life. Man needs a saving action in the defeat of sin and death as well as truth (cf. Rom. 8:2-3). According to the Scriptures that saving act came in the Cross of Yehoshua.

1. In Old Testament Prophecy:
   a. Ps. 22:1-31 My God, my God, why hast Thou forsake me? (cf. v. 1; also vv. 14-18)
b. Ps. 69:1-21 – cf. especially v. 21 They gave gall for my food, And for my thirst they gave me vinegar to drink.

c. Is. 52:12-53:12

d. Dan. 9:24-26

e. Zech. 12:10; 13:1, 7

2. The message of the forerunner of Christ. Jn. 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

3. Chief purpose of Incarnation:

   a. Mk. 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

   b. Heb. 2:9, 14 “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;”

   c. I Jn. 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

4. The teaching of Christ Himself:


   b. Jn. 3:14-15 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

   c. Jn. 6:51-56 and the bread that I will give is my flesh, which I will give for the life of the world.

5. In the New Testament: “The last three days of our Lord’s earthly life occupy about one-fifth of the narratives in the four gospels. If all the three and a half years of His public ministry had been written out as fully as the last three days, we would have a ‘Life of Christ’ of some 8,400 pages” (H. Thiessen. Lectures in Systematic Theology [Grand Rapids: Eerdmans, 1949], p. 313).

Noting the centrality of the death of Christ in the gospels, Morris says, “The cross is central in the structure of all four Gospels. They have well been described as ‘Passion narratives with extended introductions’. They are not biographies. In each one the death and resurrection of Jesus take up such a disproportionate amount of space that it is quite clear that the author has no intention of giving an account of the life of our Lord. Everything is arranged to lead up to the climax—the cross. They are ‘Gospels’, accounts of the good news of what God has done in Christ to bring about our salvation, and
the way the Gospels are put together shows that that means the cross” (Leon Morris, The Cross of Jesus [Eerdmans, 1988], p. 2).

According to Torrey, the death of Christ is mentioned more than 175 times in the New Testament (R. A. Torrey, What The Bible Teaches [New York: Fleming H. Revell, 1898], p. 144), or 1 out of every 53 verses (Thiessen, op. cit. p 313).

6. The death of Christ was the first and central truth in Apostolic preaching:
   a. I Cor. 15:1-3 “I delivered unto you first of all . . . how that Christ died.” To Paul this was the first plank of the gospel
   b. 1 Cor. 1:18, 23; 2:2 “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” “But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;” “For I determined not to know any thing among you, save Jesus Christ, and him crucified.”

7. The death of Christ was the heart of the Church’s Sacraments:
   a. Baptism introduced the convert into the church. This spoke of the death of Christ - Rom. 6:3-4; Col. 2:12.
   b. Lord’s supper was the center of worship. I Cor. 11:26 - “you proclaim the Lord’s death until He comes.” (The Lord did not ask us to commemorate his birth, but his death.)

8. The death of Christ is the source of total salvation:
   a. Justification - Rom. 3:24-25; Rom. 5:10
   b. Sanctification (Christian living) - Rom. 6:1-11
   c. Ultimate Glorification - Rom. 8:34 It is the one who died and was raised from the dead who continually intercedes for believers.

9. The death of Christ is of supreme interest in Heaven:
   a. Among righteous men (Moses and Elijah) - Lu. 9:30-31
   b. To angels - I Pet. 1:11-12

10. The death of Christ is the theme of heaven for eternity:
   a. The song of the redeemed - Rev. 5:8-10
   b. In the eternal state the characteristic name for Christ is the Lamb (cf. Rev. 21:9, 14, 22, 23, 27; 22:1, 3).

**Conclusion.** The death of Christ is the moral and spiritual center of the universe and the dividing point of history (Gal. 6:14, But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified
unto me, and I unto the world.). The death of Christ divides between the two great ages of history, the present evil age, and the age to come. The cross of Christ must be the central feature of the life of the believer. The Cross is absolutely unique to Christianity. It is the central saving act of God for man. It reveals the human problem of sin, that is, sin is serious and must be dealt with. It cost the life of God’s Son. It also reveals the nature of God. He is holy; He is love. The Cross is all man needs. Salvation is simply receiving through simple faith the saving act of the Cross. P. T. Forsyth says “Christ is to us just what his cross is. All that Christ was in heaven or on earth was put into what he did there . . . Christ, I repeat, is to us just what his cross is. You do not understand Christ till you understand his cross” (The Cruciality of the Cross, pp. 44-45; cited by Stott, p. 43). Emil Brunner commenting on Luther’s description of Christian theology as a theology of the cross says: “He who understand the Cross aright—this is the opinion of the Reformers—understands the Bible, he understands Jesus Christ” (cited by Stott, p. 44).

Saucy adds, the means of salvation is the cross including the resurrection. The cross would not be ultimately saving if it was not for the resurrection, and it would not be validated if it was not for the resurrection. Believers would have no one to be joined to in order to gain life without the resurrection of Christ. The cross in a sense is all man needs. It has to be constantly underlying everything the believer thinks about. Even in Christian growth, the believer just has to think about the cross, the fact that the believer is dead and alive to newness of life. Paul died with Christ, and therefore he was dead to the old world. At the cross, the world was judged. Yehoshua in essence united himself to sinful man. In a sense he united himself to the world, and when he died, the whole thing died. That is the reason Paul can say that he died. The world in some sense was condemned, and therefore put away from the new life. So Paul could say that the world is crucified to him, and he is crucified to it. This is a pretty radical separation. Therefore, there should be a radical separation between the believer and the world’s system. Believers live in the world, but are not of the world. In the Intertestamental Period there is the Old Testament, the New Testament, and the Age to Come. The dividing line is the cross and the resurrection, and from then on this present evil Age and the Age to Come continually overlap. The cross is the dividing point of the two Ages of history, the Old Testament and the New Testament.
The Two Ages in History by Dr. Saucy

Christ’s Resurrection

The Age to Come

OT

Present Evil Age

NT

The Cross Divides the two Ages of history

*Who are the three main parties involved in putting Christ to death? *Read the following verses in groups and answer the question. Gen. 3:15; Is. 53:10; Ps. 22:15; Jn. 13:2, 27; Acts 2:23; Acts 4:27-28; 2 Cor. 5:21. Answer:


The Great Distinction between the Crucifixion and the Cross

<table>
<thead>
<tr>
<th>Man’s Side</th>
<th>God’s Side</th>
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<tbody>
<tr>
<td>1. The Crucifixion - From the side of man it was a tragic, cruel murder. This meaning is derived from the attitude of the witnesses at the cross. They all saw the death of Christ as the end of a man.</td>
<td>1. The Cross - From God’s side. Only one person saw what was happening from God’s viewpoint and to him it was salvation. He did not say, “Save thyself,” but cried, “Save me.” He saw beyond the tragedy of the crucifixion to the work of God in the cross. Salvation was being wrought for mankind.</td>
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<tr>
<td>2. The crowd – Mk. 15:29-30 “Ha! You who are going to destroy the temple and rebuild it in three days, save Yourself, and come down from the cross.”</td>
<td>2. The cross was not a defeat but a victory: To wit, that God was in</td>
</tr>
</tbody>
</table>
3. The rulers – Mk. 15:31-32 “He saved others, He cannot save Himself.”
4. The malefactor – Lu. 23:39 “Art thou the Christ? Save thyself and us.”
5. The soldiers – Lu. 23:37 “If you are the king of the Jews, save Yourself.”
6. The superstitious – Mk. 15:36 “Let us see whether Elijah will come to take Him down.”
7. All in this group looked only at what was happening at the hands of men. To save himself he must be saved from the crucifixion.

Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation (cf. 2 Cor. 5:19). Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory (cf. 1Cor. 2:8).

3. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8).

*What is the significance of Christ dying at the hands of men rather than some other way? The Bible says the wages of sin is death (Rom. 6:23). Why could not God have offered him by himself or another way? God could have put him to death anyway that he wanted to, and in a sense paid the price if he was bearing the sins of the world. *Why did God work it out so that Christ died at the hands of sinful humans? Answer: The true nature of sin was revealed in the rejection of God’s full revelation. This makes salvation by pure grace. The crucifixion highlights the absolute sinfulness of man, but at the same time it highlights the grace of God. Man does this - and God turns it into the basis of salvation for mankind. God made that act a place where he offered salvation, at the cross. A person cannot get a higher dichotomy between God’s grace and human sin than that. Man had to show his ultimate sinfulness, and then God’s grace in essence triumphed over that and provided salvation for man’s rebellion. Humans broke their relationship with God because they struck directly at the one who was God, Yehoshua.

The Nature of Christ’s Death

*What is the basic nature of death? Answer: The word death in scripture when applied to human beings has the idea of separation. This is the main thought, but it is not the full nature of death; it is just the cause of death or the position of
death, alienation from God. Death is simply the absence of life. Life is the fruit of the Spirit (see Gal. 5:22; Eph 5:29). *Separation from what? Answer: Separation of immaterial from material – physical death (Gen. 35:18-19) and separation from God – spiritual death (Gen. 2:17 the probation; 3:23-24 the result; cf. 3:8, 10; cf. Rev. 20:14 Second death. This is permanent separation from God.) The first is a result of the last. The death of Christ involved both of these aspects. The disciples recorded the following:

Matt. 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Mk. 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Mk. 15:37 And Jesus cried with a loud voice, and gave up the ghost.

Mk. 15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Lu. 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Jn. 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

* Regarding Christ’s separation from God in Matt. 27:46, did Christ suffer spiritual death in its fullest sense, namely the second death? Answer: Yes. *Did Yehoshua go to the lake of fire? Rev. 20:14 “And death and hell were cast into the lake of fire. This is the second death.” Answer: Yes. Saucy suggests that He experienced that on the cross, during the latter part of the darkness: Matt. 27:45-46 “Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?” Before this, Yehoshua addressed God as Father. When the darkness was over He addressed Him as Father again: Lu. 23:46 “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” Doing that period of darkness, Yehoshua did spiritually experience absolute separation from God; an abandonment from God that made him cry our My God, my God, why hast thou forsaken me? *How do you explain
this death in the light of the constitution of the God/Man? (Note: Christ’s spiritual death was different than ours in that ours was initiated by sin(ful) rebellion and his was not. His spiritual death was the result of bearing man’s sin and thus experiencing separation as the consequences of human beings’ sin, not his.)

Answer:

1. What it could not be:
   a. It could not be a separation of two persons of the Godhead. The deity of Christ was one with the Father and the Holy Spirit.
   b. It could not be a personal separation of the divine from the human nature of Christ. This would destroy the Incarnation. Also it would make a personal suffering impossible for the human nature was only personal with the Logos.
   c. It was not a moral separation between the Father and the Son. For the Father loved the Son even on the cross (Jn. 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again). The Father loved the person of Christ in an eternal relationship of love, but not the sins that he bore.

2. What it was: From what has been said it seems plain that the death of Christ essentially involved the human nature primarily. God cannot die physically, nor could the Deity of Christ die spiritually. If one were to pose any answer it would be that Christ died by virtue of his human nature, the last Adam and yet by virtue of the fact that the person of Christ is a unity the whole person can be said to have died. Perhaps in the moment of death the person of Christ was self-conscious through the human nature alone. And yet the union of the natures in the one person could make the death infinite.

*Did Christ suffer physical death, that is, the separation of the immaterial and material? *How is this related to his spiritual death? Answer: Matt. 27:50 - He yielded up his spirit which separated from his body. Cf. Jn. 19:33-34 - The pouring out of blood demonstrated the certainty of his death. Christ’s physical death was a result of his spiritual death. Since Christ had no sin of his own, it was only after the sin of the world had been laid upon him and God had forsaken him that he could die physically. In Christ’s death the God/Man’s Person died. How else could he be separated from God? How could he experience death except through his human nature because God cannot die? The Logos cannot in any way be separated from the Trinity. The Person experiences this separation through the capacity of his human nature. When Yehoshua said Father into thy hands I commend my spirit, He was with God in spirit and his body was placed in the grave (cf. 2 Cor. 5:8). Then his spirit and body were reunited again at the resurrection. Before this, his
body was in the grave, and such will be the death and the resurrection of the believer.

Ps. 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Acts 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Acts 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Acts 2:25-35 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool.

Conclusion. In some since, Yehoshua experienced a spiritual separation from the Father, as the Person of the God/Man. This separation took place on the cross. Christ experienced spiritual death even as humans do. The difference is that man’s spiritual death is self initiated; he willfully turned away from God (cf. the Fall in Gen.). The only reason Christ experienced a spiritual death is because he had taken on man’s sin, and therefore was abandoned by God. “Luke noted that Jesus’ death occurred because he willed it. Breathing His last (Lu. 23:46), He voluntarily gave up His life (Jn. 10:15, 17-18)” (Walvoord and Zuck, 1983, p.
So the cause of death is sin, and humans are responsible for willfully sinning, but Christ did not ever sin. He took man’s sins on, and as a result, he was separated in the same sense of a spiritual death that humans have.

It is difficult for man to understand what took place in the atoning work of Christ on the cross because there was always a Trinity, and therefore there was always a relationship between God the Father and God the Son. Nor can man begin to understand the spiritual death of the separation of the two Persons of the Godhead unless he thinks of Yehoshua as fundamentally functioning in two roles, an *incarnate role* and a *discarnate role*. Christ experienced the separation from the Father in his incarnate role, but not in his discarnate role, that is, not as God in the Trinity. The Trinity cannot be separated, Deut 6:4 Hear, O Israel: The LORD our God is one LORD. Yet a person cannot think of it as some kind of *separation within the person* either, as if just the human nature experienced it. The Person experienced it, so it cannot be a separation of body from spirit and so forth. It has to be a separation of spirit to God Himself to have a spiritual death.

Therefore in a final analysis, fundamentally the Son of God, the Logos, the God/Man, experienced death through his human nature. This is analogous to all the other things that he experienced that were truly human; he experienced them through his human nature. When Christ said, “Father into thy hands I commit my spirit”, Christ’s spirit was with the Father, his body was dead (physical death). There was a separation. Yehoshua’s high priestly prayer for Himself was based on His completed work (cf. Jn. 4:34). I have brought You glory (cf. Jn. 17:1), which assumed His obedience to death (Phil 2:8). Even though the Cross was future, it was a certainty. He repeated His request for a return to His pristine glory with the Father (cf. Jn. 17:1) based on the certainty of the finished work on the cross (Walvoord and Zuck, 1983, p. 331).

Jn. 17:4-5 I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Humans think of physical death first, and then hell. If Christ took hell (in which he did), the essence of absolute separation from God, then man must go back to the logic of it, that is, in the garden Adam and Eve died spiritually and then physically. Physical death is a result of spiritual death. The Bible says that sinners outside of Christ are spiritually dead, even while they live physically, and then they go to another death called the second death (cf. Rev. 2:11; 20:6; 20:14; 21:8). For Christ, his physical death was not a sequence in the physical death, nor was his
spiritual death a sequence in the physical death. On the cross, Christ died spiritually and suffered the punishment of the second death, and then he died physically. (Side note: Saucy sets forth that hell cannot be absolute separation from God because everything is held together by the power of God; and regarding the dead, there would be no animation if this were so [see Ps. 139:8]. God is omnipresent, yet separate form Creation.)

The Meaning of the Death of Christ

There are two biblical meanings of Christ’s death. The first is a divine demonstration which influences man, a subjective effect, which will be discussed first. *What is the primary divine attribute which motivated the atonement and what is its intended influence? Answer: The atonement proceeds from the love of God and this fact is intended to influence people toward repentance and responsive love. But it is important to note that the love of God also entailed an act in relation to a real plight of mankind, that is, sin and its consequences of judgment. Mankind needs more than the moral influence of God’s love: Jn. 3:16 - the love of God saves from judgment (v. 18). More is needed than repentance: Rom. 5:8 - the love of God goes out to sinners in order to save them from the wrath of God (cf. 1 Thess. 1:10). 1 Jn. 4:9-10 - the love of God sent the Son to be the propitiation for our sins.

* Is Christ in His death also an example for man to follow? *If so, in what way? (Cf. Phil. 2:5-9) Answer: While Christ’s example in his death is not the essential work of the atonement, it is the supreme example of his active obedience in being obedient unto death. This example, however, is never given as a means for men to follow in order to be saved. It is always given to Christians who have already been saved.

The second biblical meaning of Christ’s death is the objective work of Christ in salvation which is seen predominantly in three concepts: propitiation, and reconciliation, and redemption. These three concepts answer the three primary effects of sin: guilt - propitiation; alienation - reconciliation; enslavement – redemption:

Propitiation. Rom. 3:25-26 “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in
Jesus.” The basic meaning of the Greek word hilaskomai and the primary Hebrew word kipper (ῥππ, Ḳ, piel of ῥπ“𝐾) which stands behind the Septuagint use of hilaskomai is to appease or to avert wrath by means of an appropriate transaction or sacrifice. In relation to salvation propitiation signifies the satisfaction of divine wrath against sin and thus the averting of God’s punishment by means of an appropriate offering or ransom. See Leon Morris, The Apostolic Preaching of the Cross, pp. 144-213.

*The Wrath of God.* The wrath of God. See Morris op. cit. pp. 147-54; 179-84; R. V. G. Tasker, The Biblical Doctrine of the Wrath of God (London, The Tyndale Press, 1951. The prominence of the wrath of God: There are more than 20 words used in the Old Testament to express God’s wrath with a total of over 500 occurrences (L. Morris, pp. 149-50). The mention of wrath in the NT is less frequent but just as real (cf. Lu. 21:23; Matt. 3:7; Jn. 3:36; Rom. 1:18). The concept is present in other places even when the term is not explicitly mentioned (cf. Matt. 5:22, “hell fire”; 18:8, “eternal fire”).

The meaning of the wrath of God: Some such as C. H. Dodd have attempted to make the wrath of God something less than personal anger. In the teaching of Jesus according to Dodd, “anger as an attitude of God to men disappears, and His love and mercy become all-embracing” (The Moffatt New Testament Commentary, Romans, p. 23). Paul is said to agree with this change and therefore his use of the “wrath” of God is “not to describe the attitude of God to man, but to describe an inevitable process of cause and effect in a moral universe” (Ibid.). In view of this definition for wrath, Dodd translates hilaskomai as “expiate” (to make amends) rather than “propitiate” (appease; conciliate and offended power) (cf. RSV Rom. 3:25; 1 Jn. 2:2), meaning simply the objective removal of sin or guilt without the thought of satisfying any personal feeling of anger on God’s part. (cf. NIV “atonning sacrifice,” and NRSV “sacrifice of atonement”). (cf. Muller).

The words for wrath, however, do move in the realm of personal actions and emotions and therefore clearly indicate God’s personal relationship to sin. God’s wrath, however, must not be thought of as uncontrollable outbursts of passion, but rather as the reverse side of a holy love. Cf. Ps. 36:4 “He (the ungodly man) does not despise evil.” God being holy does despise evil. (See Derek Tidball, The Message of the Cross, [IVP, 2001], pp. 190-192).

Leon Morris, “The deepest thinkers among mankind have always thought that real forgiveness is possible only when due regard is paid to the moral law. C. A. Dinsmore examined such diverse writings as those of Homer, Aeschylus, Sophocles, Dante, Shakespeare, Milton, George Eliot, Hawthorne, Tennyson, and
others and come to the conclusion that ‘it is an axiom (truism) in life and in religious thought that there is no reconciliation without satisfaction.’” Morris adds, “Should we not see this as something God has implanted deep down in the human heart? Faced with a revolting crime even the most careless among us are apt to say, ‘That deserves to be punished!’” (Morris, The Cross of Jesus, pp. 9-10).

The New Testament references to propitiation. (Note the indication of God’s wrath in the context of these verses noted in parenthesis). Read Rom. 3:25-26 (Rom. 1:18; 2:3, 5, 8; 3:8).

Rom. 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Rom. 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Rom. 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Rom. 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Rom. 3:8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

Heb. 2:17 (the need of a “merciful” high priest indicates the problem of sinners and the need of propitiation. Humans would be under the hostility of God without his merciful propitiation).

1 Jn. 2:2 - (the need of an “advocate” indicates the similar problem as in Heb. 2:17, that is, humans are naturally under the hostility of God).

1 Jn. 4:10 - (nothing in this context except the meaning of “propitiation” itself, i.e., satisfaction of wrath).

*Does God have emotional wrath against sin? Answer: Yes. If there is any emotional dimensional in God’s love, he loves righteousness, then there is an emotional dimension in his hate.
Jn. 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Prov. 6:16-19 These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.

One cannot have emotional love without having emotional hate. If God loves righteousness and believers love righteousness, then there is a sense in which believers should hate the opposite, that which destroys righteousness. God’s wrath is the opposite side of his holy love.

**Reconciliation.** Eph. 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: Col. 1:20-21 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. The verb katallasso (katallavssw) has the basic meaning, to change, exchange, as coins for others of equal value. From this comes the secondary meaning of “reconcile.” Uses – 2 Cor. 5:18, 19, 20; Rom. 5:10; I Cor. 7:11.

The verb apokatallassō (has much the same meaning as katallasso with probably an intensification “to effect a thorough change (perfection kata) back, reconcile” (J. H. Moulton and W. F. Howard, A Grammar of the New Testament Greek, II, 298).

The noun katallage (katallaghv) is defined by Thayer as the “adjustment of a difference, reconciliation restoration to favor.” Uses – Eph. 2:16; Col. 1:20-21. Reconciliation is the work of God in the atonement which “establishes that relationship of peace with mankind which the demands of His justice had hitherto prevented” (Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, p. 92).

Reconciliation is the work of God in bringing back sinful man into fellowship with Himself through the removal of that which caused alienation.

*What is the object of reconciliation? Answer: There are two views:
1. The object is man. Taking as its basis the fact that the stated object of reconciliation is always said to be man or the world, this view sees reconciliation as God effecting a change in man through the removal of sin by the death of Christ and therefore restoring harmony with God. (See Chafer, L. S., Systematic Theology, III, 91-93; F. F. Bruce, the Epistle of Paul to the Romans [London: Tyndale Press, 1963], p. 125).

2. The object is God. Viewing the effect of reconciliation as the removal of the enmity or wrath from the alienated parties, this position argues that the death of Christ removed God’s enmity against man and not man’s enmity toward God. (See Shedd, W. G. T., Dogmatic Theology, II, 395-96; Hodge, C., Systematic Theology, II 514-15; Murray, J., Redemption Accomplished and Applied, pp. 29-42; C. E. B. Cranfield, A Critical and Exegetical Commentary on the Epistle to the Romans, I, 266-67).

The term reconcile can include the subject of the reconciliation: “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift” (Matt. 5:23-24). Murray explains from this passage how the stated object of the verb reconcile is not necessarily the one in whom the change is effected:

“It is all-important to recognize, therefore, that what the worshipper takes into account in the act of reconciliation is the grievance entertained by the brother; it is the frame of mind of the person to whom he is reconciled that he is to consider and not any enmity which he himself entertains. And if we use the word ‘enmity,’ it is the enmity on the part of the offended brother that is brought into the forefront of thought and consideration. In other words, it is the ‘against’ entertained by the offended brother that the reconciliation has in view; the reconciliation effects the removal of this ‘against.’”

“This passage then provides us with a most instructive lesson regarding the meaning of ‘be reconciled’; it shows that this expression, in this instance at least, focuses thought and consideration not upon the enmity of the person who is said to be reconciled but upon the alienation in the mind of the person with whom the reconciliation is made. And, if the meaning which obtains in this passage is that which holds in connection with our reconciliation to God through the death of Christ, then what is thrust into the foreground when we are said to be reconciled to God is the alienation of God from us, the holy enmity on the part of God by which we are alienated.
from him. The reconciliation as action would be the removal of the ground of God’s alienation from us; the reconciliation as result would be the harmonious and peaceful relation established because the ground of God’s alienation from us had been removed” (John Murray, Redemption Accomplished and Applied, p. 36).

According to Shedd, God’s wrath has changed and now he can love man and have a relationship with him.

Saucy says of all the verses in the Bible that talk of reconciliation, the only stated object in them is something in the creation, man, the world. An example is 2 Cor. 5:19 “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” The Bible never speaks of God being reconciled to humans. Therefore, most theologians argue that reconciliation is accomplished by changing man so that now he is favorable to God. But that reconciliation never has God as an object is not final proof that He is not reconciled.

*Does God have enmity against sinful man? Answer: In Rom. 5:9-10 human beings are described as “enemies.”

1. Rom. 5:9-10 - we are described as “enemies.” *Does this refer to our active hostility or to us as objects of divine hostility? The evidence that it refers to us as the objects of divine hostility: - v. 9 -- God has wrath against man. If it referred to our active hostility, it would seem to be a repetition of the thought in v. 8 which sees us as active sinners: (v. 8) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (v. 9) Much more then, being now justified by his blood, we shall be saved from wrath through him. (v. 10) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

2. Rom. 11:28 - the parallelism in the verse seems to make God the subject of the enmity and the love: “As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.”

3. 1 Cor. 15:25ff. - God has enemies which he must put under his feet. These would seem to include evil humans. “For he must reign, till he hath put all enemies under his feet”.
Conclusion. The object is both man and God. Reconciliation is not solely the change of man or the change of God; it is the change of the relationship between the two through the removal of the barrier of sin in the death of Christ.

* What is the effect of the reconciling work of Christ’s atonement? Answer:

1. The restoration of fellowship with God believers’ Creator and Lover: Rom. 5:10; 2 Cor. 5:17-21. Believers’ reconciliation with God is also their reconciliation with their fellowman, other believers.
3. The restoration of all things which have been disturbed to their proper place: Col. 1:20-22. Yehoshua in some sense is ultimately going to bring everything back into its proper order through the reconciliation of the cross. Whatever alienation sin brought, whatever disturbances of relationships that sin brought, the death of Christ brings peace (Col. 1:20-21).

Conclusion

To be reconciled, there has to be change. It is the work of God in the atonement which establishes that relationship of peace with mankind which the demand of His justice had hitherto prevented. Reconciliation is the works of God in bring back sinful man into fellowship with himself through the removal of that which caused alienation. Sin is the problem, and sin has to be dealt with in order to bring reconciliation. Eph 2:16 and Col. 1:20-21 both have a compound word for reconciliation, apokatallassō, which means to effect a through change, to reconcile back again, to bring back a former state of harmony. Reconciliation involves not just the offer, but the person who holds something against him that makes the offer (Matt. 5:23-24).

God also has enmity against sinful man (Rom. 5:9-10). He sees his enemies as just that, an enemy (I Cor. 15:25). Therefore, the best conclusion is to say that reconciliation not only effects the change of man, or change of God, it is a change of relationship between the two through the removal of the barrier of sin in the death of Christ. They can now have a close relationship of love. At Christ’s death, the curtain in the Holy of Holies was rent in two, as a result, God can approach man and man can approach God. Matt. 27:51”And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks
rent;” Mk. 15:37-38 “And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom.” Scripture tells believers:

Heb. 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Redemption. The Old Testament concept of redemption centers around three Hebrew words. The first word is ga’al. The basic idea of this word has to do with family relationships. It signifies acting as a kinsman, whose responsibilities includes marrying the widow of a deceased kinsman (Ru. 3:13), buying one of the family out of slavery (Lev. 25:48ff.), reclaiming a field which has been sold during the financial distress of the family (Nu. 35:19). It was also used for buying back something that had been sanctified to the Lord (Lev. 27:13, 15, 19, 27, 28, 31, 33). “Thus in the Old Testament use of the word one finds two distinct ideas. The primary thought is the general one of family obligation, and arising out of this is the narrower concept of the payment of price, redemption” (Leon Morris, The Apostolic Preaching of the Cross, p. 20).

The Lord is the subject of ga’al both in the redemption of the nation of Israel from the bondage of Egypt (Ex. 6:6; Ex. 15:13; Ps. 74:2; 77:15; 78:35; 106:10) and from Babylon (Ps. 107:2; Is. 43:1; 44:22, 23; 48:20) as well as individuals (Ps. 103:4; Gen. 48:16; Ps. 69:18; 72:14; 119:154).

Although no ransom is mentioned when the Lord is the subject of redemption, there is the indication that He redeems with some effort and cost to Himself (cf. Ex. 6:6; Ps. 77:14-15; Prov. 23:10-11; Jer. 50:34; Is. 52:10).

It cannot be said that God paid to the Egyptian oppressor any price for the redemption of His people. On the other hand the idea of the exertion of a mighty force, the idea that redemption costs much is everywhere present. The force may be represented by Divine might, or love, or self-sacrifice, which become finally identical (B. F. Westcott, The Epistle to the Hebrews, p. 296).

The second Old Testament term is padah. The basic meaning of this word is that of ransom by the payment of a price. It has more the idea of a commercial transaction as any obligation arising from kinship is absent. The lack of obligation or duty to redeem has suggested to some the implication of an element of grace in
this term. It is used for the redemption of the firstborn which belonged to the Lord and should be sacrificed to Him, but in certain cases could be redeemed by the offering of a substitute indicating that the idea of substitution is basic in this word. (cf. also the substitutionary transaction involved in the redemption of the first-born of Israel by the substitution of the Levites (Nu. 3:40) or money (v. 46).

The Lord is the redeemer in the sense of this word in the deliverance of His people from Egypt (II Sam. 7:23; Deut. 7:8; 9:26; 13:5; 15:15; 24:18; I Chron. 17:21; Ps. 78:42) as well as instances not specified (Hos. 7:13; Deut. 21:8; Neh. 1:10; Is. 1:27; Jer. 21:11). He redeems “from the power of the grave: (Hos. 13:14) from “all . . . iniquities” (Ps. 130:8) and “all . . . troubles” (Ps. 25:22).

The third word is kopher, coming from the verb kipper which means to cover over, pacify, or propitiate (Brown-Driver-Briggs, BDB), the noun kopher is the ransom price by which the covering or propitiation is effected. It is “the sum paid to redeem a forfeited life.” (Morris, op. cit. p. 24). (Cf. Ex. 21:28ff.; 30:12.) For its use with God as the One who ransoms His people, see Is. 43:2ff.

Morris summarizes the underlying meaning found in all of these three words for redeem: “... redemption consistently signifies deliverance by payment of a price. There may be other ideas, like that of family obligation in g’l, or the element of grace in pdh, but as a stubborn substratum in every case there is the basic price-paying conception” (op. cit. p. 26). There is never any thought of God paying the price to anyone. As Westcott says [see above under ga’al] the idea that redemption involves a cost is present. The term is used metaphorically with God, but as Morris says, "... the metaphor retains its point. The idea of price-paying is not out of mind." (Leon Morris, The Atonement, 114).

Redemption consistently signifies deliverance by payment of a price. In redemption, God pays a ransom: Mk. 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. It was the payment of a price to ransom man from something that held him and he needed to be free: Rom. 3:21-26 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 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: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of
God: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

The New Testament concept of redemption centers around two Greek word groups it uses for redemption.

1. The first word group is (a) lutroo (lutrovv) - The essential meaning of this word group is the paying of a price in the substitutionary sense for the freedom of someone in bondage. (b) lutroo - Lu. 24:21; Tit. 2:14; I Pet. 1:18, (c) lutrosis - Lu. 1:68; 2:38; Heb. 9:12, (d) apolutrosis - Rom. 3:24, Eph. 1:7; and (e) lutron - Matt. 20:28; Mk. 10:45.

2. The second word group is (a) agoradzo (ajgoravzw) - The basic meaning of this word group is to acquire, to buy, (cf. Matt. 13:45-46). In relation to redemption it emphasizes divine ownership based upon Divine purchase, (b) agoradzo - Rev. 5:9, and (c) exagoradzo - Gal. 3:13; Eph. 5:16; Col. 4:5. To acquire or to buy. In relation to redemption, it emphasizes divine ownership based upon divine purchase. God does not free believers from bondage to let them go. He buys them to himself. He pays the price, frees them from bondage, but now they are owned by him. When Scripture talks about being redeemed here, it is talking about being purchased, and bought, and coming under the ownership of God: Rev. 5:9 “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;”

Conclusion. Redemption thus includes the ideas of the payment of a price in a substitutionary sense for the freedom of an object from its previous owner or the bondage under which it was held with the idea that the object redeemed now belongs to the Redeemer.

*From what does God’s redemption free man now? *What is the result of this freedom in each case? Answer: In each case below it is freedom from some bondage or slavery:

1. Jn. 8:34 – sin: “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.
2. Rom. 6:17; 7:14 – sin: “But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.” “For we know that the law is spiritual: but I am carnal, sold under sin.
3. Gal. 3:13; 5:1 - the law: Gal. 3:13 “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree;” Gal. 5:1 “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

4. Gal. 4:3 - elemental spirits of this world: “Even so we, when we were children, were in bondage under the elements of the world”, that is, elementary spirits that use the law to hold people in bondage. They use the fundamental moral law that everyone has to hold people in bondage. Rom. 2:14-15 “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil”. Anyone that is under Law, Satan uses that to keep them in bondage. To say that Christ has fulfilled the law for believers puts everything in a different perspective. The devil uses the law to keep people in bondage, and the elemental spirits are behind it. There is a spiritual power at work, and believers are always dealing with it. There is probably nothing against God that does not have some relationship to some spiritual power. The atoning work of Christ takes power to free believers from bondage. *What is this force that keeps man in bondage? *Does disobedience itself have power in it? Answer: There is a living active force in the world that opposes God, and this is what man deals with: Eph. 6:12 “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Christ has broken the hold of this power on believers and they do not have to obey it anymore: Heb. 2:14 “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil”. 1Jn. 3:8 “He that committeth sin (continually) is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.” 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. 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. Rom. 7:11 “For sin, taking occasion by the commandment, deceived me, and by it slew me.” If human beings are held in bondage, that takes some kind of force. *If human beings are fighting against a force, what is this force? *Does disobedience have force within it? Answer: There is a living force fighting against God. Living
beings were probably holding believers in bondage (see Eph. 6:12 above). Now believers have the power and freedom to obey God in Christ.

5. I Cor. 7:23 - men as opposed to God: 1Cor 7:23 “Ye are bought with a price; be not ye the servants of men.” Believers are free from the power of bondage and slavery. They do not have to please people. They should never please people as opposed to God.

6. Heb. 2:14-15 - death and its fear: In the redemption of Christ and the resurrection it took some power to overcome death. So there is some force in sin that believers need to think about. These forces are the principalities, powers, rulers of the darkness of this world, spiritual wickedness in high places, and Satan. The Bible says that believers are free from all of these things now. They do not have to sin. Before they came to Christ they were slaves to sin. Even in their good works, they were sinful. They do not have to listen to sin anymore. Before they did not really have a choice, but in Christ they do.

Victory over the Power of Evil

The cross was the place of God’s triumph over evil. It was the place of the judgment of Satan (Jn. 16:11). It was the place of the triumph over evil forces (Col. 2:13-15). At the Cross Jesus bore the full brunt of sin’s force—all that evil man could do, that is, injustice, shame, humiliation, cruel death; all that Satan could do, that is, tempt Him to disobey the Father, inspire evil men to kill him; and the full wrath of God, that is, forsaking Him on the Cross. There was nothing else that sin could do to Him. But none of this could turn Jesus away from his love and faith in his heavenly Father. He did not pronounce judgment on man. He did not curse God. He loved to the end. His goodness was stronger than the force of evil.

Victory entails more that Christ paying for man’s sin. On the cross Christ freed believers from captivity and gave them eternal life, but he did more than that. *Has he done something about the enemy that is roaming around with power?* Answer: Yes. Heb. 2:14 “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil”. Col. 2:13-15 “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the
way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.” In the first two verses Christ cancelled out the sin that was against man. He took sin out of the hands of Satan to use against believers. (Only believers’ sins are forgiven, even though Christ died for the world. Humans must receive the salvation that Christ purchased for them.) In the third verse Christ triumphed over and disarmed Satan, principalities, and powers.

By fulfilling the demands of the Law, Christ disarmed the demonic powers and authorities triumphing over them (cf. 2 Cor. 2:14). As a result believers are delivered from these evil powers which inspire legalistic rules…. (Walvoord & Zuck, 1983, p. 678).

*Was the victory won on the cross or in the resurrection? *When humans resist temptation, do they use a force of some sort? *Does it take power to resist temptation, and if so, what power is at work in the resistance? *Whose spirit is involved? *Are human beings using their spirit to resist temptation? Answer: No. It is their spirit depending on the Holy Spirit; but they do feel like they have to exert their will with the Holy Spirit to resist sin. This is an example of the whole battle. In the final analogy, it is a moral battle. It is a spiritual moral battle. It is not who has the most power. God could have obliterated Satan instantly, but that would not have won a moral battle. So it has to be fought on the moral plane, and it was on this plane that Yehoshua won. He exerted the spiritual power of good against the spiritual power of evil. Therefore, the battle was won at the cross when Yehoshua said at the end, “It is finished”. He meant the battle was won. It was won by virtue of the fact that at the cross sin threw its greatest force, the force of evil man, the force of the devil, and the judgment of God falling on Christ, and they could not break His goodness, the just for the unjust. Scripture tells believers to “Be not overcome of evil, but overcome evil with good” (Rom. 12:21). This characterizes the battle and the victory that Yehoshua won. He overcame evil by being obedient against the strongest power that sin could possibly throw. The battle is the same for believers. This characterizes the battle and the victory that was won by Yehoshua, and it will be the same for believers if they obey God. Yehoshua overcame evil by being obedient. His faith could not be broken, so that is where the battle was ultimately won.

The height of the battle took place at Gethsemane; that is where Yehoshua struggled against the force. A person gets the sense that if God had not strengthened him, he might have died there in his struggle. After that he is not seen in that kind of agony any more. He never struggled over facing the cross again, he made his decision, he stood the experience in the garden, and that sustained him
through it all. The resurrection was the proof, the evidence, the demonstration that
he had won.

*Is man’s redemption complete? *From what will believers ultimately be
freed? Answer:

1. Eph. 1:14 - apparently the final redemption from the bondage of sin: “Which
is the earnest of our inheritance (the Holy Spirit) until the redemption of the
purchased possession, unto the praise of his glory.”
2. Rom. 8:21, 23 - redemption from material corruption of the body: “Because
the creature itself also shall be delivered from the bondage of corruption into
the glorious liberty of the children of God…. And not only they, but
ourselves also, which have the firstfruits of the Spirit, even we ourselves
groan within ourselves, waiting for the adoption, to wit, the redemption of
our body.” Believers have ultimately been redeemed from the bondage of sin
and the physical corruption of their body.

*What is the purchase price of redemption? Answer: The death of Christ,
“blood” being representative of the death of the person. Jn. 19:34 But one of the
soldiers with a spear pierced his side, and forthwith came there out blood and
water.

Eph. 1:7 In whom we have redemption through his blood, the forgiveness of
sins, according to the riches of his grace;

Heb. 9:12 Neither by the blood of goats and calves, but by his own blood he
entered in once into the holy place, having obtained eternal redemption for
us.

I Pet. 1:18-19 Forasmuch as ye know that ye were not redeemed with
corruptible things, as silver and gold, from your vain conversation received
by tradition from your fathers; But with the precious blood of Christ, as of a
lamb without blemish and without spot:

**Satan Defeated**

In some sense Satan is defeated, but God left him the power to come against
man. God has also given believers the power to defeat Satan in the same way as
Yehoshua, to overcome evil with good, that is, to obey God. Believers’ temptation
is the exertion of their own will, and they will never win unless they are dependent on the power of the Holy Spirit. Sin still has more power than believers do in their will, but depending on the power of the Holy Spirit, and the indwelling Christ, they can do the same thing Christ did. But it requires in some sense being like Him, which is very humble, being weakness, being willing to be ashamed, and standing in all of that without fighting back in the sense of a tit-for-tat-kind of thing; to be filled with the Holy is power under control.

In the full conquering of Satan, the spiritual always comes first. As a result of Christ’s victory, Satan was defeated spiritually, but the day will come when he will be defeated physically. The fact that God defeated Satan morally, it then gives Him the right to defeat him physically and remove him from the scene.

Rev. 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev. 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Rev. 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. (See Rev. 20:14-15)

The Vicarious Nature of the Atonement

On the cross Christ died for the world, including man. “Vicarious suffering is suffering endured by one person in the stead of another, i.e., in his place ... A vicar is a substitute, one who takes the place of another and acts in his stead” (C. Hodge, Systematic Theology, II, 475). Christ’s death was therefore vicarious because he stood in man’s place and represented him. As man’s representative, he took the penalty that man deserved (Grudem, 1994, p. 579). Following is the evidence of the vicarious nature of the atonement:

1. Direct biblical statements:
   a. Is. 53:6 - The Lord hath laid on him the iniquity of us all (cf. v. 12 he bare the sin of many).
b. 2 Cor. 5:21 - made him to be sin for us.
c. Gal. 3:13 - “Being made a curse for us.” He could not have been these had he not been bearing some other sin and curse.
d. 1 Pet. 2:24 - he bore our sins in his body on the cross.
e. Heb. 9:28 - having been offered once to bear the sins of many

The vicarious nature of typical Old Testament sacrifice can be seen in the following. (The Old Testament was typical, and the book of Hebrews says so; cf. Heb. 4-7). In the Old Testament the offerer would put his hands on the animal to signify some type of identification, and in a sense, transfer the sins to that animal. That animal was now being identified with that sinner, and he was going to pay the price by shedding his blood. This act was substitutional; the animal died in place of the human that offered the sacrifice. Grudem (1994) says scripture’s emphasis on the blood of Christ also shows the clear connection between Christ’s death and the many sacrifices in the Old Testament that involved the pouring out of the life blood of the sacrificial animal. These sacrifices all pointed forward to and prefigured the death of Christ (p 579). In a sense, God through Christ paid the price to satisfy His own justice and holiness so that He would not cause man to pay the price. He makes the payment, and it comes to man freely as forgiveness. “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (2 Cor 5:19). Man’s sins are forgiven although God does this in a just way in relationship to his holiness; however, a person has to acknowledge and receive the payment, otherwise he still owes the debt (the unregenerated nonbeliever). All a person has to do is be willing to receive it, that is, believe in Yehoshua. There are some theologians that reject the substitutionary nature of Christ’s death on the cross. The basis of this rejection is the meaning of the word “for”. *Read the scriptures aloud in class.

2. Passages using the preposition anti:
   b. Atonement passages: Matt. 20:28; Mk. 10:45; 1 Tim. 2:6 (antilutron). Interestingly in 1 Tim. 2:6 Paul uses both anti and the next pronoun, huper when he says that Christ gave himself “as a ransom [antilutron, substitutionary ranson] for [huper, for the benefit, on behalf of] all.”
3. Passages using the preposition huper:
   a. The meaning of huper: “The meaning ὑπὲρ, like the English preposition ‘for,’ has two significations. It may denote advantage or benefit, or it may mean substitution. . . . The sense of ‘for’ . . . must be determined by the context, and the different circumstances in each instance” (W. G. T. Shedd, Dogmatic Theology, II, p. 379). Shedd gives evidence for his statement that “there is also abundant proof from classical usage that huper may be used in the sense of anti.” (“instead of” “in place of”) Shedd, Dogmatic Theology, II, 380. Clear NT examples of the use of huper for substitution are Philemon 13 and 2 Corinthians 5:14. On the last verse Shedd says, “It would be nonsense to say, that ‘if one died for the benefit of all, then all died’” (Shedd Dogmatic Theology, II, 380).
   b. Saucy argument that God wanted both meanings there in Scripture. To some extent. Christ’s death could be in the place of and for the benefit of man and the world. Nevertheless, it is important to remember that anti is the real one that means substitution and hyper simply means for, but can clearly mean substitution, as well as benefit. *Is. 53 says it pleased God to bruise Christ, Does God get pleasure from hurting innocent people? Answer: No. Therefore, if it pleased God to bruise Him, then Christ must be bearing man’s sin.

Conclusion. Huper can mean either for the benefit of or instead of and often combines both meanings.

4. Atonement passages:
   a. Passages clearly teaching substitution (Gal. 3:13; Jn. 11:50; 2 Cor. 5:14-15)
   b. Passages which probably have the substitutionary meaning, but also could be rendered “in behalf of” (Rom. 5:6-8; 8:32; Gal. 2:20; Heb. 2:9).

5. Passages in which the vicarious nature is taught indirectly:
   a. Is. 53:9-10 - “Yet it pleased the Lord to bruise him.” Does God like to injure innocent people? There is only one explanation. Christ was bearing sin and it was that of another.
   b. Matt. 27:46 - “Why have you forsaken me?” Does God forsake good men when they die? No.

6. The vicarious nature of typical sacrifices: Lev. 1:2-4; cf. 4:22-26 -- hands were laid on the head of the animal signifying the transfer of sins or the identification of the one bringing the offering with the offering.
There are objections to the vicarious nature of the atonement. These objections are as follows and their reply:

1. Objection: Satisfaction and forgiveness are mutually exclusive. God does not exercise mercy in forgiving us, but merely does his duty. The price paid is for sin, but where is the actual forgiveness? Forgiveness seems to be done without a payment. Example: If Yehoshua paid the price for man’s sins, then man’s sins are taken care of, but God does not really forgive man because Yehoshua paid the price.

   Reply: Since God is himself the one providing the satisfaction, the removal of sin from us is still gracious forgiveness in relation to sinful humans.

2. Objection: It is immoral for God to make the innocent suffer for the guilty.

   Reply: (a) This is only true if the one suffering does so under compulsion and not voluntarily. (b) This objection boomerangs upon the heads of the objectors for in denying that Christ’s suffered for the guilty, there is no reason for God to put him to death, that is, forsaken him. It is truly immoral to make him suffer for no reason. Moreover, God was in Christ reconciling the word unto himself. He partook of the suffering in some sense. (c) Regarding the hypostatic union, there is the one Person who is the God/Man (two natures, divine and human), and to some extent God is involved, even though the human part is necessary to actually experience the penalty. How could Yehoshua experience death if he did not have a nature that could die, since God cannot die? Still, one should not exclude the Person which is God, that God is somehow related to that. He needs the humanity to actually pay the penalty, but since it is the Person doing it, the Person is involved in it. Therefore to some extent God is involved in paying his own penalty. It is not just the act of a human. Yehoshua is not just a natural human; but what is certain is that He did not experience it to any degree that contradicts the biblical teaching of the doctrine of the Trinity. Jesus the Person experienced death physically and spiritually (forsaken by the Father, Matt. 27:46) through his human nature which had characteristics through which these things could happen. Thus, to use the multiple role analogy, Jesus the person really and fully experienced death through his human nature and this did not change his divine nature which could not die. As one can see, it is very difficult to understand the experiential functioning of the God/Man, but both natures are real, and the Person could experience both fully.
Incomplete and Erroneous Interpretation of Christ’s Death

The following are incomplete and erroneous theories of Christ’s death and their refutation. What is missing in all of these theories is penal substitution. They find other ways to define Christ’s death as somehow saving. It is only the first one that is totally wrong. The remainders have some truth to them, but not in total.

1. Theory: The Socinian or Example Theory (sometimes called the Martyr theory) (totally wrong): Christ died the death of a martyr and this death redeems only “as his human (not God) example of faithfulness to truth and duty has a powerful influence upon our moral improvement” (A. H. Strong, Systematic Theology, p. 729).

Objections:
   a. It holds to a perversion of the Scriptural doctrines of depravity, Deity of Christ, justification, regeneration, and inspiration. It has no satisfaction for sin.
   b. It fails to account for Christ’s unmartyrlike anguish and agony in Gethsemane and on the cross, and the Father’s withdrawal from him (cf. Jn. 12:27; cf. Paul’s feelings toward death, Phil. 1:23). Christ’s sufferings were different in that they were mainly mental.
   c. Christ is never represented as an example for the unbeliever to follow, but to those already saved (I Pet. 2:21, 24; I Jn. 2:6; Matt. 11:29).
   d. Again it fails to account for salvation of those who lived before Christ.

2. Theory: The Moral Influence Theory (Abelard 1079-1142). Best known by Bushnell, but also held by Ritschl. The death of Christ is the manifestation of the love of God suffering in and with his sinful creatures. (This is different than simply being an example of love for us to follow as in the Socinian or Example theory). This suffering is to soften the human heart and lead it to repentance.

Objections:
   a. It denies a principle in God’s nature that needs propitiation or satisfaction.
   b. It denies the necessity of the atonement for God could possibly have moved man in other ways. In this sense it defeats itself, for without any objective reason for the death of Christ it was a cruel way to manifest love.
c. The theory is difficult to explain how the Old Testament saints were saved since they did not have this object lesson of love.

3. Theory: The Governmental theory - (First advocated by Grotius and more recently by the outstanding Arminian theologians - Miley, Dale): The atonement is not a full satisfaction for sin to the justice of God, but a token payment to display God’s hatred of sin and thus maintain his moral government. Christ did not pay “the precise penalty of the law, but God graciously accepted what he did suffer as a substitute for our penalty; just as if a man that had embezzled $100,000 from his employer is set free by the judge on the payment of $100 by an innocent friend” (Thiessen p. 318). God can then pardon the sinner upon repentance.

Objection:
   a. It denies the necessity of satisfaction to the holiness of God. Law is represented as from the will not the nature of God.
   b. It does not explain why this suffering must be by an innocent person, nor the intensity of Christ’s suffering.
   c. It makes that to be an exhibition of justice which is not an exercise of justice. Thus it cannot really inspire respect for law. There must be something back of government which must be satisfied.

4. Theory: The Ransom Theory (Origen). Also known as the Classic Theory of the atonement as it dominated the early church. More recently advocated by Gustaf Aulen, Christus Victor; The Faith of the Christian Church (pp. 223-241): The death of Christ constituted a ransom paid to Satan in order to cancel the just claims which Satan had on man because of human sin. Satan was deceived in the bargain since he was not able to hold on to Christ because he was God (Origen).

Objection:
   a. Does not affirm the justice of God in the sense of paying any penalty for sin. In fact, Aulen, its advocate, speaks of the justice of God as being breached.
   b. The atonement is totally the work of God in overcoming the evil powers. There is no contribution from the humanity of Christ in the sense of a payment for sin to satisfy the justice of God (cf. above).
   c. The idea of paying any penalty for sin is not really in it. According to this theory, the purpose of Christ’s death was to go into the stronghold of Satan, of sin and death, and come out victoriously. There is no
sense of substituting for man’s sin and paying a penalty against God’s Law. God just overwhelms Satan with power. The atonement is totally the work of God in overcoming the evil powers. There is no contribution from the humanity of Christ in the sense of a payment for sin to satisfy the justice of God, that is, it was totally the work God because man could not do it, totally God in Christ. The problem with this theory is that it was the human part of Christ that paid the price for man, as a human. The humanity of Christ is man’s representative substitute, who took man’s penalty. Satan was deceived and was not ultimately paid anything.

5. Theory: The Satisfaction or Commercial Theory: Sin does not go so much as against the actual holy nature of God; sin is against God’s honor. It violates the divine honor (which all beings owe him) and since it is committed against an infinite Being, it deserves infinite punishment. God’s love sent the Son to pay the divine claims due his honor. This theory was developed in the Feudal system, so a person can think of God as a king controlling everything and is due a lot of honor. Sin violates divine honor which humans owe God, and since it is committed against an infinite Being, it has an infinite punishment. So God sent his son to repay the honor. In this theory a person did not have to just payback what was owed, he had to pay that plus, that is, more than what he owed. Basically this is what Christ did.

Objections:
   a. The satisfaction was not to the honor or majesty of God but to the holiness.
   b. The substitutionary aspect of the death of Christ is not stressed. Christ’s death was more on the order of supererogation (the act of performing more than is required by duty) which could be applied to the forgiveness of man. The death of Christ was merely a tribute offered voluntarily to the honor of the Father.
   c. It is merely an external transfer of the merits of Christ to man with no hint of the mystical union of the believer in the death and life of Christ. Thus it receives the name Commercial.

6. Theory: The Mystical Theory (Schleiermacher, Edward Irving. More recently Vincent Taylor’s representative sacrificial view is a variation of this view). The general theory: (a) Christ entered into the stream of humanity with its inborn corruption and pre-disposition to sin. The power of the Holy Spirit kept him from actual sin and gradually purified his nature through
struggle and suffering. Salvation is through mystical faith participation in this new life of Christ. (b) Taylor’s expression of the view (The Atonement in NT Teaching: Jesus and His Sacrifice): Christ acted as the representative for the race. “. . . His work is a ministry accomplished on our behalf, but not in our stead; it is perfected in our name, but this is true only in so far as we enter into its significance. . .” “. . . if we place ourselves at Paul’s point of view, we shall see that to the eye of God the death of Christ presents itself less as an act which Christ does for the race than as an act which the race does in Christ.” What Christ does for us as a representative. Christ’s representative work is best described as sacrifice which means “. . . the drawing near of the worshipper to God in humility and contrition, the thought of an offering with which he can identify himself in penitence and faith, the conception of sharing in the cleansing power of life which has been released in death, dedicated, and presented to God” (Taylor p. 187 A in NT). Man is saved by being drawn by the demonstration of God’s love into faith-union with Christ and participating in the power of this released life which gives him the ability to turn to God. “By His death as the Son of God and the Son of Man, He brings to us a matchless revelation of the love of God, and also accomplishes for us a saving work and service directed Godwards, into which in the power of the Spirit, we can enter through faith-union, sacramental communion, and sacrificial living” (Taylor p. 196-97)

Objections:
   a. Does not account for the necessity of propitiation of a holy God
   b. Does injustice to the substitutionary viewpoint of the Scriptures.

Denny - “. . . a Representative not produced by us, but given to us, not chosen by us, but the elect of God, is not a Representative at all in the first instance, but a Substitute. He stands in our stead, facing all our responsibilities for us as God would have them faced. And it is what He does for us, and not the effect which this produces in us, still less the fantastic abstraction of a 'racial act', which is the atonement in the sense of the New Testament. To speak of Christ as our Representative, in the sense that His death is to God less an act which he does for the race than an act which the race does in Him, is in principle to deny the grace of the gospel, and to rob it of its motive power” (James Denny, The Death of Christ [London: Tyndale Press, 1951], p. 196).
c. It makes salvation depend on the work of man aided by God, that is, a holy life is gaining effects of atonement not based on it as the Bible teaches.

Taylor rejects Reformation doctrine of justification - imputed sin and imputed righteousness. He defines the righteousness of justification as “the righteous mind of the man whose trust rests not in himself, but in Christ and His work” (Forgiveness and Reconciliation pp. 238-239 cited by Nicole in Christian Faith and Modern Theology, p. 215 ed. Henry).

Nicole comments “With all due regard for the vigor with which Dr. Taylor emphasizes that neither this righteous mind, nor the faith-union of man to Christ is meritorious, it remains that in his view the ground of acceptance with God is an attitude infused in man and not the finished work of Christ. . . Thus the benefit which accrues to the believing sinner from Christ’s death is not in the first instance a clearing away of guilt, a restoration to proper standing before God through the imputation of his sin to Christ and of Christ’s righteousness to him, but rather primarily a communication of life, the beginning of an ever-deepening fellowship. In this respect Dr. Taylor leans toward a form of the Mystical theory of the atonement” (Christian Faith and Modern Theology, p. 215)

Conclusion

All of the above views, except perhaps the example or martyr theory, have some elements of the biblical meaning of the death of Christ. The problem in each case is the omission of key elements and consequent exaggeration of others.

Notes
CHAPTER 6
The Extent of the Atonement

The Issue Involved

The question in this issue is not the value or sufficiency of the death of Christ. All agree that Christ’s death was of sufficient value for the sins of the whole world. The question concerns the intention of God in the death of Christ and whether or not Christ did make a substitutionary sacrifice for the sins of all. John Murray states the issue: “the question is: on whose behalf did Christ offer himself a sacrifice” (Redemption Accomplished and Applied, p. 62). Hodge says the question is did Christ die equally for all men. This debate is mostly between Arminians and Calvinists, therefore the prevalent views of each are discussed in this section. The arguments are as follows:

The Position of Limited Atonement

The statement of the position. The reformed position is that Christ died for the purpose of actually and certainly saving the elect and the elect only” (L. Berkhof, Systematic Theology, p. 394). “Election and redemption are of equal extent; no more are redeemed by Christ than are chosen in Him; and these are a special people . . .” (John Gill, “Limited Atonement,” The Five Points of Calvinism, pp. 117-18). Included in this position is therefore the denial that Christ came to make the salvation of all men possible by dying substitutionally on behalf of all (cf. John Murray, Redemption Accomplished and Applied, pp. 62ff.).

The arguments used for limited atonement. Christ’s work in salvation was not merely provisional but efficacious. He came not to make men redeemable, but redeemed, that is, Christ did not come just to provide salvation and to offer it for everyone; he came to actually save some people. This is a tremendous emphasis on salvation by grace alone. If a person is going to be saved, God needs to bring irresistible (efficacious) grace to bring that person to salvation. The work of Christ includes the actual application of irresistible grace. Christ’s work is not simply provisional, it is efficacious; it goes to the end of salvation (see Rev. 5:9; Heb. 9:12; Tit. 2:14). “If some of those for whom atonement was made and
redemption wrought perish eternally, then the atonement is not itself efficacious” (Murray, p. 64).

Rev. 5:9 - “Thou didst purchase [redeem, not make redeemable] for God with Thy blood men from every tribe and tongue and people and nation.”

Heb. 9:12 - “having obtained eternal redemption”

Tit. 2:14 - Christ “gave himself for us, that He might redeem [not make redeemable] us from every lawless deed . . .”

The Scriptures teach that Christ died for a particular group. Scripture teaches that Christ died for a particular group. Christ’s death is related to the elect, that is, the believer. Christ loves the church and gave his life for it. Christ’s death is valuable to everyone, but the purpose, the intent is the elect. (Saucy says it is almost like Christ’s death is of infinite value, and therefore a person has to say that it is valuable for everyone, but there does not seem to be any intent really for the others or any particular purpose. The purpose is all focused on the saving of the elect. However, just because Scripture says that Christ died for his sheep, it does not exclude that he died for others also [see Rom. 5:6]).

Rom. 8:31-39, see the following verses:
1. v. 31 “us” can only be those spoken of in the previous context which refers to elect.
2. v. 32 “for us all” - these are equal to “us” in v. 31.
3. v. 34 - from context Christ’s death must refer to elect. "It is the elect and the justified that Paul has in mind here in his appeal to the death of Christ and there is no reason for going outside the denotation provided by election and justification when we seek to discover the extent of Christ's sacrificial death" (Murray, p. 67).
4. v. 35-39 - the security is based upon the love of God shown in the death of Christ. Since all men do not enjoy this security, it is obvious that this love is a distinguishing love. "It is a love that insures the eternal security of those who are its objects and Calvary itself is that which secures for them the justifying righteousness through which eternal life reigns" (Murray, p. 69).
   a. Eph. 5:25 - Christ loved the church and gave himself for it.
   b. Jn. 10:15 - I lay down my life for the sheep.
   c. Jn. 15:13 - lay down life for my friends
   d. Jn. 11:51-52 - for the children of God
e. Acts 20:28 - “... the church of God which he purchased with his own blood.”

Hodge argues from these verses also: “When it is said that a man labours and sacrifices health and strength for his children, it is thereby denied that the motive which controls him is mere philanthropy or that the design he has in view is the good of society.” Systematic Theology, II, p. 549. (But see also Rom. 5:6, 8, 10 – Christ dies for the ungodly, sinner, and enemies.)

All those for whom Christ died are also considered to have died with Him.

1. All those for whom Christ died are considered to have died with him: 2 Cor. 5:14-15 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

2. But those who died with Christ will also live with Him:
   a. Rom. 6:3-11, especially verse 8, Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
   b. Eph. 2:4-7 But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his kindness toward us through Christ Jesus.
   c. Col. 3:3 For ye are dead, and your life is hid with Christ in God.

The argument is that one died, therefore all died, and he died for all “that they who live ….” The all in verse 14 who died are the same as those all who live in verse 15. Rom. 6:8 “Now if we be dead with Christ, we believe that we shall also live with him:” Rom. 6:10-11 “For in that he died, he died unto sin once: but
in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” So it is the same number that died with Christ that will live (unto God). That is, Christ died for all, they all died, therefore, if they all died, they will also live. So the all cannot be everybody because everyone is not saved. It has to be only the elect. “The conclusion is apparent—the death of Christ in its specific character as atonement was for those and those only who are in due time the partakers of that new life of which Christ’s resurrection is the pledge and pattern.” Murray.

**The explanation of Scriptures used against limited atonement.** The following are Calvinism’s’ explanations of Scriptures that Arminianism uses to argue against limited atonement.

1. 2 Cor. 5:14-15 - The “all” must be qualified to mean those that actually live again since Rom. 6:5, 8 teach that those that died will live. The “all” of vv. 14, 15 are therefore equal to “those who live.”

2. 2 Cor. 5:19. Many times “world” does not mean that absolute universal world. cf. Jn. 7:4; 12:19; Rom. 11:12, 15. Calvinist demand that this scripture be interpreted according to the analogy of scripture, that is, to make things fit. An interpreter of Scripture cannot have a direct contradiction of scriptures and say that both of them are right. Saucy quotes Murray, “John desires to set forth the scope of the propitiation as beyond the immediate circle of disciples. That is the apostles and those directly under their influence. Thus it means for all nations and peoples.” Christ’s propitiation is for all nations and peoples, not just the disciples and those directly under their influence. Murray desires to emphasize the exclusiveness of Yehoshua’s propitiation, that is, there is no other place mankind can go for salvation. Propitiation is equal in extent to the advocacy. Christ advocated for his people, the believers. He is not advocating for the lost. Therefore, the propitiation is simply equal to those who he is using it for, the elect. Walvoord and Zuck (1983) say this regarding Christ’s prayer in Jn. 17:9, Christ’s prayer was particularly for the Eleven, though it applies to all believers (cf. v. 20). At this point He was not praying for the world in its hostility and unbelief. This prayer is for two things: (a) the disciples’ preservation (“protect them,” v. 11) and (b) their sanctification (“sanctify them,” v. 17). The world is not to be preserved in its rebellion or sanctified in its unbelief. Jesus prayed this request because of God’s ownership of them by creation and election (they are Yours) (p. 332).

3. 1 Jn. 2:2 This passage it is admitted presents more difficulty if taken at face value, but Murray demands that this passage be interpreted according to the
analogy of Scripture and therefore looks for reasons why John should use this terminology. He gives these reasons (pp. 73-75):

a. John desires to set forth the scope of the propitiation as beyond the immediate circle of disciples (i.e., apostles and those directly under their influence, cf. I Jn. 1:1-3). Thus it means for all nations and peoples.

b. John desires to emphasize the exclusiveness of Jesus as the only propitiation for the world, there is no other.

c. The propitiation of v. 2 is equal in extent to the advocacy of v. 1 which is only for the elect.

4. Heb. 2:9 “That by the grace of God he should taste death for every man.” “It is only from the analogy of Scripture that the meaning of the sacred writer can be determined. Christ tasted death for every one of the objects of redemption” (Hodge, Systematic Theology, II, 560). John Gill argues that the “all” or “every” must be interpreted by the context which refers to “sons” (v. 10) and “brethren” (v. 11).

5. Tit. 2:11 - “brining salvation to all men.” Two interpretations are given by advocates of this position. One refers the “all men” to all classes of men (e.g., Knight, Commentary on the Pastoral Epistles, 319). The other emphasizes the “appeared” noting that grace bringing salvation has only appeared to all men not that it brings salvation to all (Grudem, Systematic Theology, 594-603).

6. 2 Pet. 2:1 These false teachers are described according to their own profession and not reality. They only professed to be saved (cf. W. G. T. Shedd, Dogmatic Theology, II, p. 481). Another interpretation sees Peter’s words as reminiscent of Deut. 32:6 where Moses says of rebellious people who turned away from God, “Is not he your Father who has bought you?” in reference to God’s redemption of the people from Egypt (Grudem, Systematic Theology, 600). But this doesn’t solve the problem. God did redeem those rebellious people from Egypt with the death of a Lamb at the Passover. Thus it seems that Peter is saying that these rebellious false teachers were also redeemed by an act of God’s redemption.

The relationship of limited atonement with the command to universal evangelization. The question to the Calvinists is, If God came simply to redeem the elect, what is the purpose of the great commission? In dealing with the objection that limited atonement is inconsistent with the universal offer of salvation various arguments are used. Berkhof simply states that the universal offer is the command of God and must be carried out although the harmonization of
limited atonement with this task of preaching universally is a mystery. Of course, the universal preaching is a method of reaching the elect. Hodge argues that the doctrine of limited atonement teaches “that God in effecting the salvation of his own people, did whatever was necessary for the salvation of all men, and therefore to all the offer may be and in fact is made in the gospel” (Systematic Theology, II, 556). He uses the illustration of a man seeing a boat sinking on which his own family is aboard. The man motivated by his love for his family sends a boat to rescue them but he may send a boat large enough to rescue all of the passengers. “Would there be any inconsistency in his offering them the opportunity to escape?” The point being, however, that the primary intent of sending the boat was to save his family.

The Position of Unlimited Atonement

The statement of the position. Christ’s death made atonement for all but its application is limited to the elect. Christ did, however, in His death make whatever atonement is necessary for all men.

The arguments for unlimited atonement. Christ’s death made atonement for all, but its application is limited to the elect. Both sides believe this, so the question becomes, What is the deference in the arguments? Arminianism argues that Christ in his death did make whatever atonement was necessary for all men. The Scriptures teach that Christ died for all. 2 Cor. 5:19-20 -- God was in Christ reconciling the world unto himself. (Saucy says that in verse 19, it seems as if God had objectively reconciled the world to himself; and in verse 20, Paul is asking people to be subjectively reconciled.)

1. 1 Jn. 2:2 - Contrary to the position above that the “our” in “our sins” relates to the apostles and those directly under their influence, the immediate context clearly shows that the antecedent for “our” in 2:2 refers to all believers (cf. “we” and “us” in 1:6-2:1). Cf. also John inclusiveness of Christ’s salvation (Jn. 4:42; Jn. 3:16. Smalley says, “The adjective ‘whole,’ (peri:) o¯ lou, is intensive. The sacrificial offering of Christ is effective not just for the sins of the ‘world’ (which could refer to a section of it), and still less for ‘our’ sins (those of John’s immediate circle) alone; it embraces the sins of the whole world.” (Stephen S. Smalley, 1, 2, 3 John, Word Biblical Commentary, vol. 51 [Waco, TX: Word, 1984], 40).
2. Heb. 2:9 -- taste death for every man.” (Saucy says that there is nothing in the context that restricts taste death for every man.)

3. 2 Cor. 5:14-15 The “all” of verses 14 and 15 is universal. The statement concerning “they who live” (v. 15) is a limiting qualification in relation to the all. “The very addition of ὁι ζῶντες suggests that a new, distinct category is being introduced; what all persons ‘died’ when Christ died, not all rose to new life when he rose from the dead” (Murray J. Harris, The Second Epistle to the Corinthians, NIGTC [Grand Rapids: Eerdmans, 2005], 421).

In response to the argument that all who die with Christ will necessarily live with him (cf. Murray’s argument under limited atonement), it should be noted that the Scriptures teach both an objective death of all with Christ at the cross and a subjective-ethical death of the believer at the time of faith union with Christ. The latter is clearly the meaning of the death of the believer associated with baptism in Romans 6:3ff. In 2 Cor. 5:14-15 the death is not a subjective-ethical death because here the death is the automatic result of Christ’s death (cf. v. 14). All can be said to have died with Christ simply because He died substitutionally for all and therefore they are considered as having died. Nothing is said here about the fellowship in His death through faith union with Him as it is in Romans. (cf. Bernard, Expositor’s Greek Testament; Lange’s Commentary, 2 Cor.)

(Saucy asks, When did believers die with Christ? What is the first death talking about in verse 14? He sets forth that this is when Christ’s substitutionary death is reckoned as believers’ death. Christ does not die when an individual believes. He died 2014 years ago. Nor does he die every time someone believes. *So was the believer in a sense hanging with Christ on the cross, dying with him? Answer: Yes. That Christ died for all, in some sense leads to the conclusion that all were dying with him at that point. *In reality, is there a sense in which the believer died two times with Christ? Answer: Yes. There is an objective way when Christ died for all people; and there is a subjective way in which the believer actually experientially died with Him when he believed. If this is the case, then a person cannot simply say that everybody that died with Christ will live. What a person would have to acknowledge is that more people died in the first death objectively, and then the second death an individual would have to enter in through faith, and that could be a lesser number of people. Obviously that is a less number of people. Romans 6 is talking about a subjective ethical death, that is, the actual death of a believer in a real way that changes him. What 2 Cor. 5:14-15 is talking about is the objective death. All can be said to have died with Christ because he died substitutionally for all, and therefore they are
considered to have died. Nothing is said here about fellowship in his death through faith union with Christ, as it is in Romans 6. In 2 Cor. 5:14-15, the death is not a subjective ethical death because here the death is an automatic result of Christ’s death.

Therefore, the conclusion is that all died, and those who live are a different group. They are a part of the first group, but they are a limited group compared to the all. It is also important to remember that Christ paid the *SIN* debt of the world (kosmos), which included creation and human beings.

(Rom. 8:19-22 “For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.”)

Walvoord and Zuck (1983) say, the interrelationship of man with the physical creation of which he is a part and in which he lives was established in God’s sentence of judgment on Adam after the fall (Gen. 3:17-19). In Rom. 8:19-20 Paul demonstrates that this relationship has a future aspect in connection with God’s program of salvation for people. All of nature (inanimate and animate) is personified as waiting eagerly for the sons of God to be revealed (pp. 471-472).

4. Tit. 2:11 -- “For the grace of God that brings salvation has appeared to all men."

5. 1 Tim. 2:6 - Gave himself a ransom for all. Note the references to “all” in the preceding context (cf. vv. 1, 4). If prayer is for “all” people and not just all classes of people, then it would seem that “all” in vv. 4 and 6 are also references to all people (cf. discussion, William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46, p. 93-94)

6. 1 Tim. 4:10 – “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.” (Cf. views in William D. Mounce, *Pastoral Epistles*, pp. 256-257). (Saucy holds it is pretty clear that Scripture does make a distinction between believers and all men, but Christ is the savior of all men.)

7. Rom. 5:6 -- Christ died for the ungodly. It doesn’t say ungodly elect. Cf. vv. 8, 10. All through Scripture it is stated that God died for the ungodly, but there is no mention of him dying for an ungodly elect or that there is some kind of limitation.
Scriptural teaching that unbelievers have been redeemed. 2 Pet. 2:1 - People are said to be bought or redeemed who deny the very Lord who bought them and they are destined to destruction. The context of this chapter dealing with false teachers does not suggest that these people were saved.

The universal offer of salvation. If the gospel is to go to every creature, there must be a gospel to offer to them. Jn. 3:16-18 -- People are lost because they will not believe, not because no salvation has been provided for them.

1. Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.
2. Rev. 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

According to Chafer, the word “whosoever” is used at least 110 times in the NT with references to the offer of salvation. Systematic Theology, III, 204. Hodge seems to agree that the universal offer of salvation implies that the basis for it was in the design of God in the atonement:

Augustinians readily admit that the death of Christ had a relation to man, to the whole human family, which it had not to the fallen angels. It is the ground on which salvation is offered to every creature under heaven who hears the gospel; but it gives no authority for a like offer to apostate angels. It moreover secures to the whole race at large, and to all classes of men, innumerable blessings, both providential and religious. It was, of course, designed to produce these effects; and therefore, He died to secure them (Charles Hodge, Systematic Theology, II, 545, italics added).

The refutation of objections against unlimited atonement.

1. The nature of substitution. If Christ dies substitutionally for a lost soul, then that soul must be saved.

Reply: Christ made atonement objectively for all men by satisfying the legal claims. But this objective work must be subjectively appropriated by faith. In 2 Cor. 5:19-20 there is an objective reconciliation which must be
subjectively received. In 2 Cor. 5:14-15, Scripture says that God reconciled the world, now you be reconciled. God did something but it does not become effective for an unbeliever until it is received. Saucy quotes Shedd,

The making of this atonement merely satisfies the legal claims, and that is all that it does. If it were made but never imputed and appropriated, it would result in no salvation. A substituted satisfaction of justice without an act of trust in it would be useless to sinners. It is as naturally impossible that Christ’s death should save from punishment one who does not confide in it, as that a loaf of bread should save from starvation a man that does not eat it. The assertion that because the atonement of Christ is sufficient for all men, therefore no men are lost is absurd as the assertion that because a grain produced in the year 1880 was sufficient to support the life of all men on the globe, therefore no men died of starvation during that year. The mere fact that Jesus Christ made satisfaction for human sin alone, and of itself, will save no soul. Christ conceivable might have died precisely as he did, and his death had been just as valuable for expiatory purposes as it is, but if his death had not been followed with the work of the Holy Ghost and the act of faith on the part of individual man, He would have died in vain. Unless his objective work is subjectively appropriated, it is useless. So far as personal salvation is concerned, Christ’s suffering is sufficient to cancel the guilt of all men and its own nature completely satisfies the broken Law, but all men do make it their own atonement by faith, by pleading the merit of it in prayer, mentioning it as the reason and ground of their pardon.

An illustration is the Passover and the Day of Atonement. On the Passover the death of the lamb substituted in the place of the death of the firstborn, but the blood had to be applied. There had to be a trust in the sufficiency of the provision. On the Day of the Atonement the animal was sacrificed for all of the people of Israel. But it was effective spiritually only for those who had faith. (To some extent it was effective outwardly for the others in the sense of the nation before God).

2. If Christ atoned for all, then God is defeated in His purpose if all are not saved.

Reply: Saucy asks, Did God have a decretive purpose to save everybody? Answer: No. God is sovereign. God’s sovereignty is bigger than man’s free
will, but they are still both there in a way that is very difficult to understand. If God is not sovereign, then how could believers trust Rom. 8:28? “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” God has to be in charge for this verse to come out right. God can have a purpose for the death of Christ in provisional atonement in relation to the non-elect which is not salvation. For example, provisional atonement provides the basis for condemnation for those that refuse. *Do you think God is going to hold people accountable for their unbelief? Answer: Yes. Heb 2:3 “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;” That would mean that Christ would be related to their unbelief in the gospel which was provided for them. That is one of the things that He would say that there is some purpose for dying for all, even though He does not decree to save everybody (cf. Rom. 9). Walvoord and Zuck (1983) say the thought is that they have been and are in a state of readiness or ripeness to receive God’s wrath. The objects of God’s wrath are the unsaved (Rom. 1:18), who will suffer eternal judgment (Jn. 3:36). God has patiently endured their antagonism to Him (cf. Acts 14:16; Rom. 3:25), but their judgment is coming…. In hell they will experience His wrath, and His power will be made known (cf. Rom. 9:17). Some are prepared by God for eternal judgment not because He delights to do so, but because of their sin. The other alternative relates to God’s dealings with the objects of His mercy. God chose them as such in order to make the riches of His glory known and He prepared them in advance for glory (cf. Rom. 8:29-31; Col. 1:27; 3:4.). He made ready beforehand, which God does by bestowing salvation (p. 478).

**Conclusion.** The sacrifice of Christ is unlimited as to its value and it was so intended. It is limited as to its application to those who receive it by faith. The Bible seems to tell human beings that they can tell everyone that Christ died for their sins because, in fact, he did. Every Christian that believes the Bible would believe that. The question of election, unconditional election, irresistible grace, and so forth, does not really change that. An individual can be an Arminian or Calvinist and believe that, unless he is a Universalist. The Bible teaches unlimited atonement. Those who have not heard the gospel will be judged according to Law written in their heart.
The Exaltation of Christ

The Resurrection of Christ

The nature of Christ’s resurrection was a physical bodily resurrection (Mt. 28:9, took hold of his feet; Lu. 24:15-18, an ordinary traveler; v. 39 flesh and bones; Jn. 20:20, 27).

Mt. 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Lk. 24:15-18 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

Jn. 20:20, 27 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

*What is the significance of the resurrection in relation to Christ’s work of salvation? Answer:

1. Rom. 1:4 - “declared” (NASB) (oJrivzw) would better be translated “appointed,” “ordained” (cf. Murray, Dunn). Jesus, who was already the Son before the resurrection (v. 3) was through the resurrection “... instated in a position of sovereignty and invested with power. . . .” It was a “new phase of lordship and glory upon which Jesus as the incarnate Son entered by the resurrection . . .” (Murray, I, 10; cf. Dunn, I, 14).

2. 1 Tim. 3:16 - “vindicated” as the promised Messiah and Son of God by the Spirit. This vindication came through the resurrection and the new mode of Christ’s function as the Messiah through the Holy Spirit (cf. Rom. 1:4, according to the Sprit of holiness).

3. Heb. 13:20 (cf. 2:9); Phil. 2:8-10 - the resurrection was proof of the acceptance of his sacrifice. F. F. Bruce – "Jesus was brought up from the death 'by the blood of the eternal covenant' (AV, RSV, NEB, ESV, NET);
that is to say, His resurrection is the demonstration that His sacrifice of Himself has been accepted by God and the new covenant established on the basis of that sacrifice” (Commentary on the Epistle to the Hebrews [Grand Rapids: Eerdmans, 1964], p. 411).

*What is the significance of Christ’s resurrection for believer’s salvation?
Answer: It makes possible their union with Him and the results of that. *Read the verses aloud in class.

1. Rom. 4:25 - raised for believers’ justification. The vindication of Christ’s work means the acceptance of those “in Him.” Their death and resurrection with him means that their penalty for sins is paid and that they are clothed with his righteousness. (This relates to the positional or judicial aspects of salvation, i.e., justification, definitive sanctification).
2. 1 Pet. 1:3; Eph. 2:5-6; Col. 2:13 - regeneration is the sharing in the resurrection life of Christ. (This relates to the experiential aspects of salvation, i.e., progressive sanctification).
3. 1 Cor. 6:14; 1 Cor. 15:12-58 (especially [esp.] vv. 12, 20-21; 54-57 - our final resurrection and the nature of it stems from Christ’s resurrection. (This relates to the final aspect of our salvation, i.e., glorification).

*What is the significance of Christ’s ascension in relation to the work of Christ? Answer:

1. Acts 2:33-36; Eph. 1:20-21 - the ascension was the final aspect of the exaltation into the position of Messianic authority (cf. also Lu. 19:11 – Christ’s going to the Father to receive the kingship, Dan. 7:13ff.).
2. Jn. 16:10 - the authentication of Christ’s righteousness as true righteousness. The world had condemned him as unrighteousness.

*What is the significance of the ascension to believer’s salvation?

1. Eph. 2:6 - we share in his authority in him
2. Heb. 2:5-10 - we will finally rule and reign with Christ in him
3. Heb. 7:25 - he intercedes from a position of authority.

*When will the completion of the exaltation occur? Answer: The second coming is the completion of the exaltation when Christ comes to reign in overt glory and authority (Matt. 25:31; Phil. 2:10-11).

Mt. 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
Phil. 2:10-11 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Application of Salvation

The Work of the Holy Spirit

1. The specific work of the Spirit in relation to the Father and Son: While all of the members of the Trinity share in the works of God, they each have a specific relationship to that work. The Father is the originator, the Son is the mediator or the executor, and the Spirit is the consummator or applicator. Thus the works of God are typically said to be “from” the Father, “through” the Son, and “by” the Spirit (cf. 1 Cor. 8:6; Eph. 2:18). Note the work of Creation (Gen. 1:1-2; Jn. 1:3; Ps. 104:30), and redemption (Tit. 3:4-6). The Father remains outside of creation; the Son touches creation outwards’ the Holy Spirit touches us directly in the inward being. The Spirit thus has the function of contact. (See McConnell, 208, 209). Rom. 11:36 Spirit leads all things to its final destiny.

2. The meaning of the name “Holy Spirit.”
   a. The basic meaning of the words ruach and pneuma. “To breath out through the nose with violence” (Snaith, Distinctive Ideas of the Old Testament, p. 143). “air in motion,” “wind,” “breath,” (Hill, Greek Words and Hebrews Meanings, p. 205). The connection between wind and spirit is seen in the passages where the wind is the breath of God, e.g., Exod. 15:8; Hos. 13:15. Cf. 2 Sam. 22:16; Ps. 18:15; Is. 11:4; 30:28. Hill concludes, “On the basis of these poetical passages, ...one is tempted to claim that the original meaning of jæWr is ‘breath’ (emerging from nose or mouth) and that this has been extended to ‘wind,’ regarded as the ‘breath’ of a superhuman being” (p. 206). Eichrodt— the wind- air both outside man in nature and inside him in his own breath (II, 46). The primary thought in the concept of spirit in the Scriptures is that of vital power. cf. Is. 31:3.
   b. The name “Holy Spirit.” The hwhy jWr is the means of expressing God’s presence to, and action within the world: it is the divine, creative energising and renewing power in the lives of men and communities” (Hill, p. 212).
Holy Spirit” — As ‘spirit’ is used for the vital power in creatures, the spirit of God is often termed ‘Holy Spirit’ to distinguish the Spirit of God from man. ‘Holy’ signifies that which is absolutely separate from the creaturely or worldly. As such it merges into the concept of deity. Procksch explains, ‘In the process, however, the concept of holiness merges into that of divinity, so that Yahweh’s holy name contrasts with everything creaturely. The phrases wOvd]q; rbæD (Ps. 105:42) and wOvd]q; jæWr (Is. 63:10ff.; Ps. 51:11) follow the same pattern. The name, Word and Spirit of God are all forms of His revelation, but as vd,qO they are set in antithesis to everything worldly or creaturely, so that even the cultic is almost consumed by the divine. God’s holiness thus becomes an expression for His perfection of being which transcends everything creaturely’ (Otto Procksch, “a{gio", k.t.l.,” TDNT, I, p. 91).

“Holy” also points to the inner secret nature of God. “Whereas Yahweh’s d/bK; His gravitas (weightiness), is the fanero;n tou' qeou' which appears in all the world as in a transparency, His holiness denotes His innermost and secret essence” (Procksch, p. 93).

3. The specific work of the Holy Spirit:
   a. In creation and preservation.
      i. Gen. 1:2 - Spirit moves or hovers. Where God is the sea is stirred Gen. 2:7
      ii. Job. 33:4 - The Spirit of God has made me, and the breath of the Almighty gives me life; cf. 34:14-15 preservation
      iii. Ps. 33:6 - the Word and Spirit
      iv. Ps. 104:30 - creation and preservation. The Spirit is God’s presence which sustains all of life in the original creation. Acts 17:28 - “...for in Him we live and move and exist...”
   b. In salvation or recreation.
      i. Revelation of God’s truth: The Spirit is the Spirit of Truth (Jn. 14:17; 15:26; 16:13; 1 Jn. 4:6). Salvation is a matter of bringing people to the Truth. Even as the fall into sin involved receiving the lie, so salvation is a matter of receiving the Truth and being aligned with it. In the case of personal beings, this must take place personally, that is, the person must receive the truth and incorporate it into their being. Thus God’s plan of salvation included the Spirit revealing and confronting people with Truth, and bringing the truth into the lives of those who through the Spirit receive it.
ii. The written Word (2 Pet. 1:21; Jn. 16:13).

iii. The living Word (Jn. 16:13-14)

c. Giving of life and power: Truth is reality (including the personal) and therefore includes life (in accordance with God’s creation, that is, human’s have a certain life, other creatures have other life). In bringing truth, the Spirit also brings life (e.g., John 6:63 words [truth] . . . spirit and . . . life; v. 68).

i. Jn. 3:5-8 - new birth is by Spirit; cf. v. 8 the wind blows (cf. Gen. 1:2), so is the Spirit.

ii. Jn. 6:63 - It is the Spirit that gives life. The Spirit is God’s living presence granted in the original creation and especially in the recreation. Having the Spirit is fundamentally not a theological dogma it is the experience of life. Christianity is essentially a matter of having life.

iii. Jn. 20:31 “. . . but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.” The exuberance of this life is seen in the picture that John points of streams of living water (7:38) and a well bubbling up from within (4:14).

iv. Jn. 4:14 - The word “well” (phgh, spring or fountain) is a different word than that used in vv. 11, 12 (qrear). In relation to a well phgh would mean one fed by a spring. Something supplied by God. Also v. 14 “whoever drinks” is aorist (completed act) as opposed to v. 13 where it is a present participle, springing up”—allomai “leaping” used of the man who was lame (Acts 3:8 and then was leaping and praising God in the temple. Leon Morris says, “The life that Jesus gives is no tame and stagnant thing” (John, 263).

v. Jn. 7:38 -- innermost being—the deepest hidden recesses of life. The Spirit flows from the depths. shall flow—Spirit brings life that flows out to others. The life of the Spirit is characterized by love and service. “There was a man, the world did think him mad, The more he gave away, the more he had” (Bunyan).

4. The Spirit is the consummator of God’s grand design: *What is that design? The purpose of God ends upon His glory. From the Scripture, the purpose of God is ultimately to fill creation, certainly the earth, with his glory. “And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it”. “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” “And
blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen”.

a. Num. 14:21 God says, “...but indeed, as I live, all the earth will be filled with the glory of the LORD.”

b. Is. 6:3 Seraphim - Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory.”

c. Is. 40:5 – “Then [Messianic days] the glory of the LORD will be revealed, and all flesh will see it together . . .”

d. Hab. 2:14 – “For the earth will be filled with the knowledge of the glory of the LORD . . . .”

e. Ps. 72:19 – “And blessed be His glorious name forever; And may the whole earth be filled with His glory.” Cf. also Is. 58:8; 59:19; 60:1; Ps. 57:5-11.

5. The meaning of “glory” of God as nature of God: The glory of the LORD is the radiance, revelation of His glorious nature. The manifestation of God’s presence and activity. The meaning of the glory of God is basically the revealed nature of God.

“In reality, the term always speaks of one thing. God’s power is an expression of the ‘divine nature,’ and the honour ascribed to God by man is finally no other than an affirmation of this nature. The dovxa qeou is the divine glory which reveals the nature of God in creation, and in His acts, which fill both heaven and earth. Again, the ‘form of the divine manifestation or revelation’ of d/bK;, as this controls certain parts of the OT, is for the translator the disclosure or self-revelation of this nature” (Kittel, “dovxa,” TDNT, II, 244).

Glory - kabod - root idea - weight, standing, honour. “d/bK;, is by and large that asset which makes peoples or individuals, and even objects, impressive, and usually this is understood as something that can be perceived or expressed” (Von Rad, OT Theology 1, 239). (Cf. Ez. 9:3 – glory, Ez. 9:4 – Yahweh) (Cf. The parallelism in Ps. 57:5)

The basic idea of glory is weight, standing, and honor. Glory is by-in-large that asset which makes human beings and even objects impressive, and usually this is understood as something that can be perceived or expressed. "Be thou exalted, O God, above the heavens; let thy glory be above all the earth” (Ps. 57:5). The glory of God is in essence God himself, that is, the revealed aspect of God. The holiness of God goes to the basic inner essence of God, which is not seen by everyone all the time, or maybe is never seen. God’s exaltation and the exaltation of his glory essentially mean the same thing. He carries a lot of weight. God’s purpose is that
he wants his very nature, the thing that makes him weighty, to be radiated throughout the universe, that is, to fill the earth with his nature. The story of the Bible, of redemption is God restoring man and lifting him up to give his life and glory to him (Rom. 3:23 fallen short of the glory of God). The accomplishment of this great purpose can only be through God Himself. Thus the work of God is a grand circle (Rom. 11:36). Human beings failed to radiate the glory of God in its fullness, and the goal that God has is ultimately they will not fail. They will come back to the place where they, as humans, can do this, and then all of creation will radiate the glory of God. Only God can cause that to come about. “For of him, and through him, and to him, are all things: to whom be glory for ever. Amen” (Rom. 11:36). This is illustrated in a Grand Circle: God comes out, reveals himself in Christ, brings himself into creation, points creation back to himself, and then fills the earth and the entire universe with his glory.

Ps 72:19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

To the praise and the glory of God
God’s glory is accomplished when He indwells His people and gives them His own life so that it is lived out through them: Ezek. 36:26-27 - The prophecy of the indwelling Spirit: A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them (prophecy of the indwelling Spirit). Jer. 31:31-33 ff - The indwelling Spirit results in the indwelling righteousness of God: Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people (the indwelling Spirit results in the indwelling; righteousness of God). 2 Cor. 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Ex. 34:34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. (The heavens also declare the glory of God. The reason this is not accomplished universally in human beings is because of a flaw in man. The flaw is in the personal beings that rebelled against God. That is where the glory falls short. The glory in man will be fulfilled when God lives in his people, so that they radiate the glory of God. That is the purpose of the Spirit. The Spirit comes into believers to form Christ within them and to cause them to be able to glorify God.)

The Holy Spirit is thus eschatological belonging to the Age to Come (cf. Heb. 6:4-5). Heb. 6:4-5 “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come”. The coming of the Holy Spirit is actually the turning point back to God. On an eschatological timeline, the ushering in of the Holy Spirit is where the promised fulfillment comes to take place. It begins with Christ, where the saving action is done, but it is in the application of that saving action that creation and humanity truly begin the process of coming to the place where they will glorify God.

In reference to the New Covenant, Scripture says “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them”. Believers are not going to have another covenant. The covenant that they are in today is someday going to perfect them. It is going to cause them to
glorify God. Someday they will do it. It is causing them right now to do it, but only in the sense of growing towards perfection. “And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more”. Believers will all experience that Law that was written in the heart.

Fundamentally in the Old Testament Jewish Rabbis believed that they would be given the Holy Spirit in the Messianic Age. They did not believe that they had the Holy Spirit in the sense that it would be given, but they did speak of the Holy Spirit: “Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts” (Zech. 4:6). But as far as the indwelling Spirit, it is a part of prophecy, and they did not believe that they had it. The Holy Spirit is associated with the “Age to Come.”

In the New Testament the Holy Spirit is God in whom man returns to God (see the Grand Circle), so all of man’s actions as Christians, like prayer and worship etc, are all through the Spirit. “Eminent Rabbis were declared to be ‘worthy of the Holy Spirit,’ but not possess the Holy Spirit; this would be given to them in the Age to Come (whether this was conceived as the Messianic Age or not).” (pp. 198-199). In the life, death and resurrection of Christ, God himself moved into human affairs. “It represented God pledging and committing himself into history and still remaining God” (p. 206). “The Holy Spirit is God returning in love to his own outgoing in love manifested in Christ . . . .” (p. 105). “In the New Testament the Holy Spirit is God in whom man returns to God.” (p. 200). This is why the “Spirit is peculiarly associated with prayer, with religious experience, with everything that has to do with man’s response to God in the New Testament” (p. 200).

The Spirit is God as the dynamic, the life-giving power of the Church, the unseen Lord, Master, Guide and Inspirer of the Christian community, who gives instructions to apostles and disciples, sustains the faithful in persecutions and sometimes gives them glimpses of the future through Christian prophets or initiates them into mysteries through glossolalia. For the same reason the Spirit is peculiarly associated with prayer, with religious experience, with everything that has to do with man’s response to God in the New Testament. There is scarcely a reference to prayer, to worship, to speaking with tongues, prophesying, singing hymns or psalms, making moral decisions or doing good works, in the New Testament which does not include, explicitly or implicitly, a reference to the Holy Spirit. Contrary to
some Lutheran opinion, there is a doctrine of man’s response to God in the New Testament. It is contained in the New Testament doctrine of the Holy Spirit. In the New Testament the Holy Spirit is God in whom man returns to God. It is only in God that we can understand God; it is only the Spirit who can give us the power to perceive that in the story of Jesus of Nazareth we are encountering, not a myth of late Jewish antiquity, not an unhappy tale of cruelty and failure, not a curious example of the capacity of men to deceive themselves, but the move and offer and demand and loving act of God himself (1 Cor. 1 and 2; Rom. 5:1-11). The Holy Spirit therefore is God-at-the-end-of-the-world, God reigning over his people at the Last Time, God creating and sustaining a community in whom mankind can be enlightened by faith and return to him in worship and love as the first fruits of a new creation, God the quickener and illuminator. The eschatological understanding of the Holy Spirit gives a depth and dimension and an unlimited significance to the subject which many recent treatments of it have lacked. (p. 200). The Holy Spirit is eschatological (Comments from R. P. C. Hanson, “The Divinity of the Holy Spirit,” In New Theology No. 7).

(Note: Saucy points out that Hanson must be an amillennialist because he believes the final reign of God on earth will be the Holy Spirit. Saucy believes the final reign of God on earth will be the literal reign of Christ during the Millennium Kingdom.)

**View of Biblical History by Saucy**

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History is the same idea as the Grand Circle
Coming to Salvation

The Basic Relationship of Divine and Human Action in Salvation

The application of salvation involves both the Divine and the human, “Work out” - work to completion and “work” - work in (Phil. 2:12-13; cf. Acts 16:31). “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure” (Phil. 2:12-13). This verse refers to working out the believer’s salvation, therefore some theologians hold that this verse refers to disputes within the local church. Then the appropriate phrase would be working on ones salvation, but it is more than that. This passage says that God has something to do, and man has something to do. The Greek word katergazomai (work out) has the idea of work to completion. Believers are told to work to completion. They are told to work out because God is at work in them: He is energizing them, working in them, causing them. The word is used for the working of spiritual beings in humanity, either demonic or God (cf. Eph. 2; Acts 16:31). Acts 16:31 is an example of both working, God and man: “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” There is a divine activity, and there is a human activity. The believer’s activity is most fundamentally faith, and Paul often puts faith as opposed to work. Faith is a human activity. God does not believe for man, he has to believe.

*If both God and man participate, how do their actions relate? Answer: The actions of God in salvation are initiatory and primary. God’s actions are initiatory because man is naturally unable to seek God and therefore salvation depends on God’s initiative (Rom. 3:10-13; Rom. 8:7-8; Jn. 6:44). The Bible clearly teaches that human beings do not initiate seeking God.

Rom. 3:10-13 As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

Rom. 8:7-8 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.
Jn. 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Human beings are not the ones that start the process of coming together. God’s actions are primary because salvation continually depends on God’s energizing (cf. Phil. 2:12-13).

Phil. 2:12-13 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

The implication is that salvation is totally by grace (cf. Eph. 2:8-10).

Eph. 2:8-10 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

There are those who say they are seeking God or truth. They are seeking something transcendent, but not the true God. Without the Holy Spirit they would not believe that the true God is truth (cf. Rom. 1). Apart from the Holy Spirit or God the Father, no man would be seeking God. The Bible asks man to “Keep thy heart with all diligence; for out of it are the issues of life.” Prov. 4:23). The heart of an unsaved man is an evil heart. Human beings are bent one way or the other. There is no one who is perfectly neutral. The Bible describes all people outside of the salvation of God as in bondage to sin. *What is in bondage, man’s mind, man’s actions? Answer: The total man is in bondage. No human sees genuine truth without some enlightenment form God. Man will not see truth unless something of the blindness is stripped away by the Holy Spirit. Sin has a debilitating effect as far as being able to see the truth unless God opens the mind in some way and brings light to it. “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” (Rom. 8:5-8).

The mind is set on the flesh. The flesh is the natural man apart from God, and it is the opposite of Spirit (Holy Spirit). Man apart from God is in bondage to
sin; he is not just weak. His weakness leads to him being overwhelmed by the power of sin. Sin is stronger than the human being apart from God. It is more powerful because human beings are working against evil powers, spirits who are stronger than they as humans are. Apart from God man inevitably becomes a slave to sin. The mind set on the flesh leads to death because it leads to total dysfunction and disorganization, which finally leads to death. The mind is hostile towards God. It is not subject to the law of God; it is not even able to focus on God. Those who are in the flesh cannot please God, and certainly believing in Yehoshua is something pleasing to God. The mind of the flesh cannot do this. “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day” (Jn. 6:44; eternal security). Man is naturally unable to seek God, and therefore salvation depends on God alone.

The act of man in salvation is dependent. Man’s action is always dependent on God’s gracious power. The implication is that human action is therefore never meritorious, that is, man’s action in no way earns salvation. All the way through the Bible God comes to man and invites him to a relationship. If God would have left man alone and stayed in heaven, no human being would have wanted him. Sin is described best in the fall, “and ye shall be as gods”. That is what Adam and Eve wanted, and that is the description of every unsaved person, he is his own god. *If out of the heart flows the issues of life, and man has to surrender his own godhood in order to receive the true God, then from where does he get the power to turn against himself? *Where does man get the power to deny himself if he is his own god? Answer: It is impossible. Something has to intervene by the Sprit of God to make that possible. God is not only initiatory, but he is primary. Believers are called to work out their salvation, “For [because] it is God which worketh in you both to will and to do of his good pleasure.” It does not say God wills; it says God is working in you to will, so you shall will to do of his good pleasure. Even when humans do what is right, that is, when they believe, they depend on the fact of His primary source. He is the undergirding source, by the Spirit that enables man to do this. Man cannot do it on his own anymore that he started it on his own. Throughout the whole Christian life man is totally dependent on the working of God in his heart. God starts it and brings it to completion, otherwise the Christian would go nowhere. This relationship of divine and human action continues throughout salvation. The following is an illustration of Phil. 2:12-13:
God’s action: God acts the same way all the way through. God’s act initiates and sustains man’s salvation. It undergirds his acts.

Man’s action: At some point man’s actions come in, but they are totally dependent upon God’s acts all the way through his Christian life.

Conclusion

This relationship of divine and human action continues throughout salvation (see above). Humans are just as dependent on God today for salvation as they were when they first started. Their salvation never changes from Eph. 2:8-9. In verse 2 saved is the perfect tense, already saved and remain saved through faith. Human activity beyond faith depends totally on faith. So even in human beings’ sanctification, they are to work out their salvation, but the formula never changes from Eph. 2:8-9.

The Divine Action in Coming to Salvation

This relationship of divine and human action continues throughout salvation. There are three doctrines related to coming to salvation, Election, Predestination, and Calling. Election with predestination is discussed first.

Election and predestination. *What are the meanings of the terms elect and predestine? Answer:


2. Predestine: proorivzw — “decide upon beforehand, predestine” (BAGD). oJrivzw comes from the noun meaning “boundary.” The simple verb
oJrivzw thus means “‘to limit,’ ‘to set the limit,’ and then fig. ‘to fix,’ ‘to appoint.’” proorivzw is simply a stronger form of orivzw since God is eternal and has ordained everything before time. It is used only 6 times in the New Testament (Rom. 8:29, 30; Acts 4:28; 1 Cor. 2:7; Eph. 1:5; 11).

The biblical data on election: student’s exercise. Study the following texts and answer the following questions on each text where applicable (not all texts give information on all questions): (a) Who is elect or predestined? (b) On what basis or condition is the election or predestination done? On God’s part? On the object of the actions part? (c) What is the goal of the election or predestination?

1. Deut. 7:6-8; cf. Is. 45:4; Rom. 11:5
   a. Deut. 7:6-8 – Israel’s election based on God’s love.
   b. Is. 45:4 – No basis for choice of Israel is given.
   c. Rom. 11:5 – A remnant of Israel according to God’s gracious election.

2. 1 Pet. 2:4-10, esp. vv. 4, 6, 9; (cf. Is. 42:1; Lu. 9:35)
   a. Christ is the elect (vv. 4, 6). No basis given except that he is God’s precious one.
   b. Believers are elect (v. 9). No basis given.
   c. Believers are elect (v. 9). No basis given.
   d. Believers are elect “in Christ” and predestined on the basis of God’s Love and grace.

3. 1 Pet. 1:1-2; cf. v. 20
   a. Believers are elect according to the foreknowledge of God (vv. 1-2)
   b. v. 20 foreknowledge used of Christ. The idea in both uses of “foreknowledge is more than simply knowing the future. It involves God’s acknowledgment and willing. It involves choice and determination (cf. J. Ramsey, Michaels, 1 Peter, WBC, 10).

4. Rom. 8:28-30: Believers are predestined on the basis of God’s foreknowledge. Are the calling and predestination related to the believers loving God? Yes ___ No ___ (v. 28, Those who are called according to his purpose, love him.)

Some principles of the believers’ election and predestination (focusing on Eph. 1). Predestination and election are grounded in the pre-temporal (before time existed) plan and purpose of God (vv. 4, 5, 9, 11; Rom. 8:28): “before the foundation of the world” (v. 4). This phrase expresses the pretemporality of the divine action (Hauck, TDNT, I, 260). Cf. the two other uses of pro; katabolh: “
kovsmou ("before the foundation of the world"): 1 Pet. 1:20 - the foreknowing of the Son; Jn. 17:24 - the love of the Father for the Son. The significance is that God’s plan and purpose were determined before any human history and therefore apart from any human merit. “To say that election in Christ took place before the foundation of the world is to underline that it was provoked not by historical contingency or human merit, but solely by God’s sovereign grace” (Andrew T. Lincoln, Ephesians, WBC, 23).

Eph. 1:4-5 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Salvation is totally on the basis of the glory of God’s grace (vv. 6, 7, 12, 14; cf. Rom. 11:5-6). This basis of grace is seen also in pretemporality.

God’s purpose and election is “in Christ” (v. 4, cf. 5, 7, 10; cf. also Rom. 16:13): According to the Bible, God’s purpose in election is that believers are elect in Christ. This election was done before the foundation of the world. Christ is the Elect One:

1. Is. 42:1 - “My Chosen One”
2. Lu. 9:35 - “This is My Son, My Chosen One; listen to Him!” (cf. 23:35).
3. 1 Pet. 2:4 - “a living stone . . . choice [elect] and precious in the sight of God”. 1 Peter 2:6 - “choice stone” livqo" ejklektov" (cf. 1 Pet. 1:20 Christ was foreknown before the foundation of the world. Foreknowledge signifies the determination to fellowship, the acknowledging which constitutes a relationship. Thus it is related to election, cf. Rom. 8:29).

“The One in whom God is well pleased” seems to have a similar elective sense. “eujdokei:n ejn [to be pleased with] with the dat. of person is found in the baptismal declaration in Mt. 3:17 ejn w/ eujdovkhsa [in whom I am well pleased], and at the transfiguration in Mat. 17:5 (assimilated to 3:17). Mk. 1:11 and Lk. 3:22 in the Alexandrian text have ejn soiv eujdovkhsa [in you I am well pleased] (Lk. hujdovkhsa). What is meant is God’s decree of election, namely, the election of the Son, which includes His mission and His appointment to the kingly office of Messiah. Αs’ uijov" oJ ajgaptov"
[the Beloved Son] Jesus is the Recipient of this elective good-pleasure. And He receives this saying as a seal of His obedience in identification with the sinful world as expressed in His baptism” (Schrenk, “eudokevw,” TDNT, II, 740).

“The Beloved” concept is also related to choice. God’s election is always on the basis of His love.

Believers are elect “in Christ” the head of the new humanity. Believers are elect “in Christ” the Head of the new humanity. Read 1 Peter 2. Christ is the elect stone (vv. 4, 6), believers are an elect race (v. 9). Peter is calling Jesus the elect stone and believers are built into him, and their election shares in his election. Believers are elect in him. In Eph. 3, God chose them in him before the foundation of the world. According to Kittle,

There can be little room for doubt that emphasis is here laid upon the link between the livqo" ejklektov" [choice or elect stone] (Christ) and the gevno" ejklektovn [chosen or elect race], along the lines of Eph. 1:4. The similarity of designations is intentional. In content a total view of the images suggest that the livqo" ejklektov" [elect one] creates and upholds the gevno" ejklektovn” [elect race] (Schrenk, “ejklektov,”” TDNT, IV, 190-191). (Cf. 4-5, built into spiritual house by relation to the chosen living stone).

At the heart of Peter’s interpretation of these Scripture quotations is the election of Jesus Christ as God’s instrument of salvation (cf. 1:20), and through him the election of the believing community (cf. gevno" ejklektovn in v. 9) (J. Ramsey Michaels, 1 Peter World Bible Commentary [WBC], 99).

Christ is the elect one, and believers are elect in him, which Eph. 1:4 says directly, “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” (Chosen and elect have the same meaning.) Somehow believers’ election is related to being “in Christ” who is the Elect One. They are elect in Him and they are elect in connection with His election:

Is. 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.
* Is it important that believers are said to be elect “in Christ”? Read Eph. 1:3-6.
Answer: Yes.

On vv. 4-5 - “Election and predestination are for the state of adoption, and this takes place through the ἡγάφμενον", the elect. The connection here is obviously that the Elect (Christ) bears the elect . . .” (Schrenk, “ἐξκλειγομαί,” TDNT, IV, 175).

God’s design for them to be his people had been effected in and through Christ. They saw him as God’s Chosen Abraham par excellence ([Gal.] 3:16), and in Christ the blessing of Abraham has come to the Gentiles (3:14) so that they too, because they are Christ’s are Abraham’s offspring (3:29). The notion of being chosen in Christ here in Ephesians is likely then to include the idea of incorporation into Christ as the representative on whom God’s gracious decision was focused. In respect to that merciful decision of love, which governs God’s plan for his creation, the believing community is aware of its solidarity with Christ (Andrew T. Lincoln, Ephesians, WBC, 23; Cf. also Markus Barth, Ephesians, I, 105-109).

The Explanation of Election

It is clear that God elects and not man. But why or on what basis? Answer: Historically there have been basically two views known as Calvinism and Arminianism, and at the heart of both of these doctrines is the sovereignty of God and the freedom (free will) of man. Arminianism holds that whoever wills to be saved, can be saved. Calvinism holds that the Bible teaches election, that is, those who are saved are elect in Christ according to the good pleasure of God’s will. God elects on the sole basis of his sovereign will without regard for anything in the human, that is, unconditional election. Note: If believers are elect only “in Christ,” then the issue is not solely the ground of “election,” but the question of how they came to be in Christ and focuses more on “faith.”

The problem is that salvation is godward, high and holy, and man is worldly, downward and lost. Both Arminianism and Calvinism hold that grace brings an unbeliever up to the line: a prevenient grace that overcomes the sinner’s blindness and enables him to come to the line where he can make a choice. The question then becomes, Why some people go over the line and some people stay below the line? There are basically three answers to this question:

1. Calvinism: God’s sovereign election
2. Arminianism: Ultimately man’s choice
3. I do not know.

**Conclusion.** Either God or man is the reason why someone is saved or not saved. See the following illustration by Saucy.

Calvinism’s explanation of election. Believers are elect in Christ. Their election is related to the election of Christ. He is the elect one in Eph. 1:4, and they are elect in him. If a person presses this issue, then the question is not so much election as it is, How does a person get the faith to believe? It becomes a matter of faith. If believers are elect in Christ, then the question becomes, How does man come to be elect in Christ? Why do some people come to be in Christ and others do not? This may be a question of why do some believe or the doctrine of calling. Is there a different call to some than others? Whatever a person decides, he still has the same issue of God’s sovereignty versus human’s free will as to the ultimate question of man’s salvation. Calvinism says God elects on the sole basis of His sovereign will, without regard for anything in the human, that is, unconditional election. That is why in Calvinism it is spoken of as unconditional election, no conditions on the part of man. Calvinism’s biblical support is as follows:
1. Not according to human will (Rom. 9:11-16; Jn. 1:11-13) or works (Rom. 11:5-6; 2 Tim. 1:9): Romans 9:11-16 is the Calvinist’s key passage of support, and probably the hardest passage for an Arminianism to deal with: “(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” (In answer to the question, what shall we say then, the Arminianism would say no, God is not unjust; he just knew that Esau would give up his birthright for a bowl of soup, and that Jacob was more concerned about spiritual things. But, Paul does not answer the question that way. He says God said to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.) Jn. 1:11-13 “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 sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Calvinism focuses on that regeneration comes not of the will of the flesh, nor of the will of man, but of the will of God. Rom. 11:5-6: “Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.” Both human will and human works are in this passage. 2 Tim. 1:9: “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,” Calvinism argues the Bible teaches that man is saved not by the will of man, or by the work of man, but totally by the grace of God.

2. According to “foreknowledge” (1 Pet. 1:2; Rom. 8:29) which means prior determination to take note of or enter into relationship with (cf. Amos 3:2; Hos. 13:5).
   a. The meaning of God’s knowledge of Israel. Amos 3:2 - “You only have I known of all the families of the earth”
   b. Hosea 13:4-5 – "And you were not to know any god except Me, for there is no savior besides Me. I cared [lit. knew] you in the wilderness.
On the Old Testament meaning of “know.”
Thus knowledge has an element of acknowledgment. But it also has an element of emotion, or better, of movement of will, so that ignorance means guilt as well as error. Linguistically this is expressed primarily in the fact that knowledge, as a grasping of the significance and claim of what is known, can have the connotation of an anxious concern about something, whether in relation to God or man” (R. Bultmann, “ginwvskw, ktl., Theological Dictionary of the New Testament, vol. 1, edited by Gerhard Kittel [Grand Rapids: Eerdmans, 1964], 698).

To know God is to confess or acknowledge Him, to give Him honour and to obey His will (1 Sam. 2:12; Is. 1:3; Jer. 2:8; etc. Finally, the element of will in [dy emerges with particular emphasis when it is used of God, whose knowing establishes the significance of what is known. In this connection [dy can mean ‘to elect,’ that is, to make an object of concern and acknowledgment” (Bultmann, Ibid; cf. also p. 700 for LXX use).

Saucy: Rom. 8:29 “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” Salvation is according to foreknowledge. Believers are elect according to God’s foreknowledge. In this verse, foreknowledge precedes predestination and election. (Arminians love this verse. To them God clearly says that he saves according to what he knows ahead.) The question is what does foreknowledge really mean; and then it comes down to what does knowledge really means in this passage.

Foreknowledge in the Old Testament: The meaning of God’s knowledge of Israel in Amos 3:2, “You only have I known (yada`) of all the families of the earth: therefore I will punish you for all your iniquities.” It is very obvious that here this is not simply talking about some kind of intellectual cognition. It is not simply saying that I know this as in terms of some objective data. God being omniscient knows everybody. Here you only have I know means you only have I cared for, or taken notice of. “Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me. I did know thee in the wilderness, in the land of great drought” (Hos.13:4-5). (Hos.13:4-5 in the New American Standard [NASV], “Yet I have been the LORD your God Since the land of
Egypt; And you were not to know any god except Me, For there is no savior besides Me. I cared (\textit{yada}) for you in the wilderness, In the land of drought.” In the NASV, the word \textit{care} is \textit{know}. When God says, you are not to know any god, it clearly has the idea of choose, relate to, and in essence experience. It is an experiential knowledge in the sense of knowing; to really know is to relate to something accord to what it is, an example is to know God as he is, which amounts to obeying him.

c. The meaning of God’s foreknowledge of Israel in Romans 11:2 (cf. v. 5 “election”). The meaning of “knowledge” in “foreknowledge” in relation to Israel should be based on the OT concept (e.g. Amos 3:2; Hos. 13:4-5).

Saucy on Rom. 11:2: The meaning of God’s foreknowledge in Rom. 11:2 has the closes reference to the word foreknowledge in Rom. 8:29. “God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying…” Rom. 8:29 “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” Based on the Old Testament, clearly here foreknew is not talking about some type of objective scientific knowledge (cf. Hos.13:4-5). It means that God acknowledged them, he determined their status with him, he cares for them, and he determined to have a relationship with them. This is a personal kind of knowledge. Scripture says that Yehoshua does not know the unbeliever. When scripture speaks of God in relation to knowing, it is \textit{heart knowledge}; it entails the mind, the emotion, and the will. So if a person knows something from the heart, his intellect, his emotion, and his will are involved. That’s why in the Old Testament God continually criticized Israel, it was because they did not know him. To know would be to obey; man’s will is involved in knowledge, as well as his intellect, and his emotion.

d. The meaning of “know” in other New Testament passages: Matt. 7:23, Jn. 10:27, Gal. 4:9; 1 Pet. 1:20 cf. 1 Cor. 8:3; 2 Tim. 2:19

i. Matt. 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
ii. Jn. 10:27: My sheep hear my voice, and I know them, and they follow me. (Obviously in his omniscience Yehoshua knows the goats as well, but here he says he know his sheep.)

iii. Gal. 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? cf. 1 Cor. 8:3; 2 Tim. Clearly that knowledge is some type of relational, experiential, knowledge on the part of the both.

e. The meaning of foreknowledge in I Pet. 1:2, (cf. its use in v. 20) and Rom. 8:29: Note that the persons are known and not something about them. Although “foreknowledge” is used for knowing beforehand (cf. Acts 26:5; 2 Pet. 3:17) and this is the usual meaning in the Greek world, the use of “know” and “foreknow” of God in relation to his people and Christ (1 Pet. 1:20) leads to the conclusion that it is more than prescience in this use. According to Hermann Cremer divine foreknowledge is equivalent to ‘unite oneself before with some one.” It includes “... a self-determining on God’s part to this fellowship (Rom. viii. 29, whom God had beforehand entered into fellowship with)...” (Biblico-Theological Lexicon of New Testament Greek [Edinburgh: T. & T. Clark, 1895], p. 161).

Saucy on I Peter 1:20: “Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” What would it mean to know Christ before the foundation of the world, just an objective knowledge? Probably not. It is a deeper knowledge of election, and choice, and relationship that is there. If Rom. 8:29 has the same meaning of Rom. 11:2, then it seems to have an experiential, relational, knowledge in it. Foreknowledge is used for knowing beforehand, and this is the usual meaning in the Greek world. The use of know and foreknow of God in relation to his people in Christ leads to the conclusion that it is more than capricious in this use. Divine foreknowledge is equivalent to unite oneself before with someone. It includes a self determining on God’s part to this fellowship (cf. Rom. 8:29). The New Testament fundamentally rests on the Old Testament. When Paul and Peter used know, these were Jews. There are lots of things in the New Testament that really have more of a Semitic Old Testament understanding, mind is one. The Greeks thought the mind was the superior thing, almost the highest thing in man. Paul uses it differently. He uses it for a rational part. But even in the New Testament, all of the significant things that
humans do is in the heart. So Paul is probably using the mind as the intellectual aspect of the heart, which in the Old Testament is the rational man. There is no word in the Old Testament for mind. When Paul and Peter use heart and mind, they are emphasizing the thought part, but it still would be a heart thing in the ultimate sense. An insane person in the Old Testament is a man without heart. An example is Nebuchadnezzar, who went out and ate grass. He is said to have the heart of a beast: Dan. 4:16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

3. Other biblical teaching of unconditional election:
   a. Rom. 9 cf. especially question and answer of v. 14. Paul says nothing about God’s knowing what Isaac and Jacob would be like. (What shall we say then? Is there unrighteousness with God? God forbid. Arminianism says, of course not, God knew what they were going to do. Paul answered nothing like that in terms of his response [cf. Rom. 9]).
   b. Jn. 6:44 (the drawing is said to be irresistible: cf. Jas. 2:6; Acts 16:19). Saucy: Calvinist look at the Greek word draw to mean an irrespirable drawing. This word is used only two other places in the New Testament, and in both of these are an irrespirable drawing, Jas. 2:6 and Acts 16:19. Calvinism says that in Jn. 6:44, this is an irrespirable drawing by God.
   c. Acts 18:9-10 - people are said to be God’s before they are saved. “Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.” For “I have many people in the city” indicates that these people have already been identified as those who will respond to Paul’s preaching, that is, the ones that God is going to call. They are not saved yet, but they are going to be called by Paul’s preaching and respond to it.

**Theological support**

1. General sovereignty of God: God does all that he pleases according to his purposes (Eph. 1:5-6, 11; 2 Tim. 1:9; Rom. 8:28). He works out everything according to what he desires. The way Calvinism uses this verse is that Peter says God desires all people to be saved, but if he works out everything the
way he wants, then he gets those saved that he wants, that he decrees. There is a sense in which he does not get any pleasure and desires the unbeliever to come; but there is another sense in which he decrees what happens, and that is, that not everybody will ultimately be saved. Calvinism sees the question of who gets saved and who does not get saved as a part of God’s overall working out his sovereign decree.

2. Faith is possible for sinners only by a special gift of God’s grace. Do the following passages explicitly teach that faith is a special gift of God? (Here is the personal sovereign work of God, not concept of middle knowledge.)

1 Cor. 12:3 _____
Acts 13:48 _____
Acts 16:14 _____
Eph. 2:8 __________
Phil. 1:29 _____
2 Thess. 2:13 ___
Jn. 6:37 _______

Faith is possible for sinners only by a special gift of God’s grace. Eph. 2:8-9 explicitly teach that faith is a special gift of God? “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” That is where the question of faith comes in. Are people going to believe the gospel or not believe it? It also applies to the issue of some having faith and some not having faith? It explains why some people have faith and some people do not have faith? People only come to belief by an action of God. If it is a gift, in which it is, then the saved have it. They are enlightened enough to see the truth.

Saucy adds, it never says in the Bible believe and you will be regenerated. It says believe and you will be saved. Regeneration precedes faith: Jn. 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. One is not fully regenerated until he comes to be in Christ. One must face what the New Testament says, I have new life in Christ, and I come to be in Christ through faith. Man has no active role in the act of regeneration. So there is a sense in which faith is a little bit prior to actually being in Christ. It is the means to coming into union with Christ, into His life. A person would not want to say that regeneration is complete until he comes into Christ. The whole process of making someone over is the process from turning a person from not seeking God to actually coming into Christ; that would be regeneration, the re-creating of one who is spiritually dead through the life-giving power of the Holy Spirit.
Many theologians will have regeneration preceding faith, and to some extent everybody has to agree with that because if a person has faith, something has radically changed in his spirit. This is so if they believe that people are totally depraved before having faith, that they are not seeking God, and the fear of God is not in their heart. To come to faith requires some kind of renewing activity. Regeneration would be the cause of any human activity that becomes involved. It is kind of like being born via a human birth. The person had no activity in being born, but once he has life, he begins to be active in the incorporation of that life. This is also true in nature. The principal is that once a person has any kind of life, there is an activity that takes place in his being, a metabolic process that now begins to function in terms of incorporating that life and growing in it. Concerning believers, all of Christian growth comes down to a growth in faith. Yehoshua does use this analogy in the Bible. It is amazing how many analogies there are in the Bible taken from nature about the new birth. (See Salvation illustration below.)

God

Salvation

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Regeneration is a process: from turning one from not seeking God to actually coming into Christ.

Man upon Regeneration

God’s grace brings man to the line, prevenient grace. Both groups acknowledge this. The problem for Arminianism is why some go over the line and others stay under the line. Calvinism holds that some go over the line because of the gifts of grace and faith, Eph. 2:8-9.
Conclusion

Calvinism’s point of view is that salvation is totally of God and not conditioned on human work. It is totally a work of God. Salvation is not based on synergism, that is, the result of a cooperative work of God and man, and there is nothing that takes real cognizance on man’s part. It is God in man that caused man to be saved.

Arminianism explanation of election. God elects those who respond to the working of his grace in invitation. He therefore elects on the basis of his foreknowledge of the person’s faith, that is, conditional election.

1. Scriptural support:
   a. Jn. 3:16 etc. (whoever) – “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Whosoever wills can come to Christ, all such verses go to that universal invitation that a person finds throughout the Bible.
   b. 2 Pet. 3:9 – The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
   c. Matt. 23:37 – “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Lu. 13:34 – “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!” The issue was not so much that they were not elect, it was that they would not choose. [cf. Lu. 19:41-42, apparently the rejection of Christ by the city had reached the point of judicial blinding: “And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” The inhabitants of Jerusalem have judicial judgment because they did not use their will.]; cf. Jn. 5:44 – How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

2. Explanation of key apparently Calvinist Scriptures:
   a. Jn. 6:35-47, esp. v. 44.
i. The explanation of the drawing (v. 44) is in v. 45. They are drawn through the teaching of the Father. Those that hear and learn come to Christ. These are the ones that are given to Christ and therefore come to Christ in v. 37. Jn. 6:44 “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” Jn. 6:45 “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” The context is found in Jn. 6:37 “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out” and Jn. 6:39 “And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Arminianism’s explanation: (a) Calvinists hold that unbelievers have to be drawn by the Father, and there are some that the Father gives to the Lord and those that are given He will not cast away. (Saucy says that to some degree this is correct.) (b) Looking at verses 44 and 45, Arminianism says that the way the Father draws is given in verse 45. Yes, a person does have to be drawn by the Father, but that drawing is given to everyone and it is done by the teaching of God, the revelation of God, and then it is only those who hear and learn that actually come to Him. Those that come are the ones talked about in verse 37. Those are the ones that the Father gives to Christ, and they come to Him, and they are secure and safe in Him.

According to Saucy, one might wonder how Arminianism could say that because the drawing seems resistible. Arminianism goes back in the Old Testament and uses words with the same meaning to argue its position. One instance is Jer. 31:3 “The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.” Draw here is the same Greek word in the Septuagint that is in Jn. 6:44 and Jas. 2:6. The question is, Was that loving kindness resisted? Answer: It kind of seem that way in terms of Israel in the Old Testament. They certainly resisted God’s love and loving kindness.

Another instance is Song of Solomon 1:4 “Draw me, we will run after thee: the king hath brought me into his chambers: we
will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.” Calvinism argues that this is just human love, not an irresistible drawing. It may be powerful, but a person could not necessarily argue that it is irascible. Arminianism argues yes, that man has to be drawn (Jn. 6:44), but God draws everybody through his revelation; some hear and learn, and these are the ones the Father gives to the Son, and they come to be His. So it is not an irresistible drawing in that sense. Some Arminians do take the above drawing as irresistible, but they take the all differently in Jn. 12:32 “If I be lifted up, I will draw all men unto me.” Calvinism says all refers to all kinds of men. Arminianism says that all literally means all men.

ii. Is the drawing irresistible? Cf. use of same Greek verb (LXX) in Jer. 31:3; Song of Solomon 1:4. (see above)

iii. The reason for the unbelief of those who do not come is seen in Jn. 5:44 – “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?” It is not seen as a lack of drawing (cf. 12:32 where all are drawn: “And I, if I be lifted up from the earth, will draw all men unto me.)

3. Rom. 9 (teaching concerning election):
   a. The thesis
      i. Stated - (cf. v. 6a). The thesis of the chapter’s teaching which brings up the teaching on election—God’s promise has not failed and it will not fail (vv. 1-13). (Note Paul’s sorrow because his people willfully rejected God, not because they were not elect, vv. 1-2; cf. 10:1)
      ii. The thesis explained—The promises of God have not failed. We are God’s people by God’s graciousness and not by anything that we do (vv. 6-13). God’s promises are fulfilled to the “children of promise.” (Cf. the conclusion of the chapter, 9:30-33, the issue is salvation by faith rather than works which was the problem of contemporary Israel).
   b. The thesis illustrated
      i. In Isaac—a matter of promise, not nature: Isaac was the result of God’s work, not man’s, that is, a creation of God by his word of promise (cf. Rom. 4; Heb. 11). Abraham and Sarah were his father and mother. They were involved and so are we in our
salvation, but only as we receive God’s gracious promise. Isaac was a child not of nature, but of promise.

ii. In Jacob and Esau—a matter of promise, not human merit: Not certain physical descent—both had the same father and mother. Not certain works—neither had done any works. Verse 11 is not trying to say that God arbitrarily chose one over the other. Rather that God’s purpose of salvation does not rest finally on human work. It has its ground in the will of God. All that people can do is receive God’s promise.

C. Further explanation (vv. 14-33): There is no injustice in God’s way

1. He has mercy on whom he wills.
2. He hardens whom he wills—those who harden self. There is no evidence that he hardens other people (cf. the different soils in the Parable of the Sower, Matt. 13. There is no indication that God determined the different soils. But it is the difference of soils that makes the difference in reception).

Saucy delineates the Arminianism’s explanation of Romans chapters 9 through 11. He begins the discussion with Rom. 9:21-24 “Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?” (Note that some Arminians say that Rom. 9-11 is not talking about personal salvation. It is rather talking about Israel as an elect body, and it is not talking about individual salvation. Saucy believes these chapters are talking about personal salvation. They are talking about being saved or lost in terms of individual salvation, and there is no nation that is saved here versus a nation that is lost. So it has to be a personal dimension that Paul is talking about. Assuming that this passage is talking about personal election, personal salvation, Saucy looks at what Arminianism would do with these verses in that light.)
According to Arminianism, the thesis of Rom. 9 is stated in Rom. 9:6 “Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel”.

In the previous chapter, Paul had set forth the gospel and Christian doctrine. The question is now, Where is Israel in all of this, particularly since Paul had previously stated that the Gentiles have been deemed to have salvation and the Law does not save. God had made some promises to Israel, and now it looks like Israel has failed. This is what these chapters are about. Chapters 9-11 are really a kind of a defense of the fact that God’s promises have not failed, and they still teach that Israel is yet Israel and will be restored in chapter 11. The answer to the above question is that they are not all Israel who descended from Israel, and this brings the issue of election to fore, God has elected some. Everybody is not real Israel, only some are real Israel. There is an Israel within ethnic Israel. Now the question becomes, How does that Israel come to be, that is, what is God’s great plan here?

The thesis explained: The promises of God have not failed. The Jews are God’s people by God’s graciousness, and not by anything that they do. God’s promises are fulfilled to the children of promise. Arminianism sets forth that this passage is basically telling man that salvation is by God’s grace and not works. This is the fundamental issue that Paul was debating with Judaism. Evangelical Arminianism accepts this totally. Paul does not see the whole issue of Israel’s failure as a question of election. He has great sorrow over what they have done, and his sorry was because they as a nation were unwilling to believe, not because they were un-elect, or non-elect [cf. Rom. 9:1-5]. Arminianism points to Rom. 9:30-33 to show that this is the whole point: “What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.”

Arminianism concludes that what God is trying to do here is to
teach salvation by faith alone and not works, which was the problem.

With that line of reasoning, the following is how Arminianism explains and illustrates Rom. 9:30-33: (a) In Isaac: It is a matter of promise and not nature, that is, it is not the children of the flesh who are the children of God, but the children of promise: Rom. 9:7-9 “Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son.” The whole issue of Israel was a matter of God’s grace. Isaac’s birth was a supernatural birth. Abraham and Sarah could not have produced Isaac. It was a miraculous birth. They were involved, yes, but the main point here is that Isaac is a child of the promise. (b) Jacob and Esau: Rom. 9:10-13 “And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.” Esau and Jacob had the same descendents, and one was chosen and one was not. Abraham was the father of both of them. Once again, it is an issue of promise and not human merit. The emphasis here is that Jacob and Esau had the same descendents, but one was chosen and the other was not. The Jews took pride in being the children of Abraham. Paul basically says that this is not the issue because Ishmael was a child of Abraham as well. It is not ones physical descent, nor what one has done. Jacob and Esau had not done anything. All along Paul is trying to show that everything is done by God’s gracious choice in this. The whole point here is that man’s will is not the ultimate reason for salvation. If God had not graciously given his promise and worked it out, there would be no salvation. This is the way Arminianism sees it. The point is not to exclude man’s activity, it is to emphasize that salvation did not initiate from man’s will, it did not come that way, it came from God. (c) Is There Unrighteousness with God? Rom. 9:14-32: Rom. 9:14-18
“What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” The question here is, Why does God harden some? He does it according to his will but, What is his will? Arminianism says God has mercy on whom he will and he hardens whom he will, but he wills to harden the heart that hardens itself, and it gives the hardening of Pharaoh’s heart as an example in support of this argument.

Note The hardening of Pharaoh’s heart:

In Ex. 3:19 the Lord predicts that Pharaoh will be stubborn and in Ex. 4:21 he says that he will harden Pharaoh’s heart. The same prediction is also in 7:3. But the actual language of the hardening is as follows:

- 7:13-14 – Pharaoh’s heart “was hardened” or “grew strong” or “firm” (the subject is not identified). Cf. HCSB “heart hardened”
- 7:22 – Pharaoh’s heart “was hardened” cf. vv. 13-14; 8:19; 9:7; 9:34-35
- 7:22 – Pharaoh’s heart “was hardened”
- 8:15 – “he hardened his heart”
- 8:19 – Pharaoh’s heart “was hardened”
- 8:32 – Pharaoh “hardened his heart”
- 9:7 – the heart of Pharaoh “was hardened”
- 9:12 – the LORD “hardened Pharaoh’s heart”
- 9:34-35 – Pharaoh’s heart “was hardened”
- 10:1 – I (the Lord) have “hardened his heart”
- 10:20 – the LORD “hardened Pharaoh’s heart”
- 10:27 – the LORD “hardened Pharaoh’s heart”
- 11:10 – the LORD “hardened Pharaoh’s heart”
- 14:8 – the Lord “hardened the heart of Pharaoh”]
Arminianism’s conclusion to their thesis: (a) Rom. 9:19-21:
“Thou wilt say then unto me, Why doth he yet find fault? For
who hath resisted his will? Nay but, O man, who art thou that
repliest against God? Shall the thing formed say to him that
formed it, Why hast thou made me thus? Hath not the potter
power over the clay, of the same lump to make one vessel unto
honour, and another unto dishonour?” This could be understood
as if God runs everything and nobody can resist his will;
therefore, He does not have any reason to find fault.
Arminianism say Paul is not trying to say God has no reason to
find fault in anybody, but it is in the context where God is
hardening Pharaoh’s heart, and yet He is complaining to
Pharaoh and condemning him for his actions; it is in that where
it seems like God is hardening his heart. So the objector says,
Well if God is doing this, why is he finding fault with him?
God made him obstinate and reject letting the people go.

We cannot make the rules—God is sovereign (vv. 19-29)

God’s activity (Rom. 9:19-21)

The objection in Rom. 9:19 relates to God’s hardening
whom he will. If such is the case how can he blame
them? Gifford notes that “the objection, though
expressed in general terms, has its historical ground in
the reproaches and expostulations which God continues
to address to Pharaoh in Ex. ix. 17, ‘As yet exaltest thou
thyself against my people, that you wilt not let them go?’
and in x. 3, 4, ‘How long wilt though refuse to humble
thyself before Me.’” (E. H. Gifford, The Epistle of St.
Paul to the Romans [London: John Murray, 1886], p.
172).

Similarly Liddon says, “the objector does not mean that
God could have nothing in any one to censure, because
nobody could resist His predestinating Will; but he asks,
How God’s censure of the sklhrunovmenoi [those
hardened] can be at all explained” (H. P. Liddon,
Explanatory Analysis of St. Paul’s Epistle to the Romans
(b) The Purpose of God’s Activity is for “Salvation of the Law”: Arminianism sees all of this fundamentally as teaching that salvation is by God’s grace; that it is not by human works. It is not trying to say that human reception is not important. What it is trying to say is that human works are not involved in salvation. Arminianism distinguishes reception of faith from human works.

The purpose of God’s activity is for salvation of the lost (Rom. 9:22-29). He is longsuffering that people might be vessels of mercy (cf. 2 Pet. 3:9).

Rom. 9:25-26 — absolute grace

Rom. 9:27-29 — God had foretold Israel’s future.

But even the saving of a remnant was totally by grace (v. 29). God in grace saw to it that some of Israel would always be spared, that is, Lot out of Sodom and Gomorrah. Sometimes it was by harsh judgment that separated the believers and unbelievers. He had a purpose for Israel.

So in Rom. 9:25-26, it seems like Paul is teaching absolute grace. “As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.” Rom. 9:27-29: The teaching here leans on the sovereign grace of God. “Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.”

*Why was Israel not completely wiped out? Answer: Isaiah says it is because of God. So in some way God intervened in relationship to Israel in a way that He did not for Sodoma and Gomorrha. Isaiah is saying that it is totally up to God. Paul is not saying that they were not wiped out because they were
better people than Sodoma and Gomorrha. He is saying that it is God that did it. So it is totally by grace, and if it were not for God’s grace they would have been like Sodoma and Gomorrha.

The Conclusion: Rom. 9:30-33 “What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.” So the conclusion is the issue of salvation is totally grace. That is why it is totally through faith in God’s works. Nothing human, that is, no works or descents count. In God’s sovereignty, he has established his plan of salvation; for he is the only possible one who could save humanity. Arminianism’s understanding of these verses is as follows: What Paul is trying to teach here is not that there is a kind of irresistible grace and an unconditional election. He is trying to teach that salvation, when viewed in its total picture, is totally due to the grace of God. If God did not provide a savior, if God did not approach man, man would be lost. This is what Arminianism thinks that Paul is saying.

**Conclusion.** The issue of salvation is totally grace. That is why it is totally through faith in God’s word. Nothing human, that is, works or descent, counts. In God’s sovereignty he has established this plan of salvation, for it is the only possible one that could save humanity.

**Theological support.** Responsibility requires freedom and ability. Therefore faith is possible by God’s grace to all sinners. This is based on the passages which include the “whosoever wills” and the commands to believe on Christ and receive Him. Do the following passages explicitly teach that it is possible for all sinners to have faith?

Jn. 3:16 _______
Jn. 6:47 _______
Saucy asks, Do these passages explicitly teach that it is possible for all sinners to have faith, the key word is explicitly? Does the fact that the Bible says *whosoever will may come* teach that individuals equally have the ability to will, or does it simply say whosoever wills to come shall not be shut out, that is, that they can come? Answer: Saucy says it is difficult for him to see that the Bible explicitly teaches that human beings all equally have a will to come. The language simply says whosoever wills will be saved. It does not explicitly say everybody can will equally. He would not deny that a person can draw an implication that it does, but the Bible does not clearly teach that. Arminian Evangelicals will acknowledge that the Bible does not actually say that God gives prevenient grace to everyone, Arminianism infers this.

Arminianism argues that salvation is by virtue of God’s grace, but the reason one person has salvation and another one does not is because one person wills to receive it. God’s grace brings humans up to the line and frees them to the point of where they can choose or not choose (see Salvation illustration, p. 250). So there is a certain grace that frees from the horrible bondage and darkening of sin, and enables human beings to see the truth, but now they have a choice to submit to it or reject it. They would have to choose to use God’s grace to go over the line.

Calvinism says that it is due to God that a person goes over the line; the last issue is not the person’s will. Arminianism says the last deciding thing is the human beings’ will. Calvinism says the last deciding will is the divine will. Calvinism espouses irresistible grace. Arminianism espouses that God’s grace does not determine the choice. Calvinism attributes everything pertaining to salvation to God. Arminianism contends that man has the freedom to reject or to accept God’s grace, that is, God gives everyone prevenient grace equally, and it is their free choice to reject or to accept salvation. Saucy says if the Bible taught this explicitly, everyone would be an Arminian, there would be no Calvinists. These views have been around throughout all of church history, and no one has been able to convince the other side completely on this because there is no explicit Scripture that teaches God gives all men equally an opportunity to believe. *If you just had Romans 9 and did all your theology based this chapter, which side do you think it would most easily lead you to? Answer: Calvinism. Additionally, the Bible never really
teaches that God knew beforehand what human beings would do when given
prevenient grace or faith by grace.

Arminianism contends that God’s sovereignty cannot be explained in
relation to all human actions, that is, the believer’s sin, the choice of Adam and
Eve. There is some measure of human freedom that is inexplicable (mysterious) in
relation to God’s sovereignty. Calvinism has a bigger picture. It contends that
God’s sovereignty controls everything. Saucy agrees that it is difficult to
understand God’s sovereignty in relation to all human actions. He asked why he
sins, and how is God sovereign when he sins? Why does not he obey God all the
time? It seems to him that there is a freedom that is difficult to harmonize with
sovereignty. It is a mystery to him that both are true in some way. Arminianism
sets forth that salvation is first and foremost a question of loving God. Love must
be totally free in order to be genuine love. Calvinism sets forth that salvation is by
grace through faith in Yehoshua alone. It is grace through faith all the way.

Conclusion

God has purposed from before time to love believers and be gracious to
them in their sin by giving his Son and calling them to the fellowship with Him as
sons and daughters in The Son. Their salvation is totally the result of God’s love
and grace—the manifestation of his glory. They would not have any salvation if
God did not give it. God’s work is initiatory and primary; believer’s work is
dependent. The relationship of God’s sovereign will and human freedom is
mysterious. An example is Phil. 2:12-13 “Wherefore, my beloved, as ye have
always obeyed, not as in my presence only, but now much more in my absence,
work out your own salvation with fear and trembling. For it is God which worketh
in you both to will and to do of his good pleasure.” This challenges the believers’
will, you work out, but it also says God is working in you both to will and to do. It
does not say He wills, it says that He is working for believers to will. So God’s
grace is constantly working. Regarding the perseverance of the saints, the Bible
teaches that God works there sufficiently, that believers will stay in faith, but there
is a dynamic at work that is mysterious. What believers do depends upon God’s
working in them. God does everything according to the good pleasure of his will.
He is sovereign, He does what he wills, and He controls all things.

Is it like the principle of complementarity in physical sciences and human
sciences? (See definition in James E. Loder and W. Jim Neidhardt, The
Knight’s Move: The Relational Logic of the Spirit in Theology and Science
"Complementarity is the logical relation between two descriptions or sets of concepts applicable to a single phenomenon or object which, though mutually exclusive, are nevertheless both necessary for a comprehensive description of the phenomenon or object. In physics, the notion of complementarity was developed when it was recognized that a single model may not adequately explain all the observations made of atomic or subatomic systems in varying experiential contexts. For example, electron diffraction experiments are best explained by assuming that the electron has wave-like properties, whereas the photoelectric effect . . . is best described by assuming it has particle-like properties." (The complementarity principle is also seen as providing a unified understanding of phenomena encountered in human sciences as well as physical sciences.)

. . . as Christopher Kaiser and others have suggested, complementarity has a richer, more subtly complex structure than most physicists realize. In particular, the sets of concepts referring to the same phenomenon or object do not necessarily exist on the same conceptual level; their distinctiveness yet interrelatedness together in a unitary whole is then preserved by a differentiated relationality maintained by the asymmetric character of the relations constituting the relationship between the two levels (James E. Loder and W. Jim Neidhardt, The Knight's Move [Helmers & Howard, 1992], 310).

CHAPTER 7

Conditions of Salvation

Calling: the divine summons

This section discusses God the Father’s effectual call of the elect by the Word of God. Calling is the divine summons. It follows the divine foreknowledge and predestination (cf. Rom. 8:29-30). This is the first actual contact with God’s grace in the process of salvation. Calling in a sense carries the same tensions in this doctrine, whether all are called equally or whether there is a special call for the elect. With election and predestination, God has not encountered the human being. With the call God actually comes now and encounters man. In Romans 8:30, Paul
points to the fact that in the actual outworking of his purpose in believers’ lives, God the Father called them.

Rom. 8:29-30 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

The nature of the call. God calls the believer, but does he call or invite all people to salvation, that becomes the problem. *Does the Bible call believers called ones in a way that it does not call unbelievers called ones? Answer: Yes. They are all called, but some are really called that have faith is the picture in Scripture. Believers are described as called ones in a way that unbelievers are not described as called ones, even though everyone is called. *Does God call or invite all people to salvation? *Read the following verses and answer the question. Answer: Yes.

1. Is. 45:22-55:6 – “Turn to Me, and be saved, all the ends of the earth . . .”
2. Ez. 33:11– Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?
3. Matt. 11:28 – “come unto me all who are weary and heavy laden . . .”
4. Matt. 22:14 – “For many are called, but few are chosen” (cf. 7:14, “few”)
5. Jn. 7:37-38 – In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
6. Rom. 10:18 – But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.
7. Rev. 22:17– “And the Spirit and the bride say, ‘Come.’ And let the one who hears say, ‘Come.’ And let the one who is thirsty come; let the one who wishes take the water of life without cost.”

*Can the call be resisted? *Read the following verses and answer the question. Answer: Yes.

1. Lu. 14:16-24 – The parable of the great supper to which many people gave excuses for not attending.
2. Matt. 23:37 – Christ sought to gather the people, but they were unwilling.
3. Acts 7:51 – “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit just as your fathers did.”

*Is there a call that is limited only to the elect? Is this an additional “call” over the general call or a description of those in whom the universal call is effective? *Read the following verses and answer the question. Answer: Yes.

1. Rom. 8:28-30 – Those who he foreknew and predestined he also called.
2. Lu. 14:23 – Go out into the highways and hedges and compel them to come in . . .
3. 1 Cor. 1:23, 24 – “the called” characterizes believers.
4. Rev. 17:14 – believers are “the called and the chosen and the faithful”.
5. 2 Thess. 2:13-14 – But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Thomas Oden, an Arminian, expresses what he refers to a ‘classical consensual teaching’ on the grace of God. This ‘classic consensual teaching’ is built on a ‘pyramid of sources, with the canonical scripture as the firm foundation: The stable center of the pyramid is the consensual Christian writers of the first five centuries. Atop these are the best of medieval writers followed by consensual teachers of the Reformation and Counter-Reformation at the narrowing heights, and more recent interpreters at the tapering apex, but only those few who best grasp and express the one mind of the believing historical church of all cultures and times (The Transforming Power of Grace [Abingdon, 1993], 25).

The teaching on calling according to Oden: Three aspects involved in the invitation The invitation to faith has traditionally been distinguished in these three aspects: an external call (directly through pure preaching of the Word); an inward call (addressed to the heart through the Spirit); and an effectual call (wherein God’s intent is fulfilled through grace awakening a fitting human response) (p. 202).

The meaning of “the called” as believers is not a special call, but refers to those who accept the call. Those who freely accept the call and enter into the new family of God are designated “the called” (kletois), 1 Cor. 1:24)” (p. 198).
Oden wants to make much of the necessity of grace to accept this call. But for him it is prevenient grace given to all, but effective only in those obey the call. “Not all who are called are subdued by grace” (p. 203).

According to Saucy, Oden basically says that God calls everyone through the preaching and Spirit, and those who respond are the ones that are defined as called. Everybody is called, but some respond to it, and they are defined now as the called ones. He insists that this happens by grace; not all who are called are subdued by grace. So it is the ones that surrender that are the called. This is where Arminianism and Calvinism, in terms of sovereign grace and human freedom, come into play, this contact where God comes to man, the question of sovereign grace and human freedom is right there. Saucy says that interestingly Oden cites the Westminster confession on “effectual calling” in support of the absolute necessity of grace (p. 204). But the Westminster confession surely understands the effectual call as a special call for the elect, although Oden gives no indication of this difference. The following is an excerpt from the *The Westminster Confession of Faith*, 1646:

**CHAPTER X.**

**Of Effectual Calling**

All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ: enlightening their minds, spiritually and savingly, to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.…. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore can not be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the
light of nature, and the law of that religion they do profess; and to assert and maintain that they may is without warrant of the Word of God. (6)

The operation of the call. *What is the place of the Father, Son, and Holy Spirit in the effectual calling? Answer:

1. The author of the call is God, particularly the Father
   a. 1 Cor. 1:9 – God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
   b. 2 Tim. 1:8-9 – Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,
   c. Rom. 8:30 – Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified (cf. v. 29 where we see God as the subject; cf. 1 Cor. 1:9)
   d. Jn. 6:45, 63-65 – It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

2. The call is never apart from Christ. It is a call in Christ: Rom. 1:6 – “called of Jesus Christ”, that is, “called to belong to Christ” (NIV, NRSV).

3. The call is effected through the Spirit: 1 Cor. 2:14 – But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

*How is the Word of God related to the operation of the call? Is the Spirit’s influence distinguished from the living power of the Word? Answer: No

1. 2 Thess. 2:14- the instrument of the call is the gospel. Rom. 10:17 – So then faith cometh by hearing, and hearing by the word of God.

2. 1 Cor. 2:14 – the influence of the Holy Spirit is necessary for the understanding of the truth. Acts 16:14 – And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

3. Ps. 119:18 – Open my eyes that I may behold wondrous things out of your law.
Saucy leaves this a mystery, even as he leaves election a mystery. If a person is a Calvinists, he would have a Calvinistic view of calling, and if a person is an Arminian, he would have an Arminian view of calling. The place of the Father, the Son, and the Holy Spirit in the calling is the same as their work in all of their works. God is the author of the call. The call is not apart from Christ, it is a call in Christ. Believers are called to belong to Christ. Rom. 1:6 “Among whom are ye also the called of Jesus Christ.” The Coleman Christian Standard Bible translates this as “Who also belong to Jesus Christ by calling.” Believers as Christians belong to Jesus Christ by calling. The call is effected (brought into being) through the Holy Spirit. The Spirit is the one who actually opens the mind and reflects the call.

The Word of God is the instrument or the means through which God effects the call, that is, the instrument through which He calls. His word goes out, and that is the invitation. The Word itself is living and powerful. The life and the power of the Word is obviously the Spiritual power of God. God exercises his power through the Spirit, and the Word and the Spirit should not be made separate. It is important to remember that (a) the Word comes, (b) the call comes through the Word, (c) the Word is living and powerful, and (d) the Word is that which breaks through the darkness and allows a person to experience the light. Paul said that the light shined in the darkness, and that is what happens when the Word comes with the power of the Spirit: 2 Cor. 4:6 “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” Arminianism says the call can be resisted. Calvinism says the call is an effectual calling, it is irresistible.

*How is the effectual call related to the human will? Does it violate the will?

1. Ps. 110:3 – Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.
2. Phil. 2:13 – For it is God which worketh in you both to will and to do of his good pleasure.

The Calvinist would say that the general call works on the will. To this both the elect and non-elect are subject. The effectual call works within the will. People can feel that they resisted quite a bit and God kept hammering, but nobody comes to Christ unwillingly. A person might resist the call for a while, but he does not come to Christ except through his will. An example is Paul in Acts 9:1-6, “And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the
synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.” The Lord told Paul it was hard to kick against the prick. He was resisting, but the Lord overcame that resistance and he willed to call Christ Lord. He said Lord what would you have me to do.

It just does not make any sense to think that a person comes to Christ against his will. A person wills to come to Christ, faith is a positive willing. God’s grace works somehow through the will of the human being, and that is why some Calvinists do not want to call it an irresistible grace. The effectual call works within the will. In the proper sense of the word it is not correct to call this irresistible grace because as A. A. Hodge says, the influences of the special call “are neither resistible or irresistible, because they act from within and carry the will spontaneously with them.” The call does not violate the will. It works somehow through the will so that the person willingly comes to Christ.

*Is the effectual call related to responsibility? What is the responsibility of man?

1. 2 Pet. 1:10 – give diligence to make your calling and election sure.
2. 1 Tim. 6:12 – fight the good fight of faith; take hold of the eternal life to which you were called.
3. Rev. 17:14 – they that are with him are called, and chosen and faithful.

In these verses the two are really brought together. According to 2 Pet. 1:10 “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall”, the believer cannot simply say he is elect, he is called and that is it. If he does that he is probably not elect and called is what Peter is saying. In that context, Peter says add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, which are the fruit of a new life. Believers are called to eternal life, but they must take hold of it. 1Tim. 6:12 “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” Believers are not just called and chosen, they
are also faithful if they are true. Rev. 17:14 “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.” So it does involve the will of man, and it involves the action of man in response to that.

The character of the call. The call is intrinsically glorious. It is a holy calling, a call from a holy God to a life of holiness (cf. 2 Tim. 1:9; 1 Pet. 1:15; 1 Cor. 1:2; 1 Thess. 4:7). It is a high or heavenly calling, a heavenly calling in the sense of its spiritual eternal character in opposition to that which is earthly and transitory (cf. Heb. 3:1; 11:13-16; Phil. 3:14). The believers’ call is to Christ, but it is also a call to certain things related to him, that belong to him, and that he is interested in. *Students are to note the intended practical effect of the calling in each case from the immediate context, that is, based on their calling and immediate context, how should believers respond in each situation.*

*What are the various ends to which the believer is called? Note the intended practical effect of the calling in each case from the immediate context.*

1. 1Cor. 1:9 “God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.” Believers are called to fellowship with Christ. Cf. v. 10, therefore be united with each other. They were having squabbles and differences. If believers are all called to be united with Christ, then they should all be united with one another if they have all come to the same Person.

2. 1Pet. 3:9 “Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.” Believers are called to inherit a blessing. Don’t render evil for evil. Give blessing because you are called to blessing. One does not have to be shrewd if he is rich.

3. Gal. 5:13 “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Believers are called to liberty, or to freedom, but not to license sin. Do not use this freedom as a license to sin.

4. 1Cor. 7:15 “But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.” Believers are called to peace. Leave the unbeliever alone, in peace. Believers are to live in peace.

5. I Thess. 4:7 “For God hath not called us unto uncleanness, but unto holiness.” Believers are called to holiness. How can believers be unclean?
(cf. Col. 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Believers can be unclean by not seeking those things which are above.)

6. I Tim. 6:12 “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” Believers are called to eternal life. This is motive for them to press on for God (cf. 1 Thess. 2:12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.).

Conclusion

If believers really recognize the purposeful calling which God has given to them their life must be characterized by the desire of Paul to “press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. 2:13). They are called ones. They are called to the various characteristics of Christ’s life.

The Human Action in Coming to Salvation

Hitherto in the discussion of the conditions of salvation it has all been God’s action in coming to man. This section focuses on the important parts of what believers do in response. The human action in coming to salvation involves the doctrines of conversion, faith, and repentance. In general conversion refers to the “turning” from sin to God; repentance most often looks toward that from which one turns; while, faith looks toward that to which one turns. While logically faith is final, because it is the dominant term and in many instances simply implies the presence of the other, we will begin with faith.

The Doctrine of Faith

The importance of faith. Faith is the supreme duty of man:

1. Heb. 11:6 – “And without faith it is impossible to please Him” (God).
2. Jn. 6:28-29 – “What shall we do, that we may work the works of God? . . . ‘this is the work of God that you believe in Him whom He has sent’.”
3. 1 Cor. 13:13 – Love is the greatest. But faith is the first and foundation. Love is the full bloom of faith. Love is the great command for it fulfills all of the commands. Salvation is through faith, but it is to righteousness for it is righteousness that brings the experience of life. God works the righteousness in believers through causing them to obey his commands. Thus what matters is “faith working through love” (Gal. 5:6). Love is the essence of life, cf. the Trinity).


5. Rom. 14:23 – WHATSOEVER IS NOT OF FAITH IS SIN.

Christians are called “believers.” Acts 5:14 – And believers were the more added to the Lord, multitudes both of men and women.). 1 Tim. 4:12 – Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. All of true Christian experience is through faith.

1. Salvation - Eph. 2:8 – For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

2. Sanctification - Acts 26:18 – “sanctified by faith” “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

3. Preservation - 1 Pet. 1:5 – Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

4. Experience of the power of God - Mk. 6:5-6 – And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching.

The Scriptural terminology for faith. Old Testament: The primary term is heemin which is the hiphil form of ’aman (to be firm, true). “In Hebrew ‘to have faith’ means ‘to make oneself secure in Jahweh’ (Hence the preposition be after heemin)” (G. von Rad. Theology. of the OT, I, 171).

The Hebrew word ‘Heemin’ construed with the preposition ‘be’ literally means: ‘he developed assurance in Jehovah.’ The Hiphil of ‘amen’ here [Gen. 15:6] has a causative-productive sense, and the preposition brings out that personal point at which this assurance sprang up was nothing else but the personal Jehovah, and that the same divine Person, in Whom it sprang
up, was also the One in Whom it came to rest (Vos, Biblical Theology, pp. 98-99).

Vos notes that in faith one first believes in God. Back of His word we trust Him. We trust His word because He said it. Upon belief of the word, there follows a committal of the whole being upon God - a rest in God for ones whole being.

Interesting use of the root *aman* in Isaiah 7:9: “If you will not believe, you surely shall not last” (NASB).

“If you do not stand firm in your faith, you will not stand at all.” (NIV) “If you do not stand firm in faith, you shall not stand at all.” (NRSV) “If you are not firm in faith, you will not be firm at all.” (ESV)

Lit: “Unless you hold firm [in faith], you will not be made firm [in life]”

Joseph Ratzinger’s literal translation: “If you do not believe (if you do not *hold* firm to Yahweh), then you will have no *hold*.” Commenting on this verse Ratzinger says,” The *one* root ‘mn (Amen) embraces a variety of meanings whose interplay and differentiation go to make up the subtle grandeur of this sentence. It includes the meaning truth, firmness, firm ground, ground, and furthermore the meaning loyalty, to trust, entrust oneself, take one’s stand on something, believe in something; thus faith in God appears as a holding on to God through which man gains a firm hold for his life. Faith is thereby defined as taking up a position, as taking a stand trustfully on the ground of the word of God” (Joseph Ratzinger, Introduction to Christianity, p. 39).

Saucy illustrates, in the Old Testament the primary term is *’aman*, which is the causative (cause to do something) form of amen. So in Hebrew to have faith means to make or to cause oneself to be secure in Yahweh. An example of a person having faith in God is Abraham. The book of Genesis chronicles the development of his faith in Yahweh. Faith literally means he developed assurance in Yahweh. Faith here has a causative productive sense, and the preposition in brings out that personal point at which this assurance sprang up was nothing else but the personal Yahweh, and that the same divine person in whom it sprang up was the one in whom it came to rest. So faith comes through God, and it causes you to rest in God. In faith, a person first believes in God (Rom. 10:17); a person does not believe God’s word unless he believes God.
*How does a person come to believe in God without believing in his Word?*

*How else would a person come to believe in God? Answer: A person would not believe in God’s word unless he believes in God, so the two must come sort of together. Is. 7:9 says “And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.” Believe and not last, or not be established, both come from the same Hebrew roots from which belief comes from.

Faith generally looks at a positive, faith in someone. Faith alone is the condition of salvation. If that is the case, then faith entails these other things, repentance and converting. A person cannot get to faith without repenting and conversion. Faith encompasses all of them. When the Bible says believe in the Lord Jesus Christ and you shall be saved, a person has repented, converted, and believed when he accepts the call. It happens all together. The believer’s life is lived by faith: Rom. 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

If a person was perfect in faith, he would be perfect in life, so in some sense spiritual formation is a question of growing in faith: Gal. 4:19 “My little children, of whom I travail in birth again until Christ be formed in you”. If believers could grow in faith, they would be growing in spiritual formation. The importance can be seen in the following verses: Heb. 11:6 “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” This is central.

A person cannot please God without faith. Jn. 6:29 “Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.” The key work, the key activity that believers do in their Christian life is believe. If they do not believe, whatever else they do is anti-belief, it is certainly worthless. 1Cor. 13:13 “And now abideth faith, hope, charity, these three; but the greatest of these is charity.” Faith is the beginning. Faith is the foundation of love. Love is the blossom of the seed of faith. Faith really starts it. That is why Paul says what really matters is faith working through love (cf. Gal. 5:6). Faith is the engine that brings believers into the life of love. Faith works in other words, and what it works is love according to Paul. John 16:8 says “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me” The Holy Spirit convicts the world of sin. What is sin? Sin is unbelief. Rom. 14:23 “And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.” That covers a lot of ground. So anything believers cannot do in faith toward God, it is sin. There is nothing neutral.
Christians are called believers all the way through. All of true Christian experience is through faith. Believers are saved by faith, they are sanctified by faith, and they are kept by faith. They experience the power of God only through faith. Mk. 6:5-6 “And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching.” This verse indicates that human beings only experience the power of God through faith; Christ could not do many miracles because they did not have faith. See the following chart:

**Model of Salvation by Saucy**

- **To Turn**
  - Conversion
  - All three happen simultaneously
- **Change of Attitude**
  - Repent
- **Faith towards Yehoshua**
  - Faith

**The scriptural terminology for faith.** New Testament:

1. Noun – pistis
   a. Meaning reliance - belief, a strong conviction.
   b. Usage - a quality of fidelity or faithfulness
      i. Rom. 3:3 – “If some did not believe, their unbelief will not nullify the faithfulness of God, will it?”
ii. Tit. 2:10 – “showing all good faith”

iii. Gal. 5:22 – “faithfulness,” pistis - one of the fruit of the Spirit.

2. The object of belief
   a. Jude 3- “the faith which was once delivered to the saints”
   b. Gal. 1:23 – “preaching the faith”

3. The actual belief or confiding trust itself
   a. Rom. 3:22, 25 – Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
   b. Eph. 2:8 – For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

4. Verb – pisteuo
   a. Meaning - to believe, to take something as true.
   b. Usage:
      i. Simple mental assent.
         1. Jas. 2:19 – “Thou believest that there is one God; thou doest well: the devils also believe, and tremble;” James says that the demons believe and tremble. So in some sense, they believe the same things that Christians do to some extent, but obviously it is a totally different faith in the end.
         2. Jn. 2:23, 24 – “Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men.” This seems to be a similar kind of faith as the above. It does not seem to be a saving faith. They do not really believe from their heart.
         3. Jn. 8:30-31 – ‘As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed”. But in verse 44 Yehoshua is addressing the same group and he says, “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it”
Apparently their belief in Yehoshua was not a true saving faith.

4. Acts 8:13, 18-21 – Simon Magnus “Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.” Peter is saying that Simon is not saved; and yet he believed and was baptized, but it was not a saving faith. Therefore, it is definitely possible to have saving assent and to be baptized and not be saved. This is equivalent to joining the church. (cf. vv. 22-23)

ii. Temporal faith – This is faith which is present for a temporary duration. It differs from the mental assent in that it involves more of the totality of the person including the emotions.

1. Matt. 13:20-21 – these do not open the depth of their being to God. “But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.” Yehoshua explains this type of faith in these verses. This type of faith has not root, but is temporary. The person believed and believed with joy, but it is only temporary. There is apparently a root in believing.

2. Jn. 5:35 – Speaking of John the Baptist, Jesus said, “He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light.” The people believed John, but before long they turned against him, just as they did the Christ.

iii. Saving faith – Belief with the heart: Acts 16:31– And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
Three levels of faith: these three classes of people are in the church today.

Read the parable of the sower and the seed in Matthew 13:3-23. This parable is also recorded in Mark and Luke.

1. The first level entails the mind. A person simply believes that the Word of God is true and he assents to it.
2. The second level entails emotion and intellect. Emotion is added to the first level of faith. A person receives the truth and finds it good, and he rejoices over it. Emotion can still be short of actual saving faith. The person’s faith does not have a root. *Because the intellect and the emotion were talked about, is the root the will that needs to be added to the intellect and the emotion? *Is the root the final surrender of the will? Answer: Yes.
3. Saving faith involves the will, that is, a person surrenders his own will over his own life to Christ. He gives up his own godhood for the godhood of Yehoshua.

The nature of saving faith. God has given both his Word and his Spirit. These two are always together in the Bible because cognitive knowledge or date is a part of faith. A person will never find Spirit apart from Word in Scripture. Truth and Spirit go together in the Bible. The Word is alive. To make any separation of the Word and the Spirit is really quite dangerous.

1. The elements of saving faith: This is why God has given both his word and His Spirit.
   a. Knowledge of facts.
      i. Rom. 10:17 – "So faith comes from hearing and hearing by the word of Christ"
      ii. Jn. 9:35-38 v 36 – "'Do you believe in the Son of Man?' He answered and said, 'And who is He, Lord, that I may believe in Him?'"
      iii. Ps. 9:10 – "And those who know Thy name will put their trust in Thee."
   b. Assent to this knowledge: Heb. 11:6 - “And 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 seek Him.” There must be assent to the fact that Christ is the Savior and that His salvation is applicable to you personally. Even this assent, however, can be short of saving faith (cf. Acts 8:13, 21-23)
c. A personal appropriation of the Savior.
   i. As taking Christ to oneself.
      1. Jn. 1:12 – “as many as received Him”.
      2. Jn. 6:54 – “He who eats My flesh and drinks My blood has eternal life.
   ii. As coming to Christ.
      1. Jn. 6:35, 37, 44 – “he who comes to me”.
      2. Matt. 11:28 – “Come to Me, all who are weary and heavy-laden, and I will give you rest.”
   iii. A committal of oneself to Christ. 2 Tim. 1:12 – “for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.” This aspect of faith is seen in the use of the preposition eis with pisteuo which is the most common in the New Testament. It means “an absolute transference of trust from ourselves to another” (Warfield, Biblical and Theological Studies, p. 439). See the following illustration:

A man who is unable to swim is about to drown in a large lake. He sees a boat (knowledge) that he believes is able to save him (assent). But he must actually get into the boat (appropriation or commitment) to finally be rescued.

Cremer lists three elements that are involved in the NT conception of faith: "Thus the N. T. conception of faith includes three main elements, mutually connected and requisite, though according to circumstances sometimes one and sometime another may be more prominent., viz., (1) a fully convinced acknowledgment of the revelation of grace; (2) a self-surrendering fellowship (adhesion); and (3) a fully assured and unswerving trust (and with this at the same time hope) in the God of salvation or in Christ. None of these elements is wholly ignored by any of the N. T. writers" (Hermann Cremer, Biblio-Theological Lexicon of New Testament Greek [Edinburgh: T. & T. Clark 1895], p. 491). (see old notes, 41 back for more).

Note: Avery Dulles explains faith as involving three things: assent, trust, commitment — "Insofar as it is assent, faith means acceptance of a revealed message on the word of the divine revealer [not because of the intrinsic light of reason, but because of the authority of God himself, the revealer]. Insofar as it is trust, it involves self-surrender into the hands of God and confidence in God as the savior who is utterly faithful to his promises. Insofar as it is
commitment, it involves an intention to conform one's conduct to the values and norms established by revelation, to be a 'doer' and not simply a 'hearer of the word (cf. Jas. 1:22)” (Avery Dulles, The Assurance of Things Hope For [New York: Oxford University Press, 1994], p. 186).

**The definition of faith.** The Bible does not strictly define faith. Hebrew 11:1 maybe comes as close as any place in Scripture.

1. Biblical statements:
   a. Heb. 11:1 – “Now faith is the assurance of things hoped for, the conviction of things not seen.”
   b. Heb. 11:27 – “By faith.....as seeing Him who is unseen.”

2. The definition of faith: Warfield - Faith is “the going out of the heart from itself and its resting on God for all good” (Biblical and Theological Studies, p. 422).

Some such as Roman Catholics desire to include love in genuine faith, that is, faith informed by love. But we are never said to be justified by or saved by love, only by faith. Faith is not our doing something, it is our receiving. It is not our being something (i.e., involving a quality in us such as the virtue of love). Saucy adds, Catholics do not want to say that a person is justified by faith alone. They are willing to say that a person is justified by faith, but they bring in works. Their typical way of defining faith is that saving faith is a faith informed by love. They merge faith and love together; the greatest commandment is to love God. It is very important to understand and to distinguish faith and love. Do not drag love back into faith. Faith and grace or a corollary (a direct or natural consequence or result, effect), and to the extent that a person says something is added to faith, is to that extent he takes something away from grace.

**Only faith correlates to grace.** Machen says: The true reason why faith is given such an exclusive place by the New Testament, so far as the attainment of salvation is concerned, over against love and over against everything else in man except things that can be regarded as mere aspects of faith, is that faith means receiving something, not doing something or even being something. To say, therefore, that our faith saves us means that we do not save ourselves even in slightest measure, but that God saves us. Very different would be the case if our salvation were said to be through love; for then salvation would depend upon a high quality of our own. And that is what the New Testament, above all else, is concerned to deny. The very
centre and core of the whole Bible is the doctrine of the grace of God—the
grace of God which depends not one whit upon anything that is in man, but
is absolutely undeserved, resistless and sovereign. The theologians of the
Church can be placed in an ascending scale according as they have grasped
with less or greater clearness that one great central doctrine, that doctrine
that gives consistency to all the rest; and Christian experience also depends
for its depth and for its power upon the way in which that blessed doctrine is
cherished in the depths of the heart. The centre of the Bible, and the centre
of Christianity, is found in the grace of God; and the necessary corollary of
the grace of God is salvation through faith alone (J. Gresham Machen, What
is Faith? [Eerdmans, 1925], 173-174).

**The efficacy of faith.** Faith itself does not save. Often believers’ hear faith
itself exalted as that which is important. But faith only connects believers to the
Savior. Faith in any other than the true God and His word has no value (cf. Gal.
1:8-9 another Gospel brings curse). According to 1Tim. 4:1, it is possible to
believe doctrines of devils.

Gal. 1:8-9 But though we, or an angel from heaven, preach any other gospel
unto you than that which we have preached unto you, let him be accursed.
As we said before, so say I now again, if any man preach any other gospel
unto you than that ye have received, let him be accursed.

1Tim. 4:1 Now the Spirit speaketh expressly, that in the latter times some
shall depart from the faith, giving heed to seducing spirits, and doctrines of
devils;

Faith in Christ does not strictly save, but Christ saves through faith. Faith is
then the instrument through which salvation is mediated. Question: *Have you
ever heard that if you believe something it will come to past? *Does your belief
actually give you a certain dynamic? *If so, where does that put the power? *Is it
the belief itself that has the dynamic? *Where does the dynamic come from?
Answer: In such a case, it seems that belief has the dynamic. *Warning: A person
should never get the same idea about his salvation, that is, that there is some kind
of power in faith itself. The Bible does not teach that. Faith in any other gospel, no
matter how much faith a person has, will not save him. Faith is only the means
through which a person attaches to the power source. The whole power of
transformation comes from Christ. The greater faith a person has the greater hold
of Christ and the more a person is going to incorporate Christ, but it is not the faith that does it, it is Christ.

**The object of faith.** The ultimate object is the God of grace. This has been the ultimate object in all dispensations (administration of dealing with mankind). It has been the same.

Jn. 12:44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

Rom. 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Mk. 11:22 And Jesus answering saith unto them, Have faith in God.

Tit. 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

1 Thess. 1:8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

Throughout biblical history some of the people in the Old Testament did not know anything about Yehoshua, and they certainly did not know that Christ would die for their sins. Salvation comes not from believing those kinds of things, it comes from believing God. That is why Heb. 11:6 says, “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Gen. 15:1 “After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I (YHWH) am thy shield, and thy exceeding great reward” (see Jn. 14:1; Jn. 3:16). That is the bottom line of what anyone has to believe to be saved.

**The mediating object.** God’s word or the revelation of God: The Bible tells man to believe in Yehoshua, but to believe in Christ is ultimately to believe in God the Father. God speaks and somehow in hearing the Word a person believes in God and trusts in his word. Rom. 10:17 – “So then faith cometh by hearing, and hearing by the word of God.” A person believes in God’s revelation of Himself.
1. The content of the revelation of God has progressively increased in the dispensations.
   a. Heb. 1:1-2 – God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
   b. 1 Pet. 1:10-12 – “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” The implication is that they did not fully understand concerning the suffering of Christ. This was historically true and Christ did not upbraid the disciples for their lack of knowledge concerning His death until after it had taken place (cf. Luke 24).
2. Christ is the full and final revelation of God’s word. He is the mediating object of faith now.
   a. 1 Pet. 1:21 – “who through Him [Christ] are believers in God”
   b. 2 Cor. 3:4 – And such trust have we through Christ to God-ward:
3. The immediate object of faith is the preserved record of God’s word: the Scriptures.
   a. Jn. 17:20 – While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
   b. Jn. 20:31 – But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Today a person has to believe in Yehoshua to be saved, that is why the Son is the Logos, the Word. *What about the people living in the intertestamental period that did not hear the Kingdom gospel that Yehoshua preached or the gospel of grace that the disciples preached? Answer: In some sense the Son was in Old Testament revelation, but it was not known that way to the people, and a person should not be dogmatic about every point regarding this because historically it would be hard to prove when that would become a reality or be a necessity. An
example would be during the Messianic Age. It would be hard to determine exactly when the gospel reached all the people living during that period of time, and some certainly could have become proselyte Jews before they heard the gospel message. One thing is clear, a person cannot be saved denying Christ; once a person hears the gospel, he cannot reject that and be saved. God has always worked primarily through his word, and the word he is working through today is Christ. If a person believed the Old Testament fully, it pointed to Christ, and so he would receive Christ.

Christ is the full and final revelation of God’s Word. He is the mediating object of faith now. History shows that people come to know God through the gospel of Christ. People were saved before Yehoshua because they (a) believed in God and (b) believed in the revelation that God gave them, and that revelation increased over time. They had some revelation and believed in that, and were saved.

**The origin of faith.**

**Negatively:**

1. Faith is not merely a product of sense experience; It does not come from simply seeing Christ or experiencing something.
   a. 1 Pet. 1:8 - “and though you have not seen Him, you love Him,” (Experience is not enough.)
   b. 2 Cor. 5:7 - “for we walk by faith, not by sight” (Believers walk by faith.)
   c. Matt. 16:17 - The confession of Peter was not revealed by flesh and blood. (Flesh and blood is not enough.)
   d. Miracles alone cannot produce saving faith. Acts 8:13 Simon Magnus. Many saw Christ and his miracles. (Miracles are not enough)
2. Faith is not merely the product of historical evidence. Acts 26:26-28 - King Agrippa knew these things vs. 26, yet he would not appropriate them. (Historical evidence is not enough.)
3. Faith is not the product of human reason.
   a. 1 Cor. 1:21 - “the world through its wisdom did not come to know God,” “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe;”
b. 1 Cor. 2:4-5 - speech came in power of spirit “that your faith should not rest on the wisdom on men, but on the power of God.” We are not persuaded into faith by enticing words, but by power of God. Believers are not persuaded into faith by enticing words, no matter how great they are, but by the power of God. The end of human reasoning will inevitably be false.

c. Acts 2:4-5 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven; (Faith is not the product of human reasoning. Everyman must adopt some kind of attitude to the basic questions; no one can do this in any other way than entertaining belief. Ultimately a person has to adopt some kind of attitude to the basic questions of life, and this can be done in no other way than belief.)

**Positively:**

1. It is given of God. Phil. 1:29 - For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

2. It is included in the gift of salvation.
   a. Eph. 2:8 “this” is neuter and therefore does not refer only to faith, but to salvation through faith. This is borne out in verse 9-10. Faith is given by God: Eph. 2:8 “For by grace are ye saved through faith; and **that** not of yourselves: **it** is the gift of God”. Faith is included in the gift of salvation. In this verse, **it** refers to **that**, and **that** in Greek is neuter, so **it** is talking about not faith directly; faith is feminine. But **it** is talking about **salvation by grace through faith is a gift**. And if that’s a gift, then grace is a gift as much as faith is a gift.
   b. 2 Thess. 2:13 “chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.”

3. It is empowered by the Spirit of God. 1 Cor. 12:3 “no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.” Cf. Matt. 16:17.

Yet faith includes sense experience, historical evidence and reason. God acts in history. God’s plan of the ages is occurring in chronological, historical time. Yeshua lived on earth during a historical time period. In addition to the Bible and the testimony of the Saints throughout the ages, there is a plethora of historical and archeological evidence to support this. Some theologians are against any kind of empirical historical apologetics trying to prove facts about the Bible. They
consider it to be a kind of works salvation; but the biblical writers did not look at it that way. They clearly talked about the evidence that they had seen, and they were trying to give it, like Luke.

Luke 1:1-4 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed.

1. The object of faith was experienced by the senses.
   a. Jn. 20:27-29 – “Reach here your finger, and see My hands”.
   b. 2 Pet. 1:16-18 – “For we did not follow cleverly devised tales. . . but we were eyewitnesses. . . .”
   c. 1 Jn. 1:1 – “what we have seen with our eyes, what we beheld and our hands handled,”

*Is there any sense in which believers’ faith is based upon sense experience today, seeing evidence of what Christ can do? Answer: Yes. At least it was originally based upon sense facts. See the following examples:
   a. Jn. 17:21 – “that they may be one in Us; that the world may believe that Thou didst send Me.” “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” Christ is saying that if believers will live in unity as his people, then the world will see something that will be an influence to bring people to believe in him.
   b. Matt. 5:16 – by our good works people will come to glorify God. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” If believers obey the Word, then people will see something of Christ in them.
   c. 2 Cor. 3:2 – believers are letters written by the Spirit. “Ye are our epistle written in our hearts, known and read of all men.” (Saucy adds, it seems that this is God’s plan, that people will see some evidence and hear some evidence of Christ’s reality in the life of the believers.)

2. The facts concerning our faith are verifiable by historical evidence.

Some moderns have excluded evidence as related to faith. Bultmann for example says: "the man who wishes to believe in God must realize that he has nothing in his hand on which to base his faith. He is suspended in mid-air, and cannot demand a proof of the Word which addresses him" (Rudolf

Lu. 1:1-4  Luke sought to set down the facts which are believed “so that you might know the exact truth about the things you have been taught.”

1 Pet. 3:15 – “ready to make a defense to every one who asks you to give an account for the hope that is in you . . .” (support faith with verifiable evidence?)

2 Pet. 1:16 – “For we did not follow cleverly devised tales when we make known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty.”

3. The facts were intended to work through man’s reason. Faith is yet an act of man, even though it is ultimately the ministry of the Spirit coming to open man’s mind and to convict him. It is by the Spirit that a believer sees the things in the Bible as true, and an unbeliever sees them as fiction. The Spirit of God ultimately persuaded a believer that these things are true. Man could not believe in God without the ministry of the Spirit coming to open his mind and to convict him. Jn. 20:31 “but these have been written that you may believe that Jesus is the Christ”. All of these cannot produce faith, but they are used of the Holy Spirit to produce faith.

4. Faith is yet an act of man. God does not believe for an individual, but he enables him to believe. Evidenced by all of the exhortations for man actively to exercise faith. Acts 16:31– And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Conclusion

Faith is an act of man in response to the message of the word of God under the power of God (cf. Vos, p. 98). Saucy quotes Gerhard, it is inaccurate to say that belief is merely a prerequisite to faith and not an element of faith itself. Faith begins and ends in the trust’s rest in God. A person believes, and then trusts the word, and then trusts himself to God. That is the total matter of faith. It is intellect plus finally trusting in God, but it starts with simply believing His word. The nature of Christian faith is that human beings believe intellectually, and it goes on to include a trust and a reliance, and then in the commitment of themselves and all of their destiny to God.
The Growth of Faith

The Bible speaks of growing in faith, which is the essence of Christian growth. To grow in faith is to grow in *spiritual formation*. All believers need to grow in faith. The fact of growth in faith:

2Thess. 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

2 Cor. 10:15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

Rom. 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.

1Thess. 3:10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

1. Weakness or incomplete faith:
   a. From a distraction
      i. Lu. 12:22-30, esp. 28-29 – distracted by the cares of the world.
      ii. Matt. 14:31 – distracted by fear - Peter looking at the storm around him as he walked on the water with Jesus. The cares of the world weaken believers’ faith. Peter walked on water until he looked at the boisterous waves and began to sink. When believers take their eyes of Yehoshua and focus on all the fearsome things in their lives, their faith is weakened, and this is when they begin to fail. When they do this, they take Yehoshua out of the picture and it becomes just them and the problem, and then they feel overwhelmed.

      . . . fullness of faith, which, according to its definition in Heb. xi. 1, is absorbed in the unseen and future in contrast with the seen and present. Those who have full faith will have their whole life hid with God; and in proportion as care for earthly things enters, in that proportion do we fall away from the heights of faith and exhibit a wavering mind. It was a similar weakness which attacked Peter . . . . (B. B. Warfield, “Doubt,” in Selected Shorter Writings of Benjamin B. Warfield—II,)
b. From questioning hesitation to enter fully into the privileges of their Christian salvation, that is, “weak faith” (cf. Rom. 14:1).

2. The avenue of increasing faith.
   a. Through increase of knowledge of truth (Rom. 10:17). That is the way believers started, and being in the Word of God, seeing God in His Word, and coming to know Him better is another way of being close to Him and increasing their faith.
   b. Through exercise of faith that a person does have (Jas. 2:22; cf. Mk. 9:24). Jas. 2:22 “Seest thou how faith wrought with his works, and by works was faith made perfect?” Perfect means matured; it does not mean that a part of faith is lacking, but rather infantile and it needs to be strengthened. When believers exercise faith and do something of faith, their faith becomes stronger. Abraham’s willingness to sacrifice his son Isaac made his faith in God stronger. Mk. 9:24 “And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.” A person should exercise the faith that he has. The person in Scripture was exercising the faith that he did have when he said this.
   c. Through asking for faith (Mk. 9:24; Lu. 17:5). (This possibly means to exercise the faith that they do have. “If . . .” is first class condition assuming it is true. They need to exercise it.). Lk 17:5 “And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.” Yehoshua asked the disciples to forgive those who trespass against them 7 times in a day. The disciples requested that he increase their faith. In verse 6, if is in first class condition, which is assumed to be true, either negative or positive. Jesus may very well be saying, since you have a little faith, exercise it. When believers increase their relationship to God through prayer, through His word, by coming to know Him better, and then actually living out of faith every time they get a change to exercise it, it is the way the Bible says they grow in faith.

3. The Evidences of Faith. The following should be evident in a believer’s life at some point in his Christian experience.
   a. Subjective withness.
i. 1 Jn. 5:10 - “The one who believes in the Son of God has the witness in himself”; cf. Rom. 8:15-16. The Bible says that if human beings have faith, they will have some type of witness in themselves to that affect. There will be a personal confidence. It does not mean that they will never doubt, but it means that underneath that doubt they will find that there is a faith.

ii. 2 Tim. 1:12 - Personal confidence.

b. Confession of Christ as Lord. A person will confess Yehoshua as Lord. Rom. 10:10 - Note the two orders. V. 9 evidential. The oral confession gives evidence to the heart belief. V. 10 logical. The heart believes and the mouth confesses, or chronological.

c. Works of faith. Jas. 2:17, 26 - This is not so much good works as it is works of faith. The sacrifice of Isaac was not in itself a good work except as it was a working faith (cf. Rahab). There will be works of faith, not necessarily good works. They are good in the sense that a person is obedient to God. The Canaanite harlot Rahab is an example. She lied to her countrymen to hide the two spies. She did it out of faith. She wanted to please God: Jas. 2:25 “Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?” Heb. 11:31 “By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.” Note: Rahab is in the genealogy of Christ (Matt. 1:5). A second example is Abraham, he was about to kill his son. A person killing his son is not a good work either (cf. Gen. 22:2-16). Doing good works is not the same as doing “loving acts”, but it is something God asks a person to do that may be exceedingly hard, and that is what he will do if he has faith, just as Abraham did (see Heb. 11:17-19; Rom. 4:16).

4. Good works.

a. Tit. 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

b. Gal. 5:6 - Works in love. Good works are loving acts. Paul says what matters is faith working in love; so good works are basically loving acts. Gal 5:6 “For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.”

c. 2 Pet. 1:5-7 - “in your faith supply moral excellence, and in your moral excellence, knowledge;”
5. Victory over the world: 1 Jn. 5:4 - “this is the victory that has overcome the world-our faith”. Believers’ faith is the victory over the world. Christ has overcome the world, and if they have faith in Christ, they are over comers.

6. Joy unspeakable. 1 Pet. 1:8 “Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” Believers will have joy, unspeakable joy.

7. A continuance in faith.
   a. Jn. 8:31 - “If you abide in My word, (third class) then you are truly disciples of Mine;” If a person has faith, he will continue in faith. He will stand in faith.
   b. 1 Cor. 15:1, 2 - “you received, in which also you stand.....unless you believed in vain.” (fruitlessly-to no purpose). If a believer stands in faith, he will continue in it.

8. Obedience. Rom. 1:5 - obedience resulting from faith. Obedience to Yehoshua and the Word of God. The assurance of faith. It is possible to have saving faith without full assurance of this faith.
   a. Believers are exhorted to have assurance of salvation (2 Pet. 1:10; Heb. 6:11).
   b. Believers are saved by faith in Christ and not faith in our faith.

   It is possible to have a saving faith without a full assurance of that faith. Believers can have faith and not have full assurance that they have faith. The Bible exhorts believers to be assured of their salvation. To be assured of something does not mean that a person does not have it, it just means that he is not sure of it yet, he doubts. When he doubts, he does not lose faith, he just loses assurance that he has faith. Believers are exhorted to have assurance, but what is important is that they are saved by faith in Christ and not faith in their faith. A little faith in Christ and they are saved. They need to grow it and be assured of it, but it is Christ that saves, and not how strong their particular faith is.

   **Faith as the Sole Condition of Salvation**

   **Practical Questions Posed in the Churches**

   Various denominations and organizations add things to faith as necessary conditions of salvation. The Bible teaches that salvation is by grace through faith
in Yehoshua alone. In this section things that are put alongside faith as necessary conditions to be saved are discussed.

1. Repent and believe. Some would make these two conditions of salvation with the emphasis of repentance upon the sorrow. These two things are not separate in the Bible.

   a. In many passages repent is used as a synonym for faith, that is, when it is the only thing mentioned in Scripture that a person needs to do to be saved. Examples are as follows:

      i. Rom. 2:4 “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” That is, this is leading you to repentance and eternal life.

      ii. 2 Pet. 3:9 “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” This is the same as saying essentially that they should all come to eternal life? So it would be the same as that they should all come to faith.

      iii. Acts 2:38 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Peter makes the conditions of eternal life simply repentance; therefore, it is pretty synonymous with faith, or at least it is the same condition for salvation.

      iv. Acts 3:19 “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” Repent is the same condition for salvation. Repent and faith are synonymous.

   b. When repentance and belief are placed together it is only for the purpose of separating the various aspects of the full meaning of faith.

      i. Acts 20:21 “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” When they are separated, it is simply to separate various aspects of the full meaning of faith such as in this verse. (In this case both are positive, repentance towards God and
faith in our Lord Jesus Christ, so both would be prospective (look forward). Often repentance is repenting from sin and faith toward God.)

ii. Acts 26:20 “But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance” (i.e., repent and be converted). Repentance and believe are not two steps; a person cannot believe without repenting. Repenting is literally a change of mind. Mind in Greek is not just intellect, its attitude, a person’s whole propensity. So to repent means a change of attitude. One cannot have faith in Christ without a change of attitude.

2. Believe and confess Christ - oral confession (Rom. 10:9-10). The one essential condition to salvation is belief, but with true belief confession will automatically follow. The true relationship and order is seen in v. 10. Righteousness and salvation are not to be considered as absolute synonyms in this passage. “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

Justification and salvation are here distinguished . . . Salvation presupposes continuance of the faith which justified, and a consequent realization of the effects of faith of which confession is one . . .” (E. H. Gifford, St. Pauls Epistle to the Romans, p. 185; cf. W. Sanday & A. C. Headlam, The Epistle to the Romans, ICC [1902], p. 290).

Dunn holds that both “righteousness” and “salvation” are eschatological, that is, God’s sustaining power and final vindication (righteousness) and final deliverance and making whole (salvation) (James D. G. Dunn, Romans 9-16, Word Biblical Commentary, vol. 38b, p. 609; so also C. E. B. Cranfield, The Epistle to the Romans, ICC [1979], pp. 530-31).

The explanation of the verse by Dunn, however, is somewhat similar to the above: “If righteousness is in view, faith which cannot hold back from public expression is the way into that gracious relationship with God. If salvation is in view, confession which springs from a wholehearted inner conviction is the means through
which God’s final purpose is achieved” (p. 616). This is the same as confession in Matt. 10:32 and Lu. 12:8.

According to Saucy verse 9 is often misinterpreted, and in verse 10 is usually where the mistake comes. A person would say for with the heart man believes resulting in righteousness (salvation), and with the mouth he confesses of that salvation that he is got. So the first believe would be prospective (look forward), that is, he believes resulting in righteousness. The second one would be he confesses looking back at that act of salvation. This is not what the text says. The text says one believe to righteousness and then confess to salvation. Both of those prepositions are the Greek word eis. They are both prospective, they look forward. So in some aspects, Paul is saying a certain confession is necessary to be saved, but he is not talking about some type of testimony. This verse is saying that a person believes, resulting in righteousness (which is the same as justification), and then he confesses, resulting in final eschatological salvation.

Believe $\implies$ righteousness $\implies$ Confession $\implies$ Salvation

A person believes and is justified, he confesses and he is ultimately saved.

What the Bible teaches is that a person cannot be saved and keep it a total secret forever. Yehoshua said in Matthew 10:32-33 “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” He is saying that a person will either confess or deny Him. A Christian cannot go through life and not ever make it known. To do so a person would probably have to deny Christ. Yeshua said if a person denies him, he will deny that person. Paul is saying what a Christian does is believes, and in a sense he is initially saved (justified), and inevitably out of that he will testify to the reality of his salvation in turn, and therefore ultimately ends up saved. These are not two conditions.

Think of confession as an act of faith. If a person has faith and it never produces anything, he never had real faith. It is a dead faith. If his faith is alive, a living faith, something will come out of it. If it does not, it is a dead faith according to James. Confession is simply one of the acts that come out of faith (belief). It does not mean confession is a condition of salvation, it is an expression, it is an evidence of salvation that will be there before a person
get to ultimate eschatological salvation. Do not make the error of saying that a person confesses back to his salvation. The Greek says believe to and confess to: believe resulting in relation, confess resulting in salvation.

   a. The use of εἰς. This preposition is sometimes used with the thought of “because of” or “with respect to” (cf. Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 104; Oepke in TDNT, II, 427-28. Passages where this use is found: Mt. 3:11; 12:41; Lu. 11:32; Rom. 4:20; 2 Cor. 10:16; Gal. 6:4).
   b. Baptism is mentioned as the normal practice following belief without the thought of it being the cause of spiritual benefit.

   F. F. Bruce – “It is against the whole genius of Biblical religion to suppose that the outward rite had any value except in so far as it was accompanied by true repentance within. In a similar passage in the following chapter, the blotting out of the people’s sins is a direct consequence of their repenting and turning to God (Ch. 3:19); nothing is said there about baptism, although it is no doubt implied (the idea of an unbaptized Christian is simply not entertained in the NT)” (Commentary on the Book of Acts NIC [Grand Rapids: Eerdmans, 1954], 77).

   Baptism in Acts 2:38 probably stands in relation to repentance and forgiveness of sins much the same way as in Luke 3:3 and Mark 1:4 where John’s baptism is called “baptism of repentance for (εἰς) forgiveness of sins.”


   Thus Acts 2:38 means “repent and be baptized in relation to your repentance [or as an expressions of repentance] for [εἰς, purpose, ‘to obtain,’ or result, ‘resulting in] forgiveness.”

   **Verses connecting, baptism, repentance and forgiveness of sins.**

   Verb - “repent”
   Acts 2:38 repent and let each of you be baptized for (εἰς) forgiveness
Noun - “repentance”
Matt. 3:11 - I baptize in water unto (eis, in regard to) repentance
Mk. 1:4 - baptism of repentance for (eis, end, purpose) forgiveness of sins
Lu. 3:3 - baptism of repentance for (eis) forgiveness of sins
Lu. 24:47 - repentance for (eis) forgiveness of sins
Acts 5:31 - repentance to Israel and forgiveness of sins
Acts 13:24 - baptism of repentance
Acts 19:4 - baptism of repentance

Saucy expounds, the Romans Catholic, the Orthodox Church, and some Anglicans hold the view that baptism is necessary for salvation. The Church of Christ comes very close to it. The prime verse is Acts 2:38 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost”. One explanation for this verse is that (a) the preposition for (eis) sometimes can mean because of or with respect to. The idea here would be repent because of, or with respect to, the remission of sin, and ye shall receive the gift of the Holy Ghost. This would be repent looking back at the forgiveness of sin, repent because of that. Therefore this explanation is unacceptable. An illustration is in Matt. 12:41 “The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at (eis) the preaching of Jonas; and, behold, a greater than Jonas is here.” Obviously the preaching of Jonah occurred before they repented; and so in this case, the forgiveness of sins would occur before they are baptized, which would mean that baptism is not necessary for the forgiveness of sins. A person gets forgiveness before he is baptized.

That is not what Acts 2:28 is talking about because that for covers not only baptism but repentance. In other words, repent and be baptized for the remission of sins. A person cannot repent with respect to the remission of sins which has already taken place. Thus in this verse, baptism is mentioned as the normal practice following belief without the thought of it being the cause of regeneration or being born again.

John’s baptism is called the **baptism of repentance for the forgiveness of sins**: Lk. 3: 3 “And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.” Acts 2:38 just says repent and be baptized. Luke 3:3 is the baptism of
repentance for the forgiveness of sins. So Acts 2:38 means repent and be baptized in relation to a person’s repentance, or as an expression of repentance for the forgiveness of sins. Baptism is an outward expression of the repentance which is what really saves.

c. Evidence that the result is not from baptism:

i. The primary demand is repentance.
   Acts 3:19; 17:30; 20:21;
   Lu. 24:47 “And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem”. Here there is no mention of baptism. Luke does not believe repentance and baptism are what saves. It is repentance that saves; baptism is simply an expression of that. (In this case repentance is synonymous with faith; see above.); cf. also salvation through faith alone in Acts:10:43; 13:38-39, 48; 16:30-31; 26:18;

ii. The gift of the Spirit and forgiveness do not result from water baptism.
   2. Acts 9:17-18 – And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.
   3. 1 Cor. 9:2; 4:15; 2 Cor. 11:2 (Paul was spiritual father of Corinthian believers, but glad that he didn’t baptize many of them, cf. 1:17)
   4. Justification by faith apart from works (Rom. 3:20, 25-26; 4:5; Eph. 2:8-9)

d. 1 Pet. 3:21

v. 20 - “brought safely through” means “escaped through” with "through" (dia) being local and not instrumental or the means of the salvation of Noah and his family.
. . . we pass through the water of Baptism into safety, as Noah passed through the Flood into the ark. . . . In Rom. vi. 3, again the water represents the Death of Christ, through which we pass to the Resurrection. In all these figures the stress is laid, not on the water, but on the going into or under the water, and the rising from it leaving it. The water expresses, not the instrument through which we receive the grace, but rather the evil life which we leave behind (Charles Bigg, The Epistles of St. Peter and St. Jude, ICC [Edinburgh: T. &. T. Clark, 1902], p. 164). This seems also to be the view of Peter Davids, cf. 144-145, although in note 44, there seems to be some contradiction between the beginning and the end.

Other commentators on the basis of the water of the flood being analogous to baptism which saves (v. 21) take "through" with "water" of v. 20 as both local and instrumental.

Selwyn, "The tradition was that Noah went into the ark and got safely away in it . . . and he was brought safely away through water, both directly in the local sense of diav and indirectly in the instrumental sense [i.e., the water of the Flood carried the ark to safety, as the water of baptism carries the Christian]" (Edward Gordon Selwyn, The First Epistle of St. Peter [London: Macmillan, 1961], pp. 202-203).

The parallel seems to be:
“saved through the water” (v. 20
“baptism saves . . . through the resurrection” (v. 21). Baptism (as expression of faith) saves through the resurrection. Water is thus the symbol of the instrument of salvation (faith) as well as of the salvation itself in being carried to safety above the waters.

Baptism is the pledge or appeal “out of a good conscience” not “for a good conscience” (cf. J. Ramsey Michaels, 1 Peter, Word Biblical Commentary, pp. 216-217). (The good conscience or salvation was prior to baptism).

Selwyn – “pledge to God proceeding from a clear conscience”
The word “. . . was used for the clause in a contract containing the formal question and consent (oJmologiva) of the contracting parties” (Selwyn, The First Epistle of St. Peter, p. 205).

Baptism saves in the sense that it is the pledge of oneself to God (or answer to questions at baptism expressing one's faith) from a good (clear) conscience in response to God's saving work in Christ, specifically, the resurrection of Christ (cf. Davids, 144-145).

Saucy expounds, on Romans 6:3 the water represents the death of Christ through which believers pass through to the resurrection: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” In all these figures the stress is laid not on the water but on the going into or under the water and the rising from it, leaving it. The water expresses not the instrument through which believers receive the grace, but rather the evil life which they leave behind. The water was the judgment which represents what believers pass through – into Christ – to salvation, it was thorough that judgment. Baptism here is a symbol of what happens in salvation.

The following is what is important. In the New Testament very often the sign and the thing signified are joined together, that is, Romans 6:3-5 “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” Paul is talking about both, Spirit and water, what baptism really symbolizes. But one would have to separate the symbol or the sign from the reality. One is a reality, the other is simply a symbol, but they can be joined together because they were that way. People in the New Testament believed and then they were baptized to express that. There was no waiting period. They believed, and then they were baptized; so it was joined with faith, but people should never believe it was a rite. It was a symbol of the salvation. Rom. 6 (see above) and Col. 2:12 are also examples of this, “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” Baptism signifies dying in Christ and rising to the newness of life.
e. Analogies to baptism
   i. Circumcision – Circumcision is analogous to baptism as an initiatory rite into a covenant. But circumcision is not a requirement for salvation (Gal. 2:16; 5:6; 6:15).
   ii. Marriage - Baptism is to salvation as the marriage ceremony is to marriage. The marriage doesn’t in reality depend on a ceremony, but on the covenant love of man and woman to each other and the consummation of that love. The ceremony is the outward public expression of the marriage. Cf. marriage of Jacob and Rebecca Adam and Eve; common law marriage (see definition of marriage document).

f. Believe and surrender to God - accept Christ as Lord.
   i. The meaning of Rom. 10:9.

   It is essentially the confession that Jesus is God and shares his nature and sovereign lordship.

   Cranfield explains, “What then did the confession ‘Jesus is Lord’ mean for Paul? The use of kuvrio" more than six thousand time in the LXX to represent the Tetragrammaton must surely be regarded as of decisive importance here.” (Cranfield goes on to argue for this as a reference to Jahweh). “We take it then, for Paul, the confession that Jesus is Lord meant the acknowledgement that Jesus shares the name and the nature, the holiness, the authority, power, majesty and eternity of the one and only true God. And, when, as is often the case, there is joined with the title kuvrio" a personal pronoun in the genitive, there is expressed in addition the sense of His ownership of those who acknowledge Him and of their consciousness of being His property, the sense of personal commitment and allegiance, of trust and confidence” (C. E. B. Cranfield, Commentary on Romans, II, 529)

   ii. *Is this belief in the Lordship of Christ a part of believing faith? Answer: Yes!

   [Note: An example of non-lordship salvation.
   G. Michael Corcoris, who was at the time of writing pastor of The Church of the Open Door, Glendora, CA and regular teacher on the Biola Hour radio program.
Commenting on James 2:
“The ultimate question in this passage is – Can dead faith get us to heaven? My answer is an emphatic yes. Remember, the subject of this passage is not faith versus works, but faith without works versus faith with works. Faith without works is able to get us to heaven; however, it is not able to earn rewards. “In 1 Corinthians 3:11-15, Paul says that if all our works are burned, we will be saved as if by fire. James is calling that kind of person a person with faith whose faith is dead – inoperative, devoid of power to get the person any reward” (James, Biola Hour Study Guide [Biola University, 1991], p. 40).

1. The meaning of “lordship” saving faith. It is the recognition of the Godhood of God as opposed to my own godhood. It is the reversal of the fall in Genesis 3 where Adam and Eve chose to be their own god. This is the essence of sin which must be repented of in saving faith. One cannot accept Jesus in his priestly office without accepting him in his kingly office. Matt. 16:24 – the first requirement to be a disciple is to deny self—my will, my life, even as Jesus expressed, “Not my will . . . (Matt. 26:39).

2. The “lordship” of saving faith illustrated in Christian marriage in the bride accepting the headship of the groom. She does this in principle, but it must be worked out in life. So the believer does this in principle in saving faith and the remainder of life is growing in making it experiential in life.

Conclusion
True faith commits a person to Christ as Lord before whom he bows as his master. The objection that this is asking the natural man to do something which he cannot do is misleading. Asking the unsaved person to have faith comes under the same category. There must be a work of God for faith and this includes lordship.
The Doctrine of Repentance

In the Old Testament the terms for repentance involve: (a) Nacham (mjn) – To express a deep feeling either of sorrow (Niphal) or relief (Piel) (Berkhof, Systematic Theology, 480). To be sorry or to comfort. Used both of God and man. The emphasis is upon the emotional element in repentance. (b) Shubh (bWv) – “to return again” – Probably relates more to the aspect of conversion.

In the New Testament the word for repentance repentance is Metanoeo (metanoevw) – “change of mind, attitude.” This is the predominant word in the New Testament. Metamelomai (metamevlomai) – Literally – to become a care to one afterwards” (Berkhof, 482). Used on 5 times in the New Testament. It stresses the emotional retrospective side. “While metanoeo is sometimes used in the imperative, this is never the case with metamelomai. The feelings do not permit themselves to be commanded” (Berkhof, 482).

The essence of Scriptural repentance is as follows: The basic thought is expressed in the most commonly used term, metanoeo, to change one’s mind. But it must be remembered that mind is more than simply intellect. It is expressed both negatively and positively. Negatively: Change from sin. (apo and ek “from” not “over” peri epi). Rev. 9:21 (ek) – “they did not repent of their murders nor of . . .” Heb. 6:1 (apo) – “repentance from dead works”. Positively: Change toward God. Acts 20:21 eis (unto) God.

The Precedents of Repentance: Knowledge (Matt. 11:21 – If the miracles done in Chorazin and Bethsaida had been done in Tyre and Sidon they would have repented). Knowledge is not always effective. Cf. Lu. 16:30-31 “No, Father Abraham, but if someone goes to them from the dead, they will repent!” But he said to him, “If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.”

True sorrow: 2 Cor. 7:9-10 – the sorrow (luph) “that is according to the will of God produces a repentance [metavnoian] without regret [ajmetamevlhton], leading to salvation . . . .” Example: Matt. 11:21 – “repented . . . in sackcloth and ashes”. Sorrow does not always produce repentance. Example: Matt. 27:3 – Judas “felt remorse” (metamevlomai).

The Fruit of Repentance: (a) An acceptance of the truth (2 Tim. 2:25): This would involve a change of mind intellectually and (b) a change of life (Matt. 3:8 “…bring forth fruit in keeping with repentance”). True repentance will bring forth
fruit worthy of it which John the Baptist did not see in the Pharisees and Sadducees.

The work of repentance: The work of repentance is (a) an act of man: Lu. 13:3. (b) a gift of God: Acts 5:31; 11:18; 2 Tim. 2:25. It is an act of man performed under the influence of and by the Holy Spirit.

The Means used to Produce Repentance: The means used to produce repentance are: (a) the word of God (Lu. 16:30-31). This is basic and the foundation of all the others to follow. (b) The goodness of God toward His creatures (Rom. 2:4). (c) The chastisement of the Lord (Rev. 3:19). (d) The future judgment of God (Acts 17:30-31). (e) The vision of God (Job 42:5-6). This comes through the Word of God and is related to #1 above.

The Roman Catholic Doctrine of Repentance: The three elements of repentance according to Rome:

1. Contrition: From the Council of Trent, “Grief of the soul for and detestation of the sins committed, with the intention not to sin in the future” (Council of Trent, cited by Ludwig Ott, Fundamentals of Catholic Dogma, p. 426).
2. Confession: “... the self-accusation by the penitent of his sins before a fully empowered priest, in order to obtain forgiveness from him by virtue of the power of the keys” (Ludwig Ott, Fundamentals of Catholic Dogma, p. 431). The Priest actually has the power to absolve people from sins. The only sins a person really needs to do this for is the mortal sins. The menial sins can be dealt with through good works or contrition. (Protestants confess their sins to God and they confess their sins one to another. This was a practice of the early church. Jas 5:16 “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”)
3. Satisfaction: Temporal and symbolic reparation (penance). An act whereby the sinner makes a mends for sin, especially in reparation to God for offenses against him. The penance given by the confessor in the Sacrament of Penance constitutes such satisfaction. All through satisfaction for sin there must be a participation in the satisfaction for sin made by Christ through his death on the cross. A person does not do this on his own. This is done by the grace that flows from the cross. The guilt is forgiven, but the person still owes some kind of a debt, some kind of reprobation, that is, a penalty beyond the guilt that has to be worked off. He still has to expiate his sin(s).
He can work these things off through good works, prayer, and such. This doctrine leads to the doctrine of purgatory. It puts salvation on a merits basis, even though it is done by the grace of God.

Saucy adds, there is some truth in these three areas of repentance, even the last one. *Should a believer make reparation if he has sinned? Answer: Yes, if all possible. *Is that making reparation to God because of the offense of sin as the Catholics say? Answer: No because this puts salvation on a works and merits basis; it merits the person eternal life even though the Roman Catholic Church says the person does this only by the grace of God. A person’s works is the fruit of grace and faith. *How much does a person have to do to clear his sin? This is an issue with purgatory. In the Catholic Bible, the word repentance is translated as reform your life. In the Protestant Bible repentance does not necessarily mean that a person has given up every action. It means that he has changed his direction. He has committed to go the other way; it does not mean necessarily giving every action up. In the Protestant Bible there is repentance, but Catholicism merges repentance and the effect of repentance together in the concept of repentance. Lk. 3:8 “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.” There is repentance and then there is the effect of repentance.

4. The error of the Roman view. There is some truth in these three requirements of repentance, but they are placed upon a works basis when they are more properly the fruit of repentance. They are made legalistic and thus tend only to reform rather than to genuine repentance. The Catholic New American Standard Bible (not the Protestant NAS Bible) translates metanoew in the command of John the Baptist and Jesus at the beginning of his ministry—"reform your lives" (Matt. 3:2:4:17). The explanation is given on Acts 2:38: "repentance is a positive concept, a change of heart toward God reflected in the actual goodness of one's own life." (This is making repentance include the "fruit" of repentance (cf. Matt. 3:8). Interestingly the NAS translates "produce fruit worthy of repentance" as "Give some evidence that you mean to reform" which seems to be the equivalent of "give some evidence that you mean to repent" indicating again that repentance is not a change of mind or attitude, but the actual fruit or work that flows from it. Thus if repentance is necessary for salvation, works are involved in coming to salvation in the Roman Catholic interpretation or repent. See the following illustration of repentance:
Repentance: to change from negative faith to prospective faith in Yehoshua

How does a person get from here to here?

Faith in Yehoshua: faith includes repentance and conversion

ACTS 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

The Doctrine of Conversion

The Scriptural Terms and Usage

Repentance is more of an inward act. Conversion is the actual turning. The Old Testament meaning is Shubh - to turn back or to return. (Ps. 51:13; Is. 6:10) The New Testament meaning is Epistrepho - to return, to turn back.

The usage of conversion: Jn. 21:20 – Physical turning – “Peter turned around” and Lu. 22:32 – Spiritual turning – “but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

The Soteriological (salvation) Concept of Conversion

1. Definition:
“Conversion is the motion of a sinner towards God” (John Gill, *Body of Divinity*, p. 545 citing Charnock).

“The conscious act of the regenerated sinner whereby he, through the grace of God, turns to God in repentance and faith” (Berkhof, *Systematic Theology*, p. 483).

“Conversion is that voluntary change in the mind of the sinner, in which he turns, on the one hand, from sin, and on the other hand, to Christ” (Strong, *Systematic Theology*, p. 829).

“The process called conversion of turning to God is in reality a re-turning, or a turning back again to Him from whom sin has separated us, but whose we are by virtue of creation, preservation, and redemption” (Girdlestone, *OT Synonyms*, p. 92).

2. Conversion involves a turning in two aspects.
   a. Acts 3:26 *apostrepho* - turning away from sin.

3. Both repentance and faith are involved in salvation. Acts 20:21; Matt. 21:32; Mk. 1:15. When the two terms appear together, repentance is always placed first. It is more the negative act of turning from sin while faith is more the positive trust in God.

4. Repentance and conversion. Acts 3:19 When these terms come together, repentance is more the negative aspect of the turning or conversion.

**Conclusion**

Repentance, faith, and conversion are all aspects of the act of salvation on the part of the human person. Although faith is the more frequently used human condition of salvation, it implies both repentance and conversion. To believe in God would involve both repentance and conversion.

**The Work of Conversion**

*Does conversion involve the voluntary act of man? Read the following verses and answer the question: Answer: Yes.*
Is. 31:6 - Turn ye unto him from whom the children of Israel have deeply revolted.

Ez. 33:11 - Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Joel 2:12-14 - Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

Acts 14:15 - And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

*Does conversion include the agency of God? Read the following verses and answer the question: Answer: Yes.

Jer. 31:18-19 - I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Lam. 5:21 - But thou hast utterly rejected us; thou art very wroth against us.

The Relationship of the Work of Man and God in Conversion

1. It is man’s sole responsibility to exercise his will in turning and not to wait for empowerment from God.
2. Upon exercising his will man recognizes this willing as empowered by God.
Example: Jesus told the man with the withered hand to stretch forth his hand; it was the man’s duty to stretch it forth, not to wait for strength from God to do it. Cf. Phil. 2:12, 13 “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” This means “that our first business is to use our wills in obedience; then we shall find that God has gone before us to prepare us to obey” (Augustus Strong, Systematic Theology, p. 830).

### The Provisions of Salvation

The provision of salvation relates to what salvation does to the believer, how it changes him and continues to change him. There are three tenses of salvation:

1. **Past tense (2 Tim. 1:9).** Past salvation is a new beginning, a new status and a new life “in Christ.” Believers are saved from the guilt and power of sin. The believer is now a child of God’s, in Christ, and shares His life, His standing, and everything that relates to Him. He is in there and it all belongs to him. It is one grand act. Look at it as putting the believer in Christ and giving him everything that Christ has.

2. **Present process (1 Cor. 1:18; 15:2).** Present salvation is the past tense realized in experience. Believers are saved from the power of sin. 1Cor. 1:18 talks of believers as being in the process of being saved, and it uses the present participle, being saved, “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” The same present participle is used in 1Cor. 15:1-2 “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.” In the present process, everything in the past tense is being now worked out in the believer’s present life with the Lord.

3. **Future salvation (Rom. 13:11; 1 Pet. 1:3-5; 1 Thess. 5:8; Heb. 1:14; 9:28).** Future salvation is the perfection of salvation in glorification. Believers are saved from the presence of sin. Rom 13:11 “And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.” Salvation is a future event. Believers look forward to salvation, that is, the perfection of this salvation in their glorification.
The same elements of salvation are involved in all three tenses of salvation. The elements of the salvation received in past tense salvation by coming into union with Christ are experientially worked out in present salvation and perfected in future salvation.

The Picture of Life by Saucy

Past Tense looks at the whole thing. New Life in Christ

Salvation starts and is centered on forgiveness.

Forgiveness

Faith

Believers receive faith.

The elements of the salvation, forgiveness and faith, are received (a) in past tense salvation by coming into union with Christ, (b) experientially worked out in
present tense salvation, and (c) perfected in future tense salvation. **Past tense** is the circle, the whole thing, which started with faith and forgiveness: Believers are saved from the guilt and power of sin. It is a new beginning, a new status, and a new life in Christ. **Present tense** is salvation, which is centered on forgiveness: Believers are being saved from the power of sin; they also receive faith. Faith is connected to forgiveness. This is the picture of the believer’s life until he experiences physical death, at which time he will be immediately in the presence of Christ, or until He returns. It is all there. The same dimensions are there throughout, and it is everything all the way along. Believers continue in faith, and they continue being forgiven. Salvation is worked out practically and experientially in that way. It is the working out what has been given to believers in Christ. **Future tense** is when believers get to the end of the process, and the process is completed; they are saved from the presence of sin. They will have no more sin and no more need for forgiveness. Sin is gone. Heb. 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

*Do you think all your sins are forgiven? Read Col. 2:13. *Allow students to answer. Col. 2:13 “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;” *Then what do you do with 1John 1:9-10? “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.” *Allow students to answer. *Are we forgiven sins daily? *What does forgiveness actually deal with? Answer: 1John 1:9 is connected with 1John 2:1-2 “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world.” John is saying if believers sin, they have someone that advocates for them on the basis of His propitiatory work. So the picture is when a believer sins today, the devil is there saying that he did this and deserves punishment, and then Yehoshua stands up as our advocate and says I have satisfied the wrath of God at the cross (cf. Zech. 3:1-5). Believers are free from the guilt and penalty of that sin. *Is that going on daily in our lives? Answer: Yes. Therefore this is not past tense freedom from guilt. *What would happen if Jesus did not advocate for believers today? *Allow students to answer. *What is the penalty for sin? Answer: Death. *Do you think Jesus saves you from hell today? Answer: Yes. What happened in the beginning of salvation continues.
Faith is everything because it includes everything. Rom. 1:16-17 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith (cf. Rom. 10:1-13). Theologian Allen Trewin translates this last sentence in Greek as “He who is justified by faith shall live” (cf. Hab. 2:4).

Rom. 10:1-13 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh the thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

CHAPTER 8

The Doctrine of Regeneration

The Concept of Regeneration

The various terms used to express this doctrine:
1. **Palingenesia** - “regeneration” (from palin “again” and genesis “birth,” “origin”)
   a. Tit. 3:5 – Regeneration of person in salvation. This talks about the believer personally; it talks about the believer personally being renewed.
   b. Matt. 19:28 – Regeneration of the world in messianic age. The parallel in Luke 22:30 is “in my kingdom.” Büchsel points out that in Mark 10:30 and Luke 18:30 the phrase, “in the coming age,” has the same meaning (TDNT, I, 688). This talks about a regeneration that is coming cosmically. In the regeneration is when the Lord comes to establish his kingdom on earth and the Day of the Lord takes over from the day of man, and things are done now righteously.

2. **Anagennao** - “to beget again” (from ana “anew” and gennao “to beget,” or “to bear”). I Pet. 1:3, 23 “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,” “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”

3. **Apokueo** - “to bring forth, give birth to” “the medical word for birth as the close of pregnancy” (Hort, Ja. 26f.). Ja. 1:18 - Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

4. **Gennao anothen** - “to be born again,” or “to be born from above” (from gennao “to beget,” or “to bear” and anothen “again” or more likely “from above” (cf. the other uses of this term in John 3:31; 19:11, 23). Jn. 3:3, 7 - “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” “Marvel not that I said unto thee, Ye must be born again.

5. Other terminology expressing regeneration.
   a. **Spiritual resurrection**
      i. 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.
      ii. Eph. 2:5 - Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
   b. **New Creation**
      i. Eph. 2:10 - For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
ii. Eph. 4:24 - And that ye put on the new man, which after God is created in righteousness and true holiness.

iii. 2 Cor. 5:17 - Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

iv. 2 Cor. 5:17 – new creation. Believers have a new creation.

6. The definition of regeneration is the re-creating of one who is spiritually dead through the life-giving power of the Holy Spirit.

The Result of Regeneration

The result of regeneration is a new creature with a new relationship to God. Believers are new persons, but like immature infants designed to grow in the true characteristics of the new person—love, the fruit of the Spirit (may be outwardly (morally) good). Believers are created to grow.

1. 2 Cor. 5:17 – new creation. Believers have a new creation.
2. Jn. 1:12 – new relation, that is, believers are children of God.
3. Ez. 36:26 – new heart and new spirit. Believers have a new heart. Heart is what the person really is. So that indicates a new person. Believers have a new spirit. Spirit is the enlivening power. Believers have a new kind of spirit that drives them.
4. 2 Pet. 1:4 – partakers of the divine nature – means either partakers of the Spirit (e.g., Paul’s teaching in 2 Cor. 13:14; Phil. 2:1, cf. Bigg, ICC), or partakers of God’s moral character.

Regeneration and Salvation

It starts here with believers and expands out to a whole creation of a New Heaven and a New Earth.
A New Orientation of Life with New Prevailing Dispositions

Believers have a new heart, and the verse for them to continually remember is Proverbs 4:23 “Keep thy heart with all diligence; for out of it are the issues of life.” Ezek. 36:27 says the new heart and presence of the Spirit will cause the regenerate to behave according to God’s nature and will, “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” Characteristics of this new life are:

1. Love for God (Deut. 30:6; John 8:42; cf. Rom. 8:16, there is an inner witness of one’s relationship to God).
   a. Deut. 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.
   b. Jn. 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. (Love in relationship to Yehoshua)
   c. Rom. 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God.

2. Faith (and love) for Christ, the Son and revelation of God (1 Jn. 5:1).
   1Jn 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

3. Love for God’s people (sons and daughters in the family of God) (1 Jn. 3:14; 4:7).
   a. 1Jn 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.
   b. 1Jn 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

4. Love for righteousness (or God’s law) (1 Jn. 2:29; 3:9; 5:18).
   a. 1Jn. 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.
   b. 1Jn. 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (These are both present tenses, so the best way to understand this is first, that no one who is born of God can habitually practice sin. A person cannot live in sin and have a new heart. It is impossible. Second, a believer cannot habitually practice sin.
   c. 1Jn. 5:18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. (In a continual sense or habitual characteristic: no one who is
born of God can habitually practice sin. People go to hell by habitually practicing sin, but the believer cannot habitually practice sin because there is a seed in him; he has changes.

5. Victory over the world (1 Jn. 5:4).

1Jn. 5:4 For whatsoever is born of God overcometh (present tense) the world: and this is the victory that overcometh (aorist tense, has overcome) the world, even our faith. (When believers came to Christ, they joined one who had overcome the world; therefore, they are overcomes. This does not mean that they will never be overcome by the world, but it means a habitual life. A believer cannot continually live worldly, after the pattern of the world.

6. A living hope (1 Pet. 1:3).

1Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, (Believers are born into a state, a realm, of hope.)

Conclusion

These characteristics of the regenerate person provide the evidence for one’s new birth. Note that the characteristics are both internal (examples: faith and love for God as well as the witness of the Spirit, and external in the behavior of life). There is a pattern in the Bible, that is, it all comes down to love. The Bible says that if a person loves God, he will obey and keep His commandments. He will obey His righteousness. Obedience to God and love should characterize a believer’s life.

Saucy expounds, believers need to realize that God is making everything a new. Christ is the first born of the new creation - and believers are the next thing to be made a part of that new creation. Presently believers have been made new only inwardly, their bodies are still a part of this old: 2 Cor. 5:1 “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

In the regeneration there will be a new heaven and a new earth finally. The recreating of one that is primarily dead through the life giving power of the Spirit of God. God does not annihilate believers, nor does He reform them, He recreates them. It is not an ex nihilo creation (fiat, creating something out of nothing). He does something so radically new it is called a new creation. He did not annihilate the believer’s old heart. The Bible says that He gave the believer a new heart. So what He did was create something in the believer’s heart. The word create, bara’, is
only used with God because only God can do these things. Therefore it is actually a new creation.

2 Pet. 1:4 says “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” Believers are partakers of the divine nature (cf. 3 under The Results of Regeneration above.). They are created after the image of God, and therefore they are created in the likeness of God in the sense that they are created now as loving people, righteous people, holy people, and all the things that God is. They obviously are finite in all of those compared to God, but it is true. Believers are brand new people with a brand new propensity. The Bible does not identify them any longer as sinners but as saints, although it acknowledges that they still sin and need to confess. This is significant because they tend to live according to what they believe they are (example, a sinner saved by grace). Believers need to know who they are in Christ and live accordingly.

Student’s Exercise

*Students are to answer the following question: *Why is it necessary for regeneration if man is going to be saved? Describe the natural man? Answer: The Bible describes the unsaved man as dead, cut off from the life of God, and characterized by disorder: (1) Eph. 2:1-3 – humans are naturally dead spiritually. (2) Eph. 4:18 – humans are naturally “darkened in . . . understanding, excluded from the life of God . . . .” (3) Jn. 8:42-44 – humans are not God’s children by nature.

**Eph. 2:1-3** And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (Human beings are naturally dead spiritually.)

**Eph. 4:18** Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: (Human beings are naturally “darkened in . . . understanding, excluded from the life of God . . . .”)
Jn. 8:42-44 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. (Human beings are not God’s children by nature.)

Notes
What Happened to the Believer when He was Regenerated or Born Again?

The believer is a new creation with a new relationship to God; he is a new persons. The old man from his very heart (core) was orientated toward sin and cut off from God. His flesh pulled toward sin, the desires of the flesh. If sin is being *one’s own god*, then the unsaved person is oriented toward being his own god, and everything he does will be ultimately motivated for the good of his own godhood.

When an unbeliever comes to Christ the Bible says that he gets a new I, a new Ego, a new spirit and a new heart. He is a new person. His new heart is oriented toward God. He still has flesh and some propensities toward sin, which pulls him in the direction of sin, but he is linked now to God by the Holy Spirit. He has a fundamentally different orientation. The Holy Spirit has come into his heart and He pulls him back to God. That is not just a static line; it is a dynamic line. It is a dynamic relationship whereby the Holy Spirit ties him to God and orients him back to God through Christ. The old “I” died and was resurrected the new I. This is what took place when he became a believer. Once a person is a believer, the most powerful force in him is oriented up. This does not mean that he will necessarily do more good things than bad things. What it means is that over time he will be going up and not down. The Bible teaches that the *inward person* is the heart, the *hidden man of the heart*, so the heart encompasses a person’s mind, emotion, and will: 1Pet. 3:4 “But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” The heart is the center of the soul. The ego is pretty much the heart. Peter talks about the hidden person of the heart, which is *the person*. The believer has received a new I. He is a new person in the sense that he is now oriented toward God and is new. He is a child of God, rather than being a child of the devil. This is the fulfillment of the New Covenant.

Ezek. 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

Ezek. 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

The believer gets a new heart of flesh as opposed to the old stony one, a pliable heart, one that can be worked or molded. Now he has the power to go toward God. People should expect out of a born again person a striving toward God, and all that God is.
Regeneration by Saucy

The Old Man Eph. 2:1-3

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The New Man Col. 3:3

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“The I”, Ego, or Heart

Flesh

SIN

Death

Gal 2:20

God the Father
Holy Spirit

New I, Ego, or Heart

Flesh

SIN
Does the Believer Still Have Flesh?

The Bible speaks of believers as still having flesh. The word flesh can also signify a total age before the Spirit comes, but it can also mean man operating apart from God. The following verses refer to the latter meaning.

Gal. 5:24 And they that are Christ's have crucified the flesh with the affections and lusts. (Believers basically deny themselves, and in doing so they crucify their flesh.)

Gal. 6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Gal. 5:16-17 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (In the believer is a tug between the Spirit and the flesh. Believers still have a propensity to be their own god.)

Eph. 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (The flesh is something that a person has.)

1Jn. 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (This could be a lust of the age or a personal lust, i.e., the lust of the eye.)

These scriptures show that flesh is a characteristic of an individual human being.

The Nature of the Act of Regeneration

1. Regeneration is an act in which man is passive. (cf. Moule, Veni Creator, pp. 71ff.). It is likened to the natural birth where the mother bears the child. Cf. Jn. 3:8 – the wind blows – we cannot stop the wind - It blows where it wills – “the wind is not at our beck and call: neither is the regenerative operation of the Spirit” (Murray, Redemption Accomplished and Applied, p. 99). God is the one who has begotten the believer anew; He is the author of regeneration. As in all of the Trinitarian actions, the agent is the Spirit. Jn. 1:12-13 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
2. It is subconscious: “It takes place in the depths of our personality” (Ernest White, Christian Life and the Unconscious, p. 36). The new birth takes place in the very core of the believer’s being. This has been described as being in the believer’s subconscious or unconscious. A believer sees and feels the effect of the new birth, but he does not actually experience the act. It happens so deep that the believer simply knows it is there by its effect. He knows he is born again when he sees signs of what happened.

“The wave of air, in its origin, course, and issues, is mysterious, invisible, undefinable; but its presence around me and in my surroundings is to be known by practical results, and by them alone: ‘Thou hearest the sound, the voice. “. . . The divinely mysterious process produces known and observable effects; and its presence, its presence not in the abstract but here or there, is to be verified by them, and by them alone” (H. D. G. Moule, Veni Creator, p. 78).

God’s grace activates the believer, thus he does not cause his own birth. Regeneration is totally due to the grace and the power of the Spirit of God.

3. It is instantaneous. There may be process leading up to the act of regeneration and there is a process of growth afterward, but the act of regeneration is instantaneous. Believers are never half dead and half alive. At some point a person passes from death to life in the act of regeneration.
- Jn. 5:24 – passed from death to life
- Lu. 23:39-43 – the thief on the cross.

The Work of Regeneration

*Who is the author? Answer: God is the one who has begotten the believer anew; He is the author of regeneration.

Jn. 1:12-13 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1 Cor. 3:6-7 I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.
1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

1 Jn. 2:28-3:1 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

*Who is the agent of regeneration? Answer: Various interpretations: Jn. 3:5-8 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit:

1. Natural birth - the water sack surrounding the fetus.

Objections:

b. It would be somewhat trite to specify physical birth as a condition for entering the kingdom. Verse 5 seems to be explaining the new birth and not two kinds of birth (cf. v. 4).
c. Both “water” and “Spirit” are united in a single phrase under one preposition which tends to put both in the same category, i.e., both aspects are related to the new birth (although this is not conclusive). Cf. A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research, p. 566.

2. Water of baptism - baptism is joined to the Spirit as the sign of the reality signified in the Spirit. Cf. Jesus baptizing (Jn. 3:22); also other passages where baptism is joined to the effects of the Spirit (e.g. Acts 2:38; Rom. 6:3ff.).

Objections:

a. If baptism were referred to here, it would have primary reference to John’s baptism. However, the import of Jesus’ teaching is distinctly spiritual rebirth. In John 1:15-34, John contrasts his baptism with
water with Jesus’ baptism of the Spirit. It would seem strange to have them united together here under one preposition.

b. The emphasis on water in John has a different meaning than the water of baptism. Chapter 4 begins with a discussion of baptism which focuses on the administrator of the baptism and not the element of water. The passage then goes on to give “water” a quite different meaning, that is, eternal life (cf. 4:7ff.; cf. also Jn. 7:37ff where it again refers to the life of the Spirit). Water in John assumes its own technical meaning.

   b. Jn. 15:26 - The teaching of the Spirit is witness to Christ.
   c. Jn. 14:26 - The Spirit calls to remembrance the words of Christ.


   The interpretation of “water” as the Word here is possible, although the implication from Jesus’ teaching is that the background of His thought lies in the Old Testament. For Nicodemus should have known what it meant. There is no clear evidence of this meaning in the Old Testament.

4. The water of purification based on Old Testament usage in such passages as Ezek. 36:25-27. Cf. also Is. 1:16; 4:4; 52:15; Ps. 51:2 and Tit. 3:5; Heb. 10:22; 1 Cor. 6:11. According to this interpretation, the “water” represents the cleansing activity of the Spirit involved in the new birth, while “Spirit” refers to the renewing aspect (cf. both aspects in Tit. 3:5).

   Saucy expounds, Jn. 3:5 “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” There are several prominent views regarding this verse which are as follows:
   a. This scripture is talking about a natural human birth, and the water is the water involved in such a birth, but John always refers to a physical birth as a birth of blood. He never talks about water.
   b. To get to heaven, one has to be born of a natural birth first. This is a quite trite view. Obviously one has to be born.
c. Verse five seems to be explaining the new birth and not two kinds of birth (The context is, can he enter the second time into his mother's womb and be born?) Both water and Spirit are united in a single phrase under one preposition, the preposition *ek* (of) which tends to put both in the same category, that is, that both aspects are related to the new birth. Saucy says because they are both under one preposition, one cannot say that this is absolutely true.

d. The water of baptism: Baptism is joined to the Spirit, as a sign of reality signified in the Spirit. This view is very common. Anyone who believed in baptismal regeneration would accept this interpretation of these verses. Saucy contends that if baptism is referred to here, it would have primary reference to John’s baptism. Jesus’ teaching here is distinctly spiritual rebirth. John made a contrast between the two baptisms. Lk. 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire. Jn. 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. According to Saucy, it would have been strange to put them under one preposition.

e. The emphasis on the water in John has a different meaning than the water of baptism. Jesus tells the woman at the well that He will give her the water of life. Water here is not referring to baptism, it is referring to life, the life of the Spirit. In John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. In John 7:38 the life of the Spirit is referred to also. “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” So water takes its own technical meaning here which is in essence the life of the Spirit.

f. Jesus is saying that you must be born of water, that is, the Word of God and the Spirit. This is usually tied to Eph. 5:26 “That he might sanctify and cleanse it with the washing of water by the word,” According to Saucy, life is associated with the Word and the Spirit in Scripture, but it is not in the Old Testament, although it is often a rabbinic interpretation.

Saucy’s interpretation is as follows: Yeshua is saying to Nicodemus, you know the Old Testament, you should know this. So the answer to this
has to be in the Old Testament. Ezek. 36:25-27 “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” The ideas of a new heart, the sprinkling clean water to clean them, and the impartation of the Spirit to give them new life are all there. Water is used in The Old Testament basically for purification. In the new birth, there is what Paul describes in Titus as a cleansing and a renewal. Tit. 3:5 “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” When a person comes to Christ there is a cleansing and there is the impartation of a new life.

*What is the instrument used in regeneration? Answer: The Word of God brings regeneration. The Word of God is powerful and believers should utilize it in their daily lives.

1 Pet. 1:23-25 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Jas. 1:18, 21 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

*Who is the actual mediator of life? Answer: Christ Yehoshua: (1) 2 Cor. 5:17 – new creation “in Christ”. (2) Eph. 2:10 – “created in Christ Jesus”. (3) 1 Jn. 5:11, 20 – “this life is in His Son”. (4) 1 Pet. 1:3 – born again “through the resurrection of Jesus Christ”. When human beings believe in Christ (believers), they are joined to Him and share His life. They are born again by being united to Christ and having His life given to them. He is the mediator of life.

2 Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (new creation “in Christ”)
Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ("created in Christ Jesus")

1 Jn. 5:11, 20 And this is the record, that God hath given to us eternal life, and this life is in his Son. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. ("this life is in His Son")

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, (born again "through the resurrection of Jesus Christ")

The Dispensational Aspect of Regeneration

1. Regeneration was not experienced in the Old Testament.
   a. Regeneration is never seen as the experience of Old Testament believers nor does the New Testament state that Old Testament believers received this experience.
   b. Regeneration was predicted for the future in relation to the coming of the New Covenant (Ezek. 11:19-20; 36:24-30; Jer. 31:31-34; 32:38-40).

   "As the OT and Jewish elements are very much alive in this religion, so the origin of the thought of regeneration is to be sought in Judaism. It is true that the Jews did not describe themselves or others as regenerate. Yet they hope for a new life for the world and themselves. . . . The thought of regeneration was adopted as an expression of their hope, though not, of course, of their experience." (Büchsel, “ajnagennavw,” TDNT, I, 674.)

   b. Union with Christ was not a fact in the OT. It is based on the Cross-work of Christ and final settlement of sin that separates God from man. Cf. Col. 1:26-27
Regeneration was not experienced in the Old Testament. It is never seen as the experience of Old Testament believers, nor does the New Testament state that Old Testament believers received this experience. Most people would not put it this way; they pretty much level out believers all through the Bible. They presume that if there is any advance, it is an advance of understanding, not of reality. But no one in the Old Testament is said to be born again or regenerated. It is promised in the New Covenant, which is future.

Old Testament believers were not regenerated, nor did they have a new heart, but obviously they had something new as opposed to unbelievers, but it was not this. Regeneration was predicted to the future in relation to the coming of the New Covenant. It belongs to Messianic times, the time of the New Covenant. No one has faith in God apart from some renewing work of the Spirit of God. This is what the Bible teaches, so Abraham and all of the believers in the roll call of faith in Hebrews 11 had some kind of renewal taking place in their heart, but it was not to the extent of regeneration, the new birth.

The Old Testament speaks of the Law written in tablets of stone which is before you. In the New Covenant it is the Law which is written in your heart, which is in you. In the Old Testament the Spirit of God gave the person a love for the Law, and they focused on it, and obviously they drew some of it into their heart. Never in the Old Covenant does it say that “I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” Israel as a nation never obeyed God exclusively. Abraham and other Old Testament saints were justified because they believed God, but they looked forward to regeneration (cf. Rom. 3; Acts 17:30; Gal. 3:24-25). They did not have the Holy Spirit in the sense of the New Covenant, and there is nothing that is going to perfect the New Testament believer other than that promise. They are going to be ultimately saved under the New Covenant, and they are going to be utterly saved by the fact that the New Covenant gives them a new heart, and puts the Spirit within them, and causes them to walk in God’s ways. God says this, and he does not say anything else frankly that is going to be the means by which they are going to be perfected. Regeneration in the New Testament is associated with life in union with Christ. If regeneration is related to the resurrection life in Christ, then obviously no Old Testament saint had it because Christ had not come, let alone died and was resurrected. The Old Testament saint could not go into the presence of God, only the High Priest. When Christ died on the cross the veil in the temple was split, not just signaling that believers could go into the Holy of Holies, but signaling that God could come out, and they could be joined together. That’s when regeneration takes place, and they could not do that in the Old Testament.
Conclusion

Regeneration came with the work of the Holy Spirit in applying the resurrection life of Christ to the believer. There was surely a kind of renewal in the life of Old Testament believers, but it was not of the depth of the “new birth” which belongs to the New Covenant. With the inauguration of the New Covenant with the death of Christ, the Old Testament believers have now entered into this deeper relationship to God: Heb. 11:39-40 “And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.” With the New Testament believers they are made perfect, and they’re all perfected in Christ.

CHAPTER 9

The Doctrine of Justification

Justification is one of the central fundamental doctrines that the Bible teaches in the believers’ salvation. Justification is at the heart of salvation, and without it none of the other doctrines in salvation would matter because they are based on the doctrine of justification. The primary meaning of justification is to be in the right. Righteousness in the Bible is the opposite of sin, wickedness, and unrighteousness. All human beings are under sin, none are righteous.

Rom. 3:9-10 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one:

Rom. 5:6-8 For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

2 Cor. 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

In these verses righteousness is set against lawlessness. Believers are no longer to present themselves as slaves to impurity and to lawlessness, but to
righteousness. Righteousness clearly entails doing God’s moral law, without which a person is condemned. Righteousness is a soteriological issue. It is a question of being right before God in a saving way.

**Old Testament Meaning of Justification**

1. The Old Testament - Tsadak-root meaning “straightness.”
   a. Meaning - primary meaning is “to be in the right.” The primary voice in which the concept of justification is found is the hiphil or causative. Resultant meaning - to put a person in the right or to show him to be right.
2. Evidence of this Meaning
   a. Passages which place justification in contrast to condemnation.
      i. Deut. 25:1 – “If there is a dispute between men and they go to court, and the judges decide their case, and they justify the righteous and condemn the wicked . . . .”
      ii. Prov. 17:15 – “he who justifies the wicked, and he who condemns the righteous, both of them alike are an abomination to the Lord.”
      iii. Is. 5:23 – “Who justify the wicked for a bribe”
      iv. Ps. 143:2 - “shall no man living be justified” (AV)
   b. From the equivalent expressions used.
      i. Gen. 15:6 - “and he counted it to him for righteousness”
      ii. Ps. 32:1, 2 - “sin is covered” parallel to not imputing iniquity.
   c. 2 Chron. 6:23 - Explanation of Justification, “giving him according to his righteousness”
   d. Used in connection with God (Ps. 51:4). This could only mean the declaration of righteousness.

**New Testament Meaning of Justification**

Justification in the New Testament is dikaiōō which in some instances seem to have more of a demonstrative (demonstrate) idea than that of declarative (to declare, forensic) one; but in the final analysis these two come together.

1. Verb - dikaiōō - to declare righteous or just. In some instances it also seems to have more of a demonstrative idea than that of declarative, examples are:
a. Matt. 11:19, par. Lu. 7:35 - “Wisdom is vindicated by her deeds” that is, wisdom is demonstrated to be right by her deeds: “The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.” (Wisdom is demonstrated to be right by her deeds.)

b. Lu. 16:15 - “You are those who justify yourselves in the sight of men. . .” that is, you show yourselves off as righteous: “And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.” (They are declaring themselves to be right, but they are also trying to demonstrate their righteousness before men.)

c. Rom. 3:4 - “That Thou mightest be justified in Thy works,” that is, show to be righteous in your works: “God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.” (This is referring to God. A person might be shown to be righteous by what he does.)

Summary. With few exceptions, therefore, the only meanings that appear in the New Testament are the demonstrative and the forensic and these shades of thought are so close that in some instances the balance in favour of the demonstrative is so slight that we can scarcely insist on that meaning as distinguished from the forensic (John Murray, Romans, I, 351).

It is, in fact, difficult to really separate these two meanings. For to demonstrate righteousness (forensic righteousness) is in some sense to declare it. We will see this later in James 2.

Every NT use of dikaiovw has a forensic juridical stamp: ‘justification’ and ‘vindication’ result from judgment. A juridical setting is explicitly presupposed in Matt. 12:37: people must ‘render account on the day of judgment’ (v. 36) for every idle word. ‘For by your words you will be justified, and by your word you will be condemned’ (katadikasqhvsh/). (K. Kertelge, “dikaiovw,” Exegetical Dictionary of the New Testament, vol. 1, edited by Horst Balz and Gerhard Schneider [Grand Rapids: Eerdmans, 1990], p. 331).
Saucy adds, it is difficult in his mind to really separate the two meanings because to demonstrate righteousness is in some sense to declare. In order to make a declaration, a person still has to make a judgment - that is the bottom line. It is the result of a judgment. Saucy’s main concern is the difference in that and causing somebody to be righteous, or making them inherently righteous.

d. Evidence of the declarative meaning (as opposed to the causative, that is, cause or “make righteous”):
   i. Passages in which it could not mean anything different.
      1. Lu. 7:29 – the justification of God (cf. Rom. 3:4): “And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.” (A person cannot make God righteous. A person can only declare Him righteous.)
      2. Lu. 10:29 – man seeking to justify himself: “But he, willing to justify himself, said unto Jesus, And who is my neighbour?” (A man is seeking to declare that he is in the right, not intermittently righteous.)
      3. Lu. 16:15 – man seeking to justify self: “And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.” (A man seeking to justify himself.)
      4. Lu. 18:14 – the publican went down to his house justified. It could not mean that he had been made subjectively holy in character: “I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” (His inherent character was not changed; he went down to his house declared righteous.)
   ii. Passages where the word is contrasted to condemnation.
      Condemnation makes nobody bad, rather it declares a person bad. The person is bad and that is why he is condemned. It is the same thing with justification. A person is justified because in some sense he has righteousness: Rom. 8:33-34 Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God,
who also maketh intercession for us. (God justifies, who condemns?)

iii. Equivalent expressions convey a judicial or legal idea. There are times when the thought of God justifying man does include the process to make man righteous, however he does that, whether by imputation or sanctification, but the final thing is a declaration that man stands right and has righteousness before God. The equivalent expressions convey a juridical or legal idea.

1. Jn. 3:18 – not judged equals justified: “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (The unsaved person’s state is under the condemnation of God until he comes to Christ. This verse could speak of actually coming to a judgment, which all humans will stand before the judgment seat of Christ, but sometimes since the judgment is clearly negative, it is condemnation, which is the result of judgment.)

2. Rom. 4:6-7 – reckoned righteous apart from works: “Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. (This is clearly a judicial act.)

3. 2 Cor. 5:19 – not counting our trespasses against us: “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (Man is forgiven of his trespasses, but has some righteousness).

4. If it does not bear this judicial meaning, there is no difference between it and sanctification: Some theologians reason that if justification does not bear the judicial meaning, there is no difference between it and sanctification. Saucy contends that this is not a very strong argument. He does not think they are the same (synonyms) because they are mentioned differently in Scripture. Justification and sanctification, and righteousness and sanctification, seem to be two different things.
Some of the Cognate Words with Dikaioō the Verb

Some different forms of justification are the following: **Dikaioō** is the verb: Gal. 3:11 “But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.” **Dikaiosis** is the process of justification; the process of declaring a man just. Rom. 5:18 “Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification [there resulted the activity or process of justification of life to all men] of life.” **Dikaioma** is the result or expression of the process of justification, a declaration that a person is just. The *ma* ending indicates results of the action, so it’s the result or the expression of the process of justification, a declaration that a person is just. It is the result of the judicial act. Rom. 5:16 “And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.” These are various translations of Rom. 5:16: “And the free gift is not like the effect of the one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification” (NRSV). “Again, the gift of God is not like the result of the one man’s sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification” (NIV). **Dikaiosune** is the forensic state of one justified. Righteousness. “The quality or state of juridicial correctness” (BAGD), being right with God. Rom. 8:10 “And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” Rom. 9:30-32; 10:4 “What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;” “For Christ is the end of the law for righteousness to every one that believeth.” It comes to mean secondarily the moral condition resulting from the legal act, that is, “righteousness”. So it can speak of a person’s righteousness, meaning the person has some, not just imputed and reckoned to him (see God’s Method of Justifying Man, The Positive Provision of Righteousness). Rom. 14:17 “(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.” Rom 4:5-6 “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works”.

Concluding definition. The judicial act of God in which he declares the believer righteous on the basis of the righteousness of Christ imputed to him. The point is that the righteousness on which it is based is not anything in the person, it is an alien righteousness. It is the righteousness of Christ. The believer is righteous because he participates in Christ and he is clothed with the righteousness of Christ. He is in Christ; therefore before God’s judgment he is considered righteous in Christ. He shares everything that Christ is legally, although he does not share everything inherently yet. There is Christ for me and Christ in me, and in terms of his life, the believer does not have the full expression of Christ in him yet. The person outside of Christ, the unbeliever, has no righteousness before God’s judgment. A person is justified or he is not justified. The believer is justified in Christ because he has everything Christ has legally.

The Standard

The standard of justification is (a) the holiness of God: Hab. 1:13 “Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?” God cannot look on any amount of wickedness. God is absolutely purely holy. (b) The moral law of the universe issuing from the holiness of God: Rom. 2:12-13 “For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified.” This is the ultimate standard, and there are no degrees of sin here. The standard of justice is absolute righteousness. Sin is lawlessness: 1 Jn. 3:4 “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”

Conclusion. The standard of justice is absolute righteousness. God is an absolutely holy God, and the only way to live with him, in his life in fullness, is to get rid of sin.

The Impossibility of Man Justifying Himself

Man could not justify himself on the basis of his own character. He cannot save himself, not even those who do good works such as feed starving people and supply free good and services for the poor and downtrodden. It is impossible for
man to save himself because by the works of the flesh shall no man be justified. Man thus tries to improve by various ways.

1. Man could not justify himself on the basis of his own character.
   a. Ps. 130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? (There is absolutely no person who does not have iniquity. Who can stand before God and be judged by him and be free? No one.)
   b. Ps. 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified. (It would be absolutely impossible for a man to be declared just before God.)

2. Not on the basis of man’s keeping of the law.
   a. 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. (God gave the Law, but he knew not a single soul could meet it. No one will be justified by their works.)
   b. Gal. 3:11-12 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. (No one is justified by keeping the Law.)

3. Not on the basis of religious rites performed:
   a. Rom. 4:9-11 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: (Justification not on the basis of religious rites performed. Abraham was justified before he was circumcised).

**Conclusion.** There are only two possibilities for man: keep the law or pay the penalty of the law which is eternal damnation. Both are impossible for man. Justification must be the work of God. However man is going to get into the presence of God, into a perfectly holy place, and be perfectly holy himself, it is got to be done by God.
God’s Method of Justifying Man

The problem. How can God justify a sinful man and yet remain holy? God cannot simply forgive and pronounce man just and remain holy. It would impugn (challenge) His justice. (Rom. 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him whichbelieveth in Jesus.). God’s moral law was expressed at the beginning—disobedience brings death. It would destroy the moral government of the world (Rom. 3:6 God forbid: for then how shall God judge the world?).

*Does there have to be a payment for sin in order to have a moral universe? Answer: Yes. *Could there be a moral universe if God did not penalize sin and just forgave it? Answer: No. If there is no cross, there is no payment for sin. Many people who are sinners think they are going to die and go to heaven where there is no sin without a payment for their sins. If good and bad were treated in a similar way there would not be moralism or good and bad anymore because they would all end up the same. The moral universe is not something that God arbitrarily set up. There can be no moral universe unless He makes a difference between good and evil, and if it is all finally forgiven, then there is probably no difference. If God did this, it would challenge His justice. If He did not make a difference between good and evil, He could not be just and justifier, which includes forgiveness without a payment (the propitiation of Christ). It would destroy the moral government of the world: Rom. 3:5-6 “But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?” God cannot judge the world unless he has a holy character and executes judgment. The following is the longest passage devoted to justification in Scripture; it is also the most crucial:

Rom. 3:21-26 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 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: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
*Why cannot God just forgive everybody and give them righteousness? Answer: According to this passage, he could not do that and be just. Paul says that in the Old Testament God did not really deal with the sins of the people. He gave them sacrifices which covered them, but in the forbearance of God - He passed over (Rom. 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God). So in a sense, God was not really paying for those with the death of animals. He was putting it on a credit card, one might say. Nevertheless he justified Abraham, David, and others, but he had not really dealt justly with their sin. That is why Scripture say that God displayed his Son publically as a propitiation (payment, satisfaction) of this demand that justice required. Now he can justify the sinner and be just because of Christ. Christ paid the **sin debt.** Christianity is the only religion that has a payment for sin.

**The solution.** The only way that man could be accounted righteous and God retain his righteousness was for God to **pay the penalty** which man had from the law and **give to him righteousness.** These are the two directions of God’s justification. These are the two directions for man: (1) Man can pay the penalty, which does not give him any positive righteousness; it just wipes away his penalty for his unrighteousness. Righteousness is not a blank slate; there must be some righteousness in a positive way. The Bible seems to say that man cannot be just a blank slate because he is always making choices. He is either going to have positive or negative in this. (2) The Bible makes it very clear that God gives the believer a righteousness. God paid man’s sin debt and provided a righteousness in order for him to be righteous.

**The payment of the penalty.** The payment was the sacrifice of Christ for sins, a sweet savor sin offering. In the Bible the payment of the penalty is the sacrifice of Christ for sins, which is described as a sweet savor sin offering (cf. Leviticus). Christ’s death was infinite. It was infinite because he was an infinite person. Because Christ was both God and man, he could pay the price for all mankind. He could die and be resurrected as a head, even as Adam was a head on the other side (cf. 1Cor. 1:30, 2 Cor. 5:19, 2 Cor. 5:21, Phil. 3:8).

1. Heb. 9:26 – but now. . . has he appeared to put away sin by the sacrifice of himself. “For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”
2. Heb. 10:12 – “but He, having offered one sacrifice for sins for all time . . .”
   “But this man, after he had offered one sacrifice for sins for ever, sat down
   on the right hand of God;”
3. Rom. 6:10 – He died to sin once Christ’s death was infinite because he was
   an infinite person. “For in that he died, he died unto sin once: but in that he
   liveth, he liveth unto God.”

The effect upon man. The effect upon man was freedom from sin and its
penalty. Man is now sinless before God because of participation in the death of
Christ to sin.

1. Forgiveness of sin: Eph. 1:7 – In whom we have redemption through his
   blood, the forgiveness of sins, according to the riches of his grace;
2. Freedom (justified) from sin: Rom. 6:7 – For he that is dead is freed from
   sin.
   unto you therefore, men and brethren, that through this man is preached unto
   you the forgiveness of sins: And by him all that believe are justified from all
   things, from which ye could not be justified by the law of Moses.

The positive provision of righteousness. The believer needs not only the
payment of the penalty of the law, but also the positive aspect of obedience to God.
Man is not only brought back to the place of untested holiness of Adam but is
made fit for eternal fellowship with God. Adam was not fit yet for eternal life
before he sinned. He had to make some righteous choice in order to be righteous.

The provision of righteousness of positive obedience was the presentation of
Christ’s perfect obedience to the Father. For Christ to offer himself on the cross
was the epitome of obedience. That is the high point of his obedience, and as a
result of that many will be constituted right before God; not inherited
righteousness, but they are made right before God.

1. Phil. 2:8 – became obedient unto death “And being found in fashion as a
   man, he humbled himself, and became obedient unto death, even the death
   of the cross.”
2. Rom. 5:19 – Man is made righteous because of Christ’s obedience. “For as
   by one man's disobedience many were made sinners, so by the obedience of
   one shall many be made righteous.
3. Eph. 5:2 – Christ’s offering viewed as the voluntary offering of perfections to God comparable to the Burnt Offering. In this offering, the whole animal was offered as a sweet-smelling offering to God where in the sin offering, the choice parts were offered, but the rest of the victim was burnt without the camp. “And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.”

**The effect upon man.** Man in Christ also receives to his account the positive righteousness of Christ. The obedience of Christ to God and his will is accounted to man. Man is made righteous because of Christ’s obedience.

1. Rom. 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (imputed righteousness)
2. Rom. 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. (imputed righteousness)
3. Is. 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (An alien righteousness)

(For excursus on the question of the imputation of Christ’s righteousness for believers’ justification read Appendix C.)

**Conclusion**

The righteousness of believers’ justification (that is, the ground of their being declared righteousness) is a real moral righteousness or fulfillment of God’s law. As such it cannot be their own as they are not righteous. Moreover, Scripture declares that God justifies the “ungodly” as an act of absolute grace with nothing in them that is worthy of such a declaration of their righteousness or right standing before him. The righteousness of believers’ justification is thus the righteousness of Christ imputed or reckoned to them by grace on the basis of their faith in him which unites them to him and his saving actions. (See Eph. 2:8-9)
**Justification Comes in Union with Christ**

**The Subjective Application of Justification**

Justification comes by faith. Eph. 2:8 For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. The fact: Rom. 4:5 “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” Rom. 3:24 – cf. v. 22, “through faith”—the righteousness of God, not my faith counting as my righteousness. “Being justified freely by his grace through the redemption that is in Christ Jesus:” Rom. 3:22 “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:” Gal. 2:16 “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Christ is the believers’ justification, and they are justified in Him. Believers are joined to Christ, and what He has as a human being, they have. In terms of their inheritance and what they actually have, they are not experiencing all of it yet, but under adoption they are sons and daughters, even as He is the Son. It is analogous to Adam. In Adam all human beings became sinners, and in Christ believers become righteous: 1Cor. 15:21-22 “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” Justification is on that ground, believers are clothed with Christ. There is some kind of real spiritual reality to it, just like it was to Adam. Justification is the believer in Christ, and sanctification is Christ in the believer. Rom. 8:1 “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Gal. 4:19 “My little children, of whom I travail in birth again until Christ be formed in you,” Sanctification is basically Christ being formed in the believer by the Spirit of God.

**Death came** to all those related to Adam by natural birth because of the disobedience of one **man**. As the father of mankind Adam in his sin brought death to everybody (cf. Gen. 3:17-19; Rom. 5:12). But because of the obedience (Phil. 2:8) of another **Man** (1Tim. 2:5) **resurrection** will come to all those related to Him by spiritual birth…. Those who are a part of the
body of Christ (1Cor. 12:27) will one day follow the lead of their Head (Col. 1:18), but will not do so immediately (Walvoord and Zuck, 1983, p 543).

The Question of Justification by Works of James 2:14-26

In approaching this passage and the alleged conflict with Pauline justification by faith alone it is necessary to see that Paul and James are writing for different purposes. Paul writes concerning the theological concept of salvation against those that would use the law for salvation. James writes concerning the practical aspects of Christianity against those that would make Christianity a theological philosophical system rather than a life. That they are not opposed to each other is seen in their both using the same reference to Abraham, Jas. 2:23 “And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” Rom. 4:3 “For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.” With this distinction in mind one notice that Paul and James use three terms in different ways.

1. Faith.
   a. Paul - genuine belief. It is, however, a faith that works (cf. Gal. 5:6, “For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.”)
   b. James - intellectual assent. This is the inadequate faith that he is concerned about. Verse 14 can that (anaphoric use of the article, i.e., previous reference) faith save him. Verse 19 the demons believe or have faith.

2. Works.
   a. Paul - legal works of the law which are opposed to faith. These are works which earn merit.
   b. James - works which are the outworking or expression of faith. Cf. v. 22 works which work with faith and perfect (mature, strengthen) faith.

   a. Paul - the pronouncement of righteousness indicating the new right relationship with God that is appropriated through faith alone.
   b. James - the declaration of righteousness at the judgment which is based on the evidence of faith demonstrated through works in life. Has something of the sense of showing to be righteous. Cf. Lu. 10:29; Matt. 12:37 (Paul also uses “justification” (dikaiovw) this way, Rom. 2:13; Rom. 3:4; 1 Cor. 4:4)
Conclusion. Both the thoughts of Paul and James are expressed in the teaching of Christ in a passage such as Matt. 7:17, 18:

If we ask how we are to know that the tree is good, the answer is, ‘By their fruits ye shall know them.’ But if the question is, which is the source of goodness to the other? the answer must be that the goodness of the fruit is contained in the prior goodness of the tree. The first is St. J.’s statement; the second is St. P.’s. Both are true; both are important; both are founded on the teaching of Christ (Robert Scott, “James,” The Holy Bible with Commentary, edited by F., C. Cook).

Works are never the ground or means of our salvation, but they are the evidence of it, and therefore they constitute an excellent basis for judgment (J. R. W. Stott, What Christ Thinks of the Church, p. 80).

Christ offers us total salvation including salvation from the power of sin. "For the very thing which Christ offers us is salvation from sin—not only salvation from the guilt of sin, but also from the power of sin. The very first thing that the Christian does, therefore, is to keep the law of God: he keeps it no longer as a way of earning his salvation—for salvation has been given him freely by God—but he keeps it joyously as a central part of salvation itself" (J. Gresham Machen, What is Faith? [Eerdmans, 1925, 1969], p. 204).

Christ has done it all – "Christ has done nothing for us or He has done everything; to depend even in smallest measure upon our own merit is the very essence of unbelief; we must trust Christ for nothing or we must trust Him for all. Such is the teaching of the Epistle to the Galatians" (J. Gresham Machen, What is Faith? [Eerdmans, 1925, 1969], p. 202). Cf. the place of works – Ephesians 2:8-10.

Justification Comes in Union with Christ: 1 Cor. 1:30 “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” Eph. 1:6 “To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” Rom. 6:3 “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”

Justification is - We in Christ. Sanctification is - Christ in Us.

The Essence of Justification

Justification is a forensic act. “Justification is a judicial act of God, in which He declares on the basis of the righteousness of Jesus Christ, that all the claims of
the law are satisfied with respect to the sinner” (Berkhof, p. 513). But forgiveness of sins is not the whole picture; man needs a righteousness to actually be declared righteous. Christ is the believers’ righteousness - not just the forgiveness of sins.

While the primary meaning is the declaration of this new standing, this standing is based upon the constitutive act of making man positionally righteous: Rom. 5:19 “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.” In the Greek made here means being constituted (made to be) righteous. Believers were declared righteous because they were made righteous in the righteousness of Christ. Justification is the judicial act of a judge.

In the Bible for God to justify someone it means to put him in the right, and it would involve the activity necessary to put him in the right. So that it would involve then the actual imputation of Christ’s righteousness as well as the judicial declaration on the basis of that. Saucy quoting from the essay A New Perspective, “While our justification is ultimately God’s declaration of our righteousness, the saving work in Christ or the justice enacted in Christ on our behalf is rightly seen as an aspect of that justification.” To justify is not simply a verbal declaration, to justify is the saving act that makes the believer righteous, and therefore can be declared righteous. God’s character causes Him to act, to vindicate people that are in faith and give them righteousness. God’s righteousness can denote His character as that of a God who will always do that which is right, that is, God’s activity of establishing right, and a righteousness product of this activity. God’s righteousness is not simply a character trait; it is actually His righteous activity as well.

Justification is an instantaneous act. This is a logical deduction from the nature of justification. A person must either be guilty or acquitted, condemned or set free; you cannot be neither condemned nor justified. A person is either justified or he is not justified. He is not partially justified or growing in justification. He is not justified (a) before coming to Christ or (b) from eternity past. There is a movement in the Bible of man from wrath to grace in history (cf. Eph. 2). Justification is an act, and it happens at conversion.

Justification is a once for all act. This will be seen more in the total doctrine of eternal security but it is shown plainly in Rom. 8:30: “Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” Those justified are glorified. Although Christ advocates for believers daily, which results in a new justification, it can be seen as that onetime act being worked out as they go along in life. It is the daily application of that onetime act of justification. When believers are placed in Christ
all of their sins are forgiven. As asked earlier, if this is true what do they do with I Jn. 1:9 “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”? *How can this be? Answer: Believers have to deal with these two dimensions of forgiveness. Their onetime justification is worked out in history. It is worked out in experience, and it is a genuine working. The believers’ faith today matters to their salvation, not just the faith on the day they were saved. Faith is the believers’ only real connection to Christ, and if their faith could stop, they would no longer be connected to Christ, for they would not have salvation. If the believers’ faith continues having significance, so does their confession continues having significance. Faith entails confession. Believer cannot have a continual faith in Christ and not confess or acknowledge their sins. When a person comes to Christ and says that he believes, is he not as part of that acknowledging his sin? Answer: Yes. Otherwise why would he come? What starts in salvation continue in terms of having their significance. If a believer’s initial faith brings forgiveness, which involves confession, his continual faith involves confession and forgiveness as well. Justification is once for all in one sense, that it is done for the believer, but it is worked out in his walk and experience with God. 1Jn. 2:1 “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous;” Christ exist today as an advocate for believers and his propitiatory work is applied to their sin today, that is, daily.

The Results of Justification

Believers are justified freely by God’s grace through the redemption that is in Christ Jesus (Rom. 3:24). The following are the results of that justification.

1. Peace with God: Rom. 5:1 – Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
2. Freedom from wrath: Rom. 5:9 – Much more then, being now justified by his blood, we shall be saved from wrath through him.
3. Heirs of eternal life: Tit. 3:7 – That being justified by his grace, we should be made heirs according to the hope of eternal life.
4. Glorification: justified, sanctified, and gloried: Rom. 8:30 – Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
CHAPTER 10

The Doctrine of Adoption

Adoption is one of the most precious doctrines in Scripture. It is what everything else is looking forward too. It is the ultimate culmination of the believer’s salvation.

The Meaning of Adoption

The term adoption, huiothesia, is from uios (son) and tithemi (to place). It means “either the process or the state of being adopted as son(s)” (J. M. Scott, “Adoption, Sonship,” in Dictionary of Paul and his Letters [Downers Grove, IL: InterVarsity, 1993], p. 15). The term is used five times in the NT and only in Paul’s epistles (Rom. 8:15; 8:23; 9:4; Gal. 4:5; Eph. 1:5).

The idea of “son” (by adoption) is a conferred sonship (not natural) stressing status and freedom. As such it is somewhat distinct from “child” (teknon, from tiktein, “to beget, procreate, give birth to”) which connotes natural sonship by birth. Paul uses both “son” and “children” of believers, but John reserves “son” for Christ (as the Son who has a unique relationship with the Father) and uses “children” for believers who have become so by regeneration or the new birth (cf. Trumpter, “The Metaphorical Import of Adoption: A Plea for Realisation, I: The Adoption Metaphor in Biblical Usage,” pp. 132-140). There are distinctions between being born again and being a child of God, as opposed to being a son of God; they come from different words. A child of God comes from the word to beget, to procreate or give birth to. When a person says he is born again or becomes a child of God, it expresses something of having the same nature as God. But if one is begotten, he carries some of the DNA of the parents: Gen. 5:4 “And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters.” “Ps. 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.” (See Jn. 3:16, 18; Heb. 11:17). Christ is the only begotten of the Father; he proceeded forth from the Father. Believers did not proceed forth from the Father, sonship is bestowed upon them by Holy Spirit.

In this case to be a child of God’s emphasizes that the believer has the very life of God and the characteristics of God: 2 Pet. 1:4 “Whereby are given unto us
exceeding great and precious promises: that by these ye might be partakers of the
divine nature, having escaped the corruption that is in the world through lust.” This
can be taken as the believer having the Holy Spirit within him, or as him having
analogous characteristics of God, not infinitely, but he is righteous, holy, and
loving, that is, the same kind of life as God, there is a natural relationship. But
adoption has more the idea of being of a status. Sonship gives the believer more
full legal status. An example is Gal. 3:22-26 “But the scripture hath concluded all
under sin, that the promise by faith of Jesus Christ might be given to them that
believe. But before faith came, we were kept under the law, shut up unto the faith
which should afterwards be revealed. Wherefore the law was our schoolmaster to
bring us unto Christ, that we might be justified by faith. But after that faith is
come, we are no longer under a schoolmaster. For ye are all the children of God by
faith in Christ Jesus.” Adoption is a certain status that gives the believer more full
legal rights as an adult. He enters into the world of adulthood free from the Law.
The Romans had a similar custom in their culture. Although a child was the legal
heir and owned all that his father owned, he was under a tutor until he became of
legal age. However this verse does not have a backdrop of Roman culture; it is
biblical.

The Background of Adoption

Although the term comes from the Greco-Roman world of Paul (it is never
found in the Septuagint or other Jewish sources), the Pauline concept stems from
the Old Testament and Judaism in the adoption of Israel as God’s “son” or “sons.”
(Rom. 9:4 “the adoption as sons” belongs to Israel”; cf. 2 Cor. 6:18 referring with
some variation to 2 Sam. 7:14; Rom. 9:26//Hos. 1:10; see also Exod. 4:22; Jer.
3:19; 31:9; Hos. 11:1). Jewish tradition saw the Davidic promise climaxing in the
advent of the Messiah through whom God would redeem his people, restoring
them to a covenant relationship in which he would adopt them as sons (Scott, 17).

Individuals in the Old Testament are never called sons of God. The Nation
of Israel is the son of God, and the King is the son of God in the Old Testament.
Although it does not call individuals sons of God, it does talk about in the New
Covenant, when believers get to the Messianic days they will be sons and daughter.
In Exodus 4:22 Israel is called the son of God, “And thou shalt say unto Pharaoh,
Thus saith the LORD, Israel is my son, even my firstborn:” 2 Cor. 6:18 is an Old
Testament quotation from 2 Sam. 7:14, “And will be a Father unto you, and ye
shall be my sons and daughters, saith the Lord Almighty.” 2 Sam. 7:14 is a
prophecy of eschatological times, “I will be his father, and he shall be my son. If
he commit iniquity, I will chasten him with the rod of men, and with the stripes of
the children of men". Individuals not being called sons of God in the Old
Testament fit what Paul said in Galatians 3-4. Israel was like a child living under a
schoolmaster, that is, a slave that had control of a child under the parents’
jurisdiction. The background of Paul’s adoption is the meaning of it from the Old
Testament in relationship to God calling Israel His son, and most of all Jesus the
Messiah, the King is the Son of God. It is only because believers are in the Son that
they are now sons and daughters of God.

The Theological Concept of Adoption

The theological definition of adoption is the act of God whereby the believer
is given the full status of a son or daughter of God through union with Christ, the
Son, with all rights, privileges, and responsibilities that pertain to this status. This
is what adoption really signifies, and it is distinct from other aspects of salvation:

1. Regeneration – the making of the person new through the impartation of
eternal life. It is the life connection that would make the believer a child of
God, but not necessarily a son simply in regeneration.
2. Justification – relates to the believer’s legal standing before God
3. Reconciliation – the removal of alienation by the removal of sin that caused
alienation.

The Means of Adoption

The Father is the efficient cause of adoption. He sent the Son, and the Son
through His redemptive work was able to send the Holy Spirit and bring believers
into this relationship with God. The Son ratified the New Covenant. Gal. 4:4-5 But
when the fulness of the time was come, God sent forth his Son, made of a woman,
made under the law, To redeem them that were under the law, that we might
receive the adoption of sons.

1. The Father is the efficient cause (Eph. 1:5, “He predestined believers to
adoption as sons through Jesus Christ to Himself,” cf. Gal. 4:4-5; see also 1
John 3:2).
2. The Son is the mediator. Gal. 4:4-5—Believers receive adoption as sons on
the basis of Christ’s redemptive work and in union with him.
... Believers who are ... baptized ... into the messianic Son of God and take up his very cry of ‘Abba!’ to the Father (Gal. 4:6; Rom. 8:15; cf. Mk. 14:36) participate with him in the Davidic promise of divine adoption and in the Abrahamic promise of universal sovereignty (cf. Gal. 4:1) (Scott, 17).

We are “sons” in that the Son is willing to call us his “brothers” in the family of God (cf. Heb.2:10-18, esp. 10-12). He is the “firstborn among many brethren” (Rom. 8:29).

3. The Spirit is the one who effects (or bestows) believer’s sonship.

Rom. 8:15—He is “the Spirit of adoption”—“the agent through whom the believer’s sonship is both bestowed and confirmed” (Moo, 502).

Gal. 4:6—“because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’” The status of sonship is given in the Son. The realization and experience of our sonship is by the Spirit of the Son.

Believers have the same status as humans before God as Jesus does. They have everything that He has as a human, and they are before God with him. He is the firstborn among many brethren. Believers have everything in Christ positionally, it has to grow experientially. They already have the DNA because they are in Christ and He is in them, but He is being formed in them yet. The Spirit is the one who effects (effectual working) or bestows their sonship. 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.” He is the Spirit of Adoption, the agent through whom the believer’s sonship is both bestowed and confirmed. The Spirit actually effects that. He comes in and makes the believer new and creates that DNA in them, and everything it means. Gal. 4:6 “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” The status of sonship is given in the Son. The realization and experience of the believer’s sonship is by the Spirit of the Son.

Adoption as the Eschatological Goal of Redemption

Adoption is the eschatological gift that comes with the Messiah and the New Covenant. Sonship represents the end of the old era of being under the law as children under a pedagogue, or custodian, guardian (Gal. 3:23-4:1-7). Believers
are now under grace and in Christ. Adoption is the ultimate fruit and goal of redemption. The ultimate goal of God’s covenants with his people is that He may be their God and they His people (Jer. 31:33; 2 Cor. 6:16, 18; cf. Rev. 21:7—“He who overcomes will inherit these things, and I will be his God and he will be My son”).

Adoption “is the fruit, the consequence of the reconciling, redeeming appearance of Christ (Gal. 4:5), it is the reconciliation accomplished by God himself, it is its realization” (Ridderbos, 199). “The whole love of the Father, the whole redeeming work of Christ, the whole renewing power of the Holy Spirit, are reflected in it [adoption]” (Ridderbos, 204).

The full experience of adoption is future when we will be fully like Christ (Rom. 8:23). But the presence of the Spirit as the “earnest of our inheritance [as those adopted]” already gives us a foretaste of our inheritance as God’s sons and daughters.

All of the covenants, the Abrahamic Covenant, the Davidic Covenant, the New Covenant, had as their goal I will be your God and you will be my people. This is what the New Covenant says as well, I will be your God and you will be my people. When believers get to Rev. 21:6-7, God’s goal will have come to fruition. “And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” Everything that God does for believers is for their good and to the glory of God. It is always designed for joy. The discipline of believers will be gone, and they will be enjoying eternity with God. Full adoption is a future event for the believer.

The full experience of adoption is future, when believers will be fully like Christ. Rom. 8:23 “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” The full sanctification of the believers’ spirit will be included in this. Believers already have a foretaste of this, the Spirit is the earnest of their inheritance, as those who are adopted: 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.”
The Consequences of Adoption

The benefits or privileges that accompany adoption are seen, first, in the way God relates to believers, and then also in the way they relate to one another as brothers and sisters in God’s family. One of the greatest privileges of their adoption is being able to speak to God and relate to him as a good and loving Father. They are to pray, “Our Father who art in heaven” (Matt. 6:9), and they are to realize that they are “no longer slaves, but sons (Gal. 4:7). Therefore, they now relate to God not as a slave relates to a slave master, but as a child relates to his or her father (Grudem, 1994, p 739).

Rom. 8:14-17 For as many as are led by the Spirit of God, they are the sons of God. 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. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

The Privileges of the Status of Sonship

1. Freedom from bondage of the law and the fear that accompanied it.

Gal. 3:23-4:10 – The law brought all people “under sin,” i.e., under the curse or condemnation of the law (Gal. 3:22, “the Scripture” is equivalent to “the law,” v. 23). For the people of God, the law also served as a “custodian,” “guardian, “disciplinarian” (i.e., a slave who attended to a minor after he left his nurse’s care seeing that the father’s directives concerning the son were carried out). Under the custodian the minor was under rules and regulations and in this sense was like a slave (4:1).

Rom. 8:15 – adoption brings freedom from bondage and the accompanying anxiety and fear of judgment that belonged to one living under law and enslaved to rules and regulations (cf. Gal. 4:8-10). The law says, “do” with all of the anxiety and fear that comes with that demand and our failure to meet it. The gospel says, “done” in Christ with all of the freedom that comes with that reality. The righteousness of the law is now written on the heart by the Spirit and worked out in our life that the Christian may grow in the experience of the freedom and life of sonship.
2. Believers are given a consciousness of sonship through the Spirit of adoption.

Rom. 8:15-16 – We cry out “Abba! Father!” because the Spirit of adoption testifies to our own spirit that we are “children of God.”

In using the verb ‘crying out,’ Paul stresses that our awareness of God as Father comes not from rational consideration nor from external testimony alone but from a truth deeply felt and intensely experienced. If some Christians err in basing their assurance of salvation on feelings alone, many others err in basing it on facts and arguments alone. Indeed, what Paul says here calls into question whether one can have a genuine experience of God’s Spirit of adoption without its affecting the emotions. (Moo, The Epistle to the Romans, p. 502).

Something of the experience of the consciousness of our adoption is seen in Luther’s comments on “Abba”: This is but a little word, and yet notwithstanding it comprehendeth all things. The mouth speaketh not, but the affection of the heart speaketh after this manner. Although I be oppressed with anguish and terror on every side, and seem to be forsaken and utterly cast away from thy presence, yet I am thy child, and thou art my Father for Christ’s sake: I am beloved because of the Beloved. Wherefore this little word, Father, conceived effectually in the heart, passeth all the eloquence of Demosthenes, Cicero, and of the most eloquent rhetoricians that ever were in the world (From Luther’s commentary on Galatians, cited in Moo, Romans, 503).

3. Heirs of God.

Gal. 4:7 – heir (the inheritance promised to Abraham, 3:17-18, of the promise to Abraham) through God, that is, through his gracious action.

Rom. 8:17 – heir of God, fellow heirs of Christ. Christ is the promised seed of Abraham (Gal. 3:16) to whom the inheritance belongs. All those “in Christ” therefore share in the inheritance (Gal. 3:29). The inheritance is the blessings of sonship which have already begun to be experienced by believers, but will be consummated in the fullness of eschatological life sharing in the glory of Christ (i.e., all of the blessings of life that God has promised his children). Cf. Rev.
21:7 – “He who overcomes will inherit these things (i.e. all of the blessing of the new creation), and I will be his God and he will be My son.”

4. Assurance of future glory and completion of adoption.

Rom. 8:23 – the experience of our adoption as sons is complete only with the redemption of our bodies from the effects of sin when we are finally made like Christ, the Son.

The Responsibilities of Adoption

1. Purification of life.

1 Jn. 3:2-3 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

2. Submission to our heavenly Father.

Heb. 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

3. The correct use of liberty.

Gal. 5:13-14 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

4. The son is to be an overcomer.

Rev. 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

The Evidences of Adoption

1. The witness of the Spirit (see The Privileges of the Status of Sonship above, point 2).
2. Leading by the Spirit.

Rom. 8:13-14 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.

Gal. 5:16, 18 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. But if ye be led of the Spirit, ye are not under the law.

1. Participation in the sufferings of Christ.

Rom. 8:17- we will share in the inheritance of Christ, that is, “be glorified with Him,” only if we also “suffer with Him.” “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”

2. Chastisement from God. Read aloud in class Heb. 12:4-11.


Notes

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CHAPTER 11

The Doctrine of Sanctification

The Place of the Law in Sanctification

The definition of sanctification in the Old Testament and the New Testament is “to be holy.” God’s law is fundamentally the moral laws of the universe that reflect God’s own holiness; it is not simply the commands. Here, law includes the entire Bible. The events in the Bible, the parables, and the history are all designed to instruct man in the ways of God and of what to do in response to them: Deut. 29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. The Torah is primarily instructions; there were 613 commands given to Israel. Gentiles were never under the Mosaic Law.

*The Times of the Gentiles* is during the present Church Age, and there is a fundamental difference between the way Old Testament believers and New Testament believers relate to the Law (cf. Lk. 21:24). There are two distinct ways in which New Testament believers are free from the Law. They are free from the condemnation of the Law, and they are free from the Law as a pedagogue. Gal. 3:24-25 “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.”

New Testament believers are free from the judgment of the Law, wherein Old Testament believers were never completely free of it. New Testament believers are free from the Law as a child conductor, whereas Old Testament believers never were. This does not mean that New Testament believers do not have to pay attention to God’s ways anymore, but they do not function with them in the same sense that if you break this, you get this type of thing. The Old Testament reveals the characteristics, attributes, of God.

*What is the positive place of God’s law in the life of the New Testament believer? *What is the content of the law to which he relates today? Answer: If the law is God’s order of righteousness, then it has a tremendous place in the New Testament believer’s life. It gives him the rules for life; he is not without law, as the New Testament says. God wants, commands, and desires that he walks according to the pattern of His righteousness, which would be according to His law that includes His moral laws, ethical laws, and spiritual laws. The law is the entire
Bible, and it has a very positive place in the New Testament believer’s life, not as a condemner, but more as a guide.

The Bible portrays the human race and God’s people as growing from infancy to adulthood. People in the Old Testament were not adopted into the family of God like New Testament believers are. Adoption involves having the indwelling Holy Spirit. People in the Old Testament were minors, and they differed not really from a slave in terms of some things; the Mosaic Law was for them as children. Gentiles could not be under the Law: Eph. 2:12 “That at that time ye 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.” The Mosaic Covenant is outmoded today by the New Covenant.

* Who is under the Mosaic Covenant Law today? Answer: Technically no one. Howbeit some Jews who do not see a New Covenant yet still try to be under the Law as much as they can - having no temple in which to make sacrifices. But this occurred also in the Old Testament, that is, Jewish people living without a temple and unable to make sacrifices to YHWH. Every human is under God’s law in some sense, and they are going to be judged by it. The law is written in the hearts of people, and everybody actually knows it unless they are no longer mentally a person, meaning, no longer mentally responsible in any way. John Wesley speaking of the 10 Commandments said, “This law God had given to man before, it was written in his heart by nature; but sin had so defaced that writing, that it was necessary to revive the knowledge of it.” (John Wesley's Commentary on the Ten Commandments. The Ten Commandments. http://www.the-ten-commandments.org/ten-commandments-john-wesley.html)

Rom. 1:18-20 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

Rom. 2:11-16 For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the
work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The Nation of Israel is under condemnation today according to the Bible. This is not to say that individual Jews cannot be saved in the Church Age because they can (cf. 2:41). Jn. 12:37-40 “But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them (cf. Jn 41ff).”

Today no person, certainly none in the Church (ekklēsia, called out assembly), is under the Mosaic Law. All 10 Commandments, except the Sabbath, are repeated in the New Testament; thus believers today should be guided by the New Covenant. They are to be guided by what is actually written to them. This does not mean that they cannot learn from the Law in the Old Testament, but it was not addressed to them. As far as a stipulated covenant law or constitution, Gentiles never lived under the Mosaic Law. The fact that it represents the righteousness of God should indicate to them that it, and a lot of things in the Old Testament, are reiterated in the New Testament. Those are the things they should attend to, and use the others for illustrations and support. There were commands for everybody before the Mosaic Law, such as human government and the death penalty in Gen. 9. Those were given for all mankind and are still pertinent today. God promised Israel a New Covenant, and with the institution of that covenant the Mosaic Law was declared to be old and was put aside (cf. Ez. 36:26-27). Even though the Mosaic Law is passé, it still reveals the righteousness of God.

Heb. 8:6-13 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days,
saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

The Old Testament Believer and the Law

The purpose of the Law in the Old Testament was to reveal sin and to increase the transgression. The Law came in essence to let sin be made known as sin, and in some sense, to reveal what was in man’s heart; the Law sometimes increases sin. It was also a witness to Christ; the sacrifices were types of what Christ would do. The Law was designed not only to reveal sin and to witness to Christ, but also to let the people know what the righteousness of God is.


1. Before a person dies and is resurrected with Christ, he is under the jurisdiction of the Law. Rom. 7:1 “Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?”

2. The Old Testament saint was very much alive to the Law, but in Christ the believer has died, and now he is free from the Law. Rom. 8:2 “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (cf. Rom. 6). Rom. 7:2-4 “For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”
3. The Jews that are not in Christ are still under the Law. The Law proved to be the minister of sin and death to the person under it (cf. 7:13, 24; 8:2). Rom. 7:13 “Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.”

4. The Law did not kill a person, sin killed him, but it was in relationship to the Law that this came about. Rom. 7:24 “O wretched man that I am! who shall deliver me from the body of this death?”

5. The Old Testament Law was basically a principle that brought sin and death. It was good in itself, but because of the nature of man the resulting operation was sin and then death (cf. Rom. 7).

Because the Old Testament believer was in bondage to the sin in the flesh, he was in bondage to the curse of the Law. Gal. 3:22-23 “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” In the Old Testament people were not free from the bondage of the curse of the Law because that is what the Law brought, and before faith in Christ came the whole world was under sin.

Is there conflict between the Law and the promises of God? ‘Perish the thought’, declared the apostle. God gave both the Law and promises, but for different purposes. And it was not the purpose of the Law to give life. Theoretically salvation could have come by the Law if people had been capable of keeping it perfectly, but they could not (Rom. 8:3-4). The life promised to those who sought to obey the Law refers to temporal blessings on earth (Deut. 8:1). But if the Law is not opposed to the promise, if there is no conflict between them, how can their harmony be demonstrated? By recognizing that while the Law could not justify or give life, it did prepare the way for the gospel. What part then did Law play in this respect? It declared the whole world … a prisoner of sin… Paul declared that the whole world is trapped and under the dominion of sin (Rom 3:9, 23). When people recognize this and give up attempts to please God by their own works, the way is prepared for them to receive the promise of salvation thorough faith in Jesus Christ…. Justifying faith was operative in the Old Testament but faith in the person and work of Christ did not come until He was revealed. Before that, Israel was under the protective custody of the Law, God thus shielding His people from the evil heathen rites surrounding them. Further, the Law served as a ‘tutor’…. These slaves [Romans] were severe disciplinarians and were charged with guarding the children from the evils of society and giving them moral training. This was like the Law’s function
until Christ came and people could **be justified by faith** in Him… Thus the reign of Law has ended for faith in Christ has delivered believers from the protective custody of the prison and the harsh discipline of the pedagogue (Walvoord and Zuck, 1983, pp 599-600).

**The life of the Old Testament believer under the law.** This section is in reference to people like David, Daniel, and Isaiah, any godly person under the Law. This was their life. They sinned, offered sacrifices that covered their sins, and then they would sin again and would offer sacrifices again. This went on and on. They were never ever totally freed from that cycle or sin, but they always lived with a certain recognition and hope that someday they would be perfectly free from that constant kind of bondage.

*How did the Old Testament believer exist under the Law? Answer: He had in his mind the elective grace of God. The Jews knew that they were elected by God and that they were God’s chosen people. They were a nation and a people based upon a total promise; God loved them and elected them. When God took Israel out of Egypt he said see what I did. I bore you out like on eagle’s wings. Now I will give you instructions on how to be my people, and if you want to be my people you will keep the Law. The Law was an **administrative covenant** administering the promise. The Covenants of God can be divided into three kinds of covenants, obligatory, administrative, and simply promise covenants. The Mosaic Law fundamentally was administrative, it administered the Abrahamic promise. The Abrahamic promise said I am going to do this, and this, and this. The Mosaic Law said if you want to experience that promise, this is what you do. That is what is meant by an administrative covenant. So the Law was an administrative covenant that administered the promise that was given to Abraham, Isaac, and Jacob (cf. Gen.12, 15, 17, 18, 22; Ex. through Duet.). It basically stipulated conditions for receiving that blessing.

So the Old Testament believers lived by the faith in the promise, and therefore they sought to obey the Law: Ps. 1:1-2 “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night.” They found the Law a pattern of life that gave them blessing and happiness. If the Old Testament saints obeyed the Law, God promised them prosperity as a nation. There were a lot of good thing that they enjoyed, so they found the Law a delight (cf. Ps. 119; Ps. 19:7-14). True believers would delight in God’s Law because He gave them instructions on how to have a
good life and they were happy to have that, as opposed to other people who did not have that wisdom from God that would help them to walk. But they also realized that they could not ultimately obey the Law. That was their problem, How do I get out of this bind? Yes the Law works, but I always fall back. They were never free, that is the point of the life in the Old Testament.

Thus the person of faith simply clung to the promise in hope that God would someday bring the full redemption which the prophets ultimately spoke of in the New Covenant (cf. Jer. 31), that God would ultimately give a final forgiveness of sins. In Jeremiah 31, the fundamental basis of the New Covenant is the forgiveness of sin. Everything that God promises about giving the Spirit and giving the believer a new heart, all of that rest on the final statement in verse 34: see Jer. 31:33-34 “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.” This last statement is the foundation for the New Covenant and everything that flows from it.

So the Old Testament believer looked for that ultimate forgiveness. Sacrifices brought forgiveness, but it was not that ultimate final forgiveness, it was a kind of covering. Mic. 7:19 “He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.” The Jews looked forward to that. Saucy quotes from Gustav Taylor’s Old Testament Theology, “Under the Old Testament, conversion was indeed reached and a moral change, but not regeneration as a new creation. The divine Spirit did not make the Old Testament saint a new foundation of life, did not as yet outward from within as the transforming principle of the whole man, that the conquest of death and everlasting life were not affected.”

*How was the Old Testament saint’s salvation different from the New Testament saint’s salvation? *Do you think the Old Testament saint was more obedient than New Testament saint today? Answer: If a New Testament believer’s main motivation is Law, then he is still pretty far from a real relationship with God. Rules will not bring him into a loving relationship with Christ because he will keep focusing on the rules. A person will only grow in a personal relationship with God because it is God who causes him to grow. So unless he has a relationship with God, where God’s life becomes his life, and he lets God do that, he will not grow very well. God really affects a person personally; he does not just give him rules to
walk by. A believer who tries to live by the Law probably would become a good outward person, but not the most loving individual a person would ever find. A believer should obey God because he loves Him, but most of all because God loves him (I Jn. 4:9). If he had a loving relationship with God he would not be concerned about punishment, but he would be concerned about hurting someone who loved him so much to die for him: Jn. 3:16 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” That is the proper motivation, and that is where a believer’s motivation to love and obey God should really begin. A believer cannot do that unless he knows how much God loves him because he will love God according to how much he values His love. 1Jn. 4:18-19 “There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us.” The Law is not needed to make a believer holy.

If a believer looks forward with trepidation to the judgment seat of Christ, it is because God’s love has not yet reached completeness in Him…. The matured experience of God’s love is incompatible with fear and expels fear from the heart…. Fear carries with it a kind of torment that is its own punishment…. We love because He first loved us…. yet he [the believer] recognizes that his love for God originated in God’s love for him (Walvoord and Zuck, 1983, p 900).

The Situation of the Believer in Christ

The believer in Christ has died to sin and the Law and is thus free from its bondage (Rom. 7:1-6; cf. 6:6-11). Because Christ has perfectly kept the Law, the believer “in Christ” is reckoned with Christ’s righteousness Law-keeping and is therefore free from the bondage of the curse of the Law (cf. Rom. 8:3-4). The righteousness of Christ or the righteousness of the Law is now given to the believer in Christ by the Spirit (Rom. 8:4). This is not to satisfy the “curse of the Law” which has already been done in Christ, but to transform the believer into the experience of true life which is righteousness. Rom. 8:2 – the "law of the Spirit of life in Christ" equals the work of the Spirit in Christ seen in vv. 3-4. Christ’s work judging sin and living sinlessly leads to believers keeping the law by the Spirit who applies Christ's work. This equals the "law of faith" (3:27) which is law keeping that comes by the faith in Christ's work applied by the Spirit—the new covenant law of Jer. 31.
This is done basically to transform the believer; it is not just done to satisfy
the curse. Rom. 8:2 “For the law of the Spirit of life in Christ Jesus hath made me
free from the law of sin and death.” This is the working of the Spirit, which is
fundamentally to form Christ in the believer and to make the victory of Christ over
sin real in his life. He is not under the Law in a legal sense, such as, if you do not
do this-you get punished, but in a sense he is under his own feelings, he feels
compelled from the inside now to obey God. In the New Testament the believer
gets more principles rather than detailed stipulations, such as walk by the Spirit
and loves thy neighbor. He is under the Law as a righteous principle of life. The
New Covenant is the law written in the believer’s heart and out of the heart are the
issues of life: Prov. 4:23 “Keep thy heart with all diligence; for out of it are the
issues of life.” The Law becomes part of the believer now because God has put it
in his inward parts, and written it in his heart. So in a real sense, it is the believer
just as much as his flesh is. In fact, he now has the ability to overcome the flesh.
(cf. Jer. 31:33; Rom. 7:24).

God still gives the believer instructions in the New Testament, and he is
obliged (grateful) to obey. One of those instructions is that the believer is to abide
in Christ. Abiding in Christ is keeping His commandments. Christ said that two
commands fulfill the whole Law: Matt. 22:37-40 “Jesus said unto him, Thou shalt
love the Lord thy God with all thy heart, and with all thy soul, and with all thy
mind. This is the first and great commandment. And the second is like unto it,
Thou shalt love thy neighbour as thyself. On these two commandments hang all the
law and the prophets.” Hence if a believer keeps these two commandments, love
God and love his neighbor as himself, he would not have to worry about anything
else.

Student’s Assignment

The student is to read the following excursus, The Believer and the Law –
Old Testament (Old Covenant) and New Testament (New Covenant), and write a
two page paper delineating (a) his life before salvation, (b) his life after salvation,
and his present level of spiritual formation. The paper is due at the next class
meeting.

1. The purpose of the Law: Rom. 5:20-21 - To reveal sin and increase
   transgression (Rom. 5:20-21; cf. 7:7-8; Gal. 3:19, 22-23).
2. The situation of the believer under the Law (Rom. 7:14-25).
   a. Before one dies and is resurrected with Christ that person is under the
      jurisdiction of the Law (Rom. 7:1).
b. The law proved to be the minister of sin and death to the person under it (cf. 7:13, 24; 8:2). (The believer in Christ has died to the Law and is thus free from the Law (Rom. 7:1-6). This brings up the defense of the Law in the remainder of Romans 7 pointing out that the problem of the person under the Law is not the Law, but sin. This describes life under the Law before we died to the Law in Christ.)

c. Because the believer was in bondage to sin in the flesh (not yet being a new creation in Christ) (cf. Rom. 7:14, 23; 8:2) he was in bondage to the curse of the Law (cf. Gal. 3:22-23).

d. The life of the believer under Law was one of sin, sacrifice, sin, sacrifice. The believer could never keep the Law perfectly and therefore this cycle continued. The person's sin was forgiven through faith in God demonstrated by sacrifice, but that forgiveness never freed the person from the continual bondage of the Law as sin continued. Thus, the believer was continually threatened by the curse of the Law and was spared that curse by continual forgiveness through faith.

3. The situation of the believer in Christ.

a. The believer in Christ has died to sin and the Law and is thus free from its bondage (Rom. 7:1-6; cf. 6:6-11).

b. Because Christ has perfectly kept the Law, the believer “in Christ” is reckoned with Christ’s righteousness Law-keeping and is therefore free from the bondage of the curse of the Law (cf. Rom. 8:3-4).

c. The righteousness of Christ or the righteousness of the Law is now given to the believer in Christ by the Spirit (Rom. 8:4). This is not to satisfy the “curse of the Law” which has already been done in Christ, but to transform the believer into the experience of true life which is righteousness. Rom. 8:2 – the "law of the Spirit of life in Christ" equals the work of the Spirit in Christ seen in vv. 3-4. Christ’s work judging sin and living sinlessly leads to our keeping the law by the Spirit who applies Christ's work. This equals the "law of faith" (3:27) which is law keeping that comes by the faith in Christ's work applied by the Spirit—the new covenant law of Jer. 31.

4. The relation of the believer to the law. (a) The nature of the believer’s freedom from the law. (b) The believer’s obligation to law. (c) The believer is under obligation to the commandments of Christ. Jn. 14:15, 21 “If ye love me, keep my commandments.” “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” 1 Jn. 2:3-5 And when they wanted wine, the mother of Jesus saith unto him, They have
no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. 1 Jn. 3:21, 22, 24 “Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.” 1 Jn. 5:3 “For this is the love of God, that we keep his commandments: and his commandments are not grievous.”

5. The believer is not without law: 1 Cor. 9:21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. Rom. 7:16, 22, 25 “If then I do that which I would not, I consent unto the law that it is good.” “For I delight in the law of God after the inward man:” “I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” Gal. 5:13-14 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

6. The criteria of the believer’s action are the precepts of the law: Rom. 13:8-9 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 1 Cor. 6:9-10 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

7. The believer’s freedom from law.

   a. Free from law as an economy of life. The believer is free from the law in the sense of a pedagogue. Gal. 3:23-24 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 1 Cor. 9:20-21 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
b. The believer is free from the bondage of sin under law. 
Rom. 6:13-14 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. For sin shall not have dominion over you: for ye are not under the law, but under grace. Gal. 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

8. The relationship of law and grace:
   a. Antithetical as far as ways of salvation. Gal. 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 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. Gal. 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

9. Synthetical as far as the gospel is concerned: Rom. 3:31 “Do we then make void the law through faith? God forbid: yea, we establish the law.” The law makes grace necessary and grace establishes and confirms law.

Student’s Assignment: sanctification

This exercise is to be done outside of class and discussed in the classroom. Answer the following questions on sanctification from Anderson and Saucy’s, God's Power at Work in You. In some instances page numbers where the pertinent material is found are given in parenthesis. Where there are no page numbers, additional readings are included.

1. The meaning of sanctification (Chs. 1-3)
   a. What is the meaning of the Hebrew and Greek words translated "to be holy" or "sanctified" (17)? Answer: Old Testament qadash – refers to the realm of the sacred as opposed to all other things (secular). Hagios in New Testament has same meaning.
   b. What are the two meanings of holiness in relation to God and how are they related (17-18)? Answer:
      i. First – “holy” refers to God’s distinctness or separateness from all other things.
ii. Second – as a result God is “holy” as separate from all evil and pollution from in creation.

c. With regard to the believer's sanctification what are the meanings of:
   (1) positional sanctification, (2) present tense (progressive) sanctification, and (3) future tense sanctification (ch. 3). Answer:
   i. Positional sanctification— the position or status of “holiness” that the believer has “in Christ”—set apart to God in holiness in Christ’s holiness. We are “saints.”
      (definitive sanctification, pp. 61ff.) – Positional sanctification more than just a statement of position it involves a real change in us. We are separated from sin in the sense that its power over us has been broken. We are to consider ourselves alive in Christ and dead to sin (Rom. 6:11).

      Distinction from justification—justification deals with guilt of sin. Sanctification deals with pollution or corruption of sin.

   ii. Present tense (progressive sanctification, experiential)—the process by the Spirit of becoming holy in our experience of life (e.g. 2 Cor. 7:1; Heb. 12:14). Forming Christ in us. Justification is we “in Christ.”

   iii. Future tense sanctification – our ultimate perfect holiness in life (e.g. Eph. 5:25-27, Christ will one day present us to himself perfectly holy; cf. 1 Thess. 3:12, 13; 5:23-24).

2. The foundation for progressive sanctification
   a. How does justification provide a necessary foundation for progressive sanctification? (pp. 54 ff.) Answer: Justification is a change in our legal relationship with God from guilty and condemned to a right standing before Him. We have peace with God and can come into his presence in Christ’s righteousness. He accepts us as his own Son. Ps. 32:1, 5 – sins are covered; we are not condemned.

   b. How does positional sanctification provide a necessary foundation for sanctification? (pp. 61 ff.) Answer: Change in moral relationship. Believers have been set apart “in Christ” with a foundational break from sin’s power which allows us to grow. We are no longer “in the flesh” and thus in bondage to sin, but free in the separateness in Christ’s holiness – his separateness from the power of sin. Sanctification “in Christ” makes it possible to walk with God.

3. Define "new man" and explain the change of master and the change of nature of the "new man" (70-82). This is material from other sources dealing
Answer:

a. The identity of “old man” and “new man.” These terms represent both corporate humanity and individual human persons. Corporate humanity with Adam and Christ as heads Eph. 2:15; Eph. 4:22-24 (note esp. v. 22, the present tense corruption of the old man, that is, the old humanity. It is difficult to see this refer to the old individual self of the believer as in some sense in a continual process of moral corruption and resulting decay) Col. 3:10-11 (v. 11 begins with o{pou, a particle denoting place, that is, the realm of the new man or new humanity, cf. O’Brien, Col. 192). The individual person within the corporate humanity, e.g., Rom. 6:6. The old and new men are both corporate (the new humanity) and individual (the regenerate believer). See Lincoln, Ephesians p. 285, 287. O’Brien, Colossians, 190-191; cf. also M. Barth, Ephesians, in. loc.

b. The change of dominion. One significance of dying and rising with Christ is the change of dominion which takes place.

When Paul speaks of dying and rising with Christ, he is referring to Christ’s death and resurrection as eschatological events. As such, they concern the old and new aeons. Through this death and resurrection the believers are freed from the old aeon and the new aeon is founded. Paul thinks of an aeon or dominion as a unified sphere which is ruled by certain powers which determine the character of existence there. The old aeon and the new aeon each form one unit even though they extend over a period of time, for existence in each continues to be determined by the same powers and the same founding events. Because the existence of all within an aeon is based upon and determined by the founding events, the whole of the aeon shares in these events. Robert C. Tannehill, Dying and Rising with Christ (Berlin: Alfred Töpelmann, 1967), p. 39. (The inclusive man of the new aeon is Christ and the founding events are the death and resurrection, even as Adam is the man of the old and the founding event is his sin).

In Rom. 6 Paul is not simply concerned with the two dominions, but with the decisive transfer of the believer from the one dominion to the other. The believers were enslaved to sin, but now they stand under a new master. This change has taken place through dying with Christ. . . . Dying with Christ means dying to the powers of the old aeon and entry into a new life under a new power, as the explanatory
comments added in vss. 6-7 and 9-10 to the assertions of vss. 5 and 8 make clear. Robert C. Tannehill, Dying and Rising with Christ (Berlin: Alfred Töpelmann, 1967), p. 21.

This is clearly seen in the primary passage of Romans 6 and its context.

i. The old dominions (kings or lords).
   1. Death (Rom. 5:14, 17; Rom. 6:9)
   2. Sin (Rom. 5:21, note the ultimacy of sin, “sin reigns in death”; 6:6; 16, 17- impurity, lawlessness; 20)
   3. Law (Rom. 7:1).

ii. The freedom and its accomplishment.
   1. From sin (Rom. 6:6, 19-22) v. 6 - “body of sin might be done away with”—“body” = the whole person as “an embodied entity that . . . can act upon and be acted upon by his environment.” (Dunn, Romans, I, 320). “body of sin”—the person as under the rule of sin. “done away with” (NASB, NIV); “so that the self that belonged to sin should be destroyed” (NJB). The Greek term (katargevw) can have a wide variety of meanings ranging from “rendering ineffective,” to destroy,” or “bring to an end.” It can also mean “release from” (cf. Rom. 7:2, 6). (See Dunn, 319 for examples of the various uses). The idea here clearly includes the thought that our death with Christ had the purpose (and result) that our existence in this world as a “body of sin” (self under the rule of sin) might be brought to an end as far as we are concerned as the remainder of the verse suggests. vv. 19-22

   2. From death (Rom. 6:7-11). Note that the way to the goal (v. 6) of freedom from sin is through death. Sin reigns through death. But when one dies, sin loses its mastery over the dead person. Because the believer has died with Christ (participated with him in his death to sin), he is free from the mastery of sin and lives a new life of freedom. v. 7 “freed [dikaiovw] from sin” (NASB). Dunn suggests: “‘declared free from (responsibility in relation to) sin,’ no longer has to answer for sin’” (Romans, I: 320). Since sin brought death according to law, death cancelled the legal obligation to sin.
iii. The new dominions. Grace and righteousness (Rom. 5:17, 21; 6:18, 19) God (Rom. 6:13, 22) Christ (Rom. 6:11 -“in Christ” is reference to the sphere of his dominion). Col. 1:13 -

Like a mighty king who was able to remove peoples from their ancestral homes and to transplant them . . . into another realm, God had taken the Colossians from the tyranny of darkness . . . where evil powers rule (Luke 22:53) and where Satan’s authority is exercised (Acts 26:18), transferring them to the kingdom in which his beloved Son held sway. The same verb was used by Josephus of Tigrath-pilesar’s removal of the Transjordanian tributes of Israel to his own kingdom, cf. also 1 Cor. 13:2, transferring mountains. (Peter T. O’Brien, Colossians, Philemon, Word Biblical commentary, vol. 44 [Waco, TX: Word Books, 1982], pp. 27-28)

Note Rom. 6:19, cf. 13; Rom. 12:1: Within the slavery on both sides, there is a certain freedom on the part of the human being to “present” himself/herself to the master. Nevertheless, the person is so dominated that /he/she cannot escape the mastery of the dominion.

c. The change of nature and identity.
   i. The new dominion entails a change of nature.
      1. The new heart is dominated by the new dominion. It should be noted that the concept of a “new heart” itself means a change of nature, for the heart controls the actions (cf. Prov. 4:23).
         a. The heart has a natural propensity to give itself to a master and live accordingly.
         b. The master determines the deepest desires of the person which constitute the real person. (The follow excerpts were taken from the ETS paper, pp. 8-9, top).

According to Robert Jewett, “A characteristic of the heart as the center of man is its inherent openness to outside impulses, its directionality, its propensity to give itself to a master and to live towards some desired
This characteristic stems from the fact that we as finite persons can live, in the words of Andrew Tallon, only in “radical dependence on otherness.”

Most significantly, as Jewett explained, what the heart takes in becomes its master, stamping the heart with its character. What truly determines the heart and consequently the person is therefore the nature of the desire of the heart. After defining the heart as “our center, our prefunctional root,” Peter Kreeft, goes on to say, “At this center we decide the meaning of our lives, for our deepest desires constitute ourselves, decide our identity.”

**Conclusion.** The change of dominion is determinative for the actual life of the believer. Commenting on Col. 1:12-13, O’Brien says, “This change of dominion so vividly described under the categories of ‘light’ and ‘darkness’ and which had taken place in the lives of the Colossians (together with other Christians including Paul—‘us’) at their conversion was ‘absolutely determinative for the life of the believer’ (Lohse, 37; cf. 2 Cor. 6:14; Eph. 5:8; 1 Pet.. 2:9). They are now ‘children of light’ (uiJoi; fwtov", 1 Thess. 5:5) and are to behave accordingly.” (Peter T. O’Brien, Colossians, Philemon, Word Biblical commentary, vol. 44 [Waco, TX: Word Books, 1982], p. 28).

ii. The “old man” and “new men” also relate to moral natures (cf. Col. 3:9-10; Eph. 4:22-24)

The ‘old man,’ in the apostle’s figure, evidently means sometimes our former legal condition, and at other times our former moral state. In the first sense, the old man is ‘crucified,’ ‘put off,’ once for all, in believing, when we cease to have ‘confidence in the flesh’ (Phil. iii. 3). Thus far it is true that it is not amended, but set aside entirely. In the second sense, there is a daily putting off what is old, and putting on what is new. It is like our putting on Christ, which is done once for all at justification, but also gradually, in the process of renewing, so that in one place we read, ‘Ye have put on Christ’ (Gal. iii. 27), and in another, “Put yet on the Lord Jesus

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Christ’ (Rom. xiii. 14).” (Horatius Bonar, God’s Way of Holiness [New York: Robert Carter & Brothers, 1865], p. 159).

F. F. Bruce says, “the new man who is created is the new personality that each believer becomes when he is reborn as a member of the new creation whose source of life is Christ.” (E. K. Simpson and F. F. Bruce, Commentary on the Epistles to the Ephesians and the Colossians [Grand Rapids: Eerdmans, 1957], p. 273).

O’Brien similarly says that in addition to a reference to the new corporate humanity, the ‘new man” designates, “the new nature which the Colossians had put on and which was continually being renewed . . . “(Colossians, Philemon, Word Biblical Commentary, p. 190).

iii. The change of propensities:

The basic change of desire or intentionality. (The following excerpts were taken from the ETS paper presented in class, p. 9)

Now according to Scripture the deepest desire of the believer has been changed. This truth is seen in the apostle’s words to the Galatians: “And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’” (4:6). The cry, “Abba! Father!” is typical of a son and represents the believer’s most basic relationship with God. This cry is determined by the presence of the Spirit who brings Christ the Son into the center of our personality to live within our hearts. As Jewett explains, “The center of man is thus his heart; the heart’s intentionality [or desire] is determined by the power which rules it. In the case of Christian man, the direction of the heart’s intentionality is determined by Christ’s Spirit.”4

The desire or intentionality of the human heart is in reality its love. As Augustine noted love is what moves me. Love is my weight. I go where my love moves me. My identity is determined by my love. The identity of the believer is thus a person who at his core loves God rather than sin. Someone has said that if we could see the very center of the Christian’s heart, we would find it always at prayer. This corresponds with the two biblical truths that under the new covenant God would write his law on the heart of the believer and that that law is finally love.

The presence of sin in the life of the believer indicates that remnants of the old disordered love of self remains. But they now stand at the periphery of the real core of the person who is God oriented and thus bent toward righteousness in his nature. As Calvin says, “God begins his good work in us, therefore, by arousing love and desire and zeal for righteousness in our hearts; or, to speak more correctly, by bending, forming, and directing, our hearts to righteousness.”

This core of the new person is often not evident in conscious life, but it is the dominating aspect of his being nevertheless. As Delitzsch notes there is a kind of will of nature that is basically self-consciously unreflected. This deep will of nature precedes the conscious actions of the person. The nature will of the believer has been changed through regeneration despite the fact that remnants of the old still remain and continue to express themselves in the practice of life. We might say following Delitzsch that the action of regeneration is directed not so much to “our occasional will, as to the substance of our will, i.e. to the nature and essence of our spiritual being.”

Thus the real person in the depth of his heart is new with a nature that is oriented toward God. Although the person can still sin, this sin is related to a more surface level of his being which can still act contrary to the real person of the heart. But these surface actions are temporary and do not change the real nature of the heart and thus the person's identity. The relationship of the real core nature of the human heart to its more surface activities is seen in Pederson’s discussion of the “soul” or what is perhaps better termed the heart:

It [the soul] is partly an entirety in itself and partly forms an entirety with others. What entireties it is merged in, depends upon the constant interchange of life. [We would suggest that what entireties merge into our heart is based on what we love, since love seeks to unite with its object.]

Every time the soul merges into a new entirety, new centres of action are formed in it; but they are created by temporary situations, only lie on the surface and quickly disappear. There are other entireties to which the soul belongs, and which live in it with quite a different depth and firmness, because they make the very nucleus of the soul. Thus there may be a difference between the momentary and the stable points of gravity in the

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soul. But none of the momentary centres of action can ever annul or counteract those which lie deeper.

The deepest-lying contents of the soul are, it is true, always there, but they do not always make themselves equally felt.7

This understanding of the human heart helps to explain the practice of sin in the believer’s life as well as the “good” in the life of the unbelieving “sinner.” The true nature of the person does not always express itself fully in actual life. But the basic identity of the person is still there and in the case of the believer it is positive.

The evidence from Rom. 7:14-25. This same truth is seen in the positive nature of the ego or “I” of Romans 7:14-25. It is not our purpose to attempt to define the specific identity of Paul’s “I” in this passage. From its description, however, it must, in our opinion, refer to someone who has experienced something of the regenerative grace of God. It also appears to view this person in relation to the Law of God apart from the empowerment of the Spirit of God. It could thus have reference to the situation of the Christian living according to the flesh in his own strength,8 or more probably to the experience of the pious Jew living under the Law viewed from a Christian perspective.9

What interests me in this passage is the description of the “I” which is solidly on God’s side. If what is said of this “I” or ego could refer to a pious Jew living under the Old Covenant, how much more would it be fitting for the person of the new covenant as part of the new creation through union with Christ. Now when we consider the actions of the “I” in the passage, we find that all three dimensions normally seen as constituting personhood, i.e., thought, emotion, and will, are all oriented toward God and his righteous law. Regarding the element of thought, the apostle says, “For that which I am doing, I do not understand . . .,” or perhaps better with Cranfield, “I do not acknowledge” or “approve” (7:15).10 In other words his thinking is opposed to his action of sin. This is further seen when he says, “I myself

9 For a brief sketch of this latter interpretation, see N. T. Wright, The Climax of the Covenant (Minneapolis: Fortress, 1992), 196-200.
with my mind am serving the law of God, but . . . with my flesh the law of sin” (v. 25).

His emotion is likewise seen to be on God’s side in opposition to sin when he says, “I am doing the very thing I hate” (v. 15). As Dunn puts it, “he wholly detests and abhors what he does . . . .”11 If hatred is the opposite of love, then his love is directed toward righteousness. A further expression of emotion is seen when he says, “I joyfully concur with the law of God in the inner man” (v. 22). Finally, his will or volition is also against God. “What I want [or “will,” qevlw] to do,” he says, “I do not do . . . . I have the desire [qevlein] to do what is good” (vv. 15, 18, NIV). The verb qevlein is used six times in the passage, the last when he describes himself as “the one who wishes to do good” (v. 21).

These descriptions of the personal attributes of the “I” clearly define it as one with a positive nature. But more than this, the apostle goes so far as to finally, as it were, absolve, the “I” from sinning: “. . . if I do the very thing I do not wish to do . . no longer am I the one doing it, but sin which indwells me” (v. 16-17; cf. the same thought in v. 20).

Now since the same passage clearly shows the “I” as the subject of sinful actions as well as being opposed to sin, the apostle is not trying to evade the personal responsibility of the “I” in sin. But when the “I” is related to sin, it is never described in terms of the functions of personhood. There are no equal statements of thought, emotion and will on the side of sin. The apostle does not say, “I want to do the will of God, but I also want to sin.” Nor does he say, “I love the law of God, but I also love sin.” Thus the “I” that is positively oriented toward God is the person in the deepest sense of his personhood or identity. He is the “I” of the “inner man” (v. 22), the “I” that is the subject of the “mind” (v. 25).

The assertion that it is no longer “I” but sin that actually does the sinning is similar to other apparently contradictory statements of the apostle when he is pointing to the dominating power which master’s him: “. . . it is no longer I who live, but Christ lives in me; and the life which I now live . . . .” (Gal. 2:20); “I labored even more than all of them, yet not I, but the grace of God with me” (1 Cor. 15:10; cf. Matt. 10:22). In these statements Paul is not intending to disavow responsibility or free agency, but to affirm the existence in himself of a power which exercises a dominating influence upon him. In the case of Christ, of course, the real person of the believer willing

assents to this dominating power, but in the case of sin as in the Romans 7 passage the real “I” opposes it and can thus be set against it. Here the ego or real “I” in the believer is viewed as so opposed that they can be isolated from each other. And the actual commission of sin, instead of being the action of the ego can be regarded as the action of the sin that enslaves the ego contrary to its will. As Delitzsch says, “the Ego is no longer one with sin—it is free from it; sin resides in such a man still, only as a foreign power . . . .”

This passage thus presents the real person of the believer as positive. To be sure he commits sin both in thought and act as well as doing righteousness. But sin and righteousness do not in any way characterize the real person of the believer in the same way. The believer is capable of experiencing a double servitude expressed in the apostle’s words: “. . . on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin” (v. 25). But as this statement, along with the entire passage, states, the real person willingly serves God.

iv. The new propensities:
1. Love for God (Deut. 30:6; cf. Jn. 8:42; see below.) “The Scriptures give especial prominence to the love of God as the most comprehensive and important of all the manifestations of this inward spiritual life. We are so constituted as to take delight in objects suited to our nature; and the perception of qualities adapted to our constitution, in external objects, produces complacency [complacence - “calm or secure satisfaction with one’s self or lot” Webster] and desire. The soul rests in them as a good to be loved for its own sake; and the higher these qualities, the more pure and elevated are the affections which they excite. It is the effect of regeneration to enable us to perceive and love the infinite

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12 A System of Biblical Psychology, p. 438; Delitzsch goes on to give a helpful description of the interaction between the believing ego opposed to sin and power of sin. Referring to the sin of unchastity, he says sin "is possible only when the might of temptation succeeds either in overmastering, or even in interesting, the Ego of the man. At times there are mingled in the range of man's thoughts impure thoughts which he acknowledges as not less thought by his Ego than the pure ones which it opposed to them in order to dislodge them. Sometimes temptation succeeds in drawing in the man's Ego into itself; but in the midst of the sinful act, the man draws it back from it, full of loathing for it. Sometimes, moreover, the Ego, in order to complete the sinful act unrestrainedly, is voluntarily absorbed into unconsciousness, and does not until after its completion return in horror to recollection of itself; and the spirit with shame becomes conscious of its having been veiled by its own responsibility." See further for a good explanation of how the Ego is involved in the sinful act.

and absolute perfection of God, as comprehending all kinds of excellence, and as suited to the highest powers and most enlarged capacities of our nature. As soon, therefore, as the heart is renewed it turns to God, and rests in his excellence as the supreme object of complacency and desire. Love to God, however, is not mere complacency in moral excellence. It is the love of a personal being, who stands in the most intimate relations to ourselves, as the author of our existence, as our preserver and ruler, as our father, who with conscious love watches over us, protects us, supplies all our wants, holds communion with us, manifesting himself unto us as he does not unto the world. The feelings of dependence, obligation and relationship, enter largely into that comprehensive affection called the love of God.” (Charles Hodge, The Way of life, edited by Mark A Noll [Mahwah, NJ: Paulist Press, 1987], pp. 211-212).

2. Faith and love for Christ, the Son and revelation of God (1 Jn. 5:1).
3. Love for believers (sons and daughter in God’s family) (1 Jn. 3:14; 4:7)
4. Love for righteousness (God’s law) (1 Jn. 2:29; 3:9; 5:18).
5. Victory over the world (1 Jn. 5:4)
6. A living hope (1 Pet. 1:3)

4. The fundamental nature of sanctification. (Anderson and Saucy’s, God’s Power at Work in You) Student is to complete independently.

a. Scripture teaches that progressive sanctification is making our position in Christ and the newness of our person through regeneration real in life. What are the various ways in which Scripture describes this action (88-93)? Answer:
i. put on new man
ii. put on Christ
iii. be transformed
iv. dying and rising with Christ

b. Explain the key role of love in sanctification (97-99). (Note: but the source (means) is faith)

5. God’s role in sanctification. Explain the role of God in our sanctification and the specific work of the Father, Son, and Holy Spirit and how they are related (101-109). (See p. 109)
6. The believer’s role in sanctification (110-116).
   a. Briefly explain the believer’s role in sanctification.
   b. Why is our work (thinking, feeling, and acting) necessary for our sanctification? (See p. 115)

7. The means of sanctification.
   a. Truth:
      i. What is the most basic thing that God uses to change us? Give biblical evidence (Chs. 8, 9).
      ii. What is meditation on truth? How does it work to actually change us (include the function of mind, emotion and will and their relationship) (Ch. 10)?
   b. Action: Explain how we can grow through our actions? Include how they can affect our emotions and thought (Ch. 11).

8. The place of God’s law in sanctification (Ch. 12) (*See Appendix D
   Excursus - The Believer and the Law – OT (Old Covenant) & NT (New Covenant)
   a. What is God’s law (189-191)?
   b. Explain the two ways in which the NT believer is free from the law. Compare this to the believer in the OT living under the Mosaic Law.
   c. Explain the positive place of God’s law in the life of the NT believer. What is the content of the law to which he relates today?

9. The dynamic of sanctification (Chs. 13, 14)
   a. Explain briefly the place of each member of the Trinity in our sanctification (212-215).
   b. Explain the two basic practices involved in “abiding in Christ” (217-219). (See p. 218)
   c. What is meant by “walking by the Spirit,” and what is needed to do so (223-225)?
   d. What is meant by “being filled with the Spirit” (227-228)? What must one do to experience the filling of the Spirit (228-230)?

10. The place of fellowship in sanctification
    a. Briefly explain the biblical picture of growth as members of the “body of Christ” (247-250), cf. especially the statement by Montague (250).
    b. What are the benefits of fellowship (252-253)?

11. The struggle of sanctification (Chs. 16, 17). With regard to the three basic sources (enemies) of our struggle in spiritual growth, give the following: (a) definition, (b) the nature of its opposition to the believer, and (c) explain the correct response of the believer to gain victory over it. Answer:
    a. Flesh: Definition – mankind apart from God and dominated by sin. Nature of opposition – tempts to gain life apart from God, through
legalism, licentiousness, that is, lawless fleshiness. **Believer’s response** – counterpart is the Spirit. i.e. by the Spirit (Rom. 8:13; Seek things above (Col. 3:1-5); choose truth over the lies of the flesh.

b. World: **Definition** – system of humanity apart from God, that is, human structures, values. **Nature of opposition** – temptation to worldliness, the values of the world. 1 Jn. 2:16 – “all that is in the world, the lust of the flesh, and the lust of the eyes and the boastful pride of life”. **Believer’s response** – faith in Christ who has overcome the world (1 Jn. 5:3, 4). Renewing of the mind keeps us from conforming to the world (Rom. 12:2).

c. Devil: **Definition** – devil and evil spirits. **Nature of opposition** – deception through thoughts in mind. false teachers; temptation through world system. **Believer’s response** – submit to God; repent of sin; resist the devil; put on spiritual armor. (All three are involved – see p. 284.)

12. Sanctification through suffering: What are the values of suffering for sanctification (303-306)?

**The Dynamic of Sanctification**

**Who is the Source of Sanctification?**

God is the source of everything, Christ is the Savior, and it is the Spirit’s ministry to form Christ or bring Christ, that is, to make the humanity and the victorious human nature of Christ real in the believer’s life. Eph. 3:14-17 “For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love”.

**What are the Two Basic Practices Involved in Abiding in Christ?**

There are two basic practices involved in abiding in Christ which are (a) abide in Christ and (b) abide in His love. Abiding in His love involves obeying His commandments, but love does not simply mean obey the commandments. **Obey the commandment** is love because to obey the commandments allows the believer
to walk close to Christ. To obey the commandment is to be inviting Christ and receiving the life of God through the Spirit (cf. Lk. 7:13; I Jn. 4:16). Amos 3:3 “Can two walk together, except they be agreed?” To the extent that the believer does not obey the commandments, he and Christ are not walking together; they are walking in different directions, that is, the believer is walking in a different direction than Christ. So obeying the commandments is to be abiding in Christ and receiving the life of God through the Spirit. Therefore, the two basic practices of abiding in Christ are to (a) receive by faith all that Christ is for the believer. Abiding in Christ means a believer has to lay hold of Christ and become joined to Him, and (b) obey His commandments. Christ never commands the believer to bear fruit. He commands him to abide in Him and to abide in His love, and apparently obeying these two commandments will produce fruit.

Jn. 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Jn. 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

What is Meant by Walking in the Spirit and What is Needed to Do So?

Walking in the Bible is living one’s life. People in the Old Testament walked everywhere, unless they took a boat, so walking became the idea of conducting one’s life. Just imagine walking with Abraham. When the Bible says walking by the Spirit, it means conducting one’s life, rather than having the very life of God by the Spirit. The two things that are necessary for walking are (a) power and (b) direction. Walking by the Spirit is to rely upon the Spirit’s power and to rely upon His direction and guidance of your life. That raises the question of being guided by the Spirit, which means being sensitive, and in some sense feeling like you are in fellowship with a person, and feeling like that person is directing you. A person would never want to go God’s way if it were not for the Spirit of God. A human being’s natural propensity is to go “my way”. A believer did not become a Christian apart from the Spirit of God, and he does not walk with God apart from the Spirit. *If he does not go by the Spirit, then what is he going by? Answer: He is going by his own self. If he is going God’s way, he is going with the Spirit, and He is involved in it, that is, the Spirit’s enabling him and motivating him to do it.
What is Meant by Being Filled with the Spirit?

Filling should not be taken literally, in the sense of pouring something into something else. Filling means being controlled. The same word is used with anger. If someone is filled with rage, he is taken over by it. He is controlled by rage. When the Bible talks about being filled with the Spirit, it is talking about being controlled by the Spirit, rather than going one’s own way.

What Must the Believer Do to Experience the Filling of the Spirit?

Following is what is necessary for believers to be filled with the Spirit. They also have the ability to grieve the Holy Spirit as well: Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

1. Rom. 8:5 “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.” Believers need to mind the things of the Spirit. *What might those be? *What is the Spirit involved in? Answer: The Spirit inspires the Word of God. The Word of God is “that”. Eph. 5:18-19 “And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord”. Col. 3:16 “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” The result is the same in both of these verses. So clearly walking by the Spirit is attending to the Word of God. Believers cannot walk by the Spirit without the word of God.

2. Rom. 8:26-27 “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” Believers should be involved in prayer, and then the Spirit takes their prayers and makes them what they should be to God, and God answers in that respect.

3. 1Cor. 12:4 “Now there are diversities of gifts, but the same Spirit.” If believers want to walk by the Spirit, they need to be exercising their spiritual gifts, wherever that might be, they need to be involved. To walk by the Spirit is to be involved in the things of the Spirit and to let Him work through oneself in that way.

4. Eph. 4:16 “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly
joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” God intends believers to grow from one another. His design is not for the believer to get all his grace from Yehoshua and the Spirit of God, rather He divides His grace into the various people, so that the believer comes into contact with the grace of Yehoshua through the body of Christ. The wisdom of that is that it pulls believers together. If each member of the body got everything he needed directly from Christ, he would not need the body, and the unity which man is (a social being) would not come to reality. Eph. 3:16-19 “That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”

Of course the believer knows that God is all sufficient, and in an absolute sense He is all that he needs. Ps. 73:25 “Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.” But the Bible teaches over and over again how the new structure of humanity is made. Eph. 4:15-16 “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Clearly God intends for believers to grow from one another. Believers do not comprehend alone; they comprehend with the saints, even to know the love of God. They learn and get correction from other believers. They can get everything they need to walk by the Spirit from the body of Christ.

The Suffering Christian

Christians are in a constant war. Believers enlist in an army that is quite contrary to this world in which they live. In most societies there is a strong cultural, political, and spiritual battle going on, and believers cannot get away for them. Behind these battles, strong spiritual battles are going on. The issue is not so much culture, politics, or ethnics, it is ultimately a spiritual battle that drives those
different views. Believers need to keep this in mind Eph. 6:12 “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Believers are to pray in a way that recognizes the battle that they are in. There is an ongoing battle, and the believer has three enemies to deal with, one is inside him and the other two are outside of him.

The Flesh

The flesh is the trader within. If a person does not sense struggle within, he may not be on the other side. A Christian who is alive in Christ can hardly omit or eliminate that out of his mind (cf. Rom. 7:21). Flesh in the Bible fundamentally defines weakness, as opposed to Spirit. Is. 31:3 “Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.” The problem there is that the children of Israel were trying to rely upon alliances with Egypt and Egypt’s army against their foes, and the prophet is saying why are you relying on Egypt, you have the Spirit on your side, and the Spirit is stronger than the flesh. From this point, the flesh is not a good servant of the Spirit. Matt. 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

The believer’s new body will be a perfect servant of the Spirit, so that there will be no dichotomy the spirit is willing but the flesh is weak. At that point, what the Spirit wants to do, the body will be able to do, and there will be no separation of the two. This dichotomy becomes a moral issue because the flesh is weaker than sin, so unless the believer stays connected to God he becomes dominated by sin. Perhaps that is the most frequent use of flesh (Greek sarx; Hebrew basar) in the New Testament. Particularly in the New Testament, sarx becomes an ethical term, as opposed to the Spirit. It is basically man in his weakness apart from God. That is the fundamental meaning, and then it becomes what man becomes when he separates himself from God. He becomes a servant and a slave to sin, dominated by propensities opposed to God. It is basically man being his own god. To be his own god is to totally live in the flesh according to the Bible, and it is to live in weakness in relationship to God. This is still the propensity in the believer, to be his own god, to live independently from God. The Bible says that believers oft want to do their own will.

When the believer came to Christ, the Bible says that he has crucified the flesh. Saucy quotes Scott, “When we came to Jesus Christ, we repented; we
crucified everything we knew to be wrong. We took our old self-centered nature with all its sinful passions and desire and nailed it to the cross, and this repentance of ours was decisive, as decisive as the crucifixion. We crucified everything that we knew to be wrong, but our faith reveals more and more, as well as the fact that we do it once. We need to go back and pound those nails again to keep us there.”

When a person truly comes to Christ, he gives his all to him, but sooner or later he finds that he is doing things still apart from God, and in his own nature. It is a constant. He has done it but by faith he has to affirm (maintain as true) that principle, that he has crucified the flesh and he is a new person in Christ.

The flesh can take two turns. A person can be a wonderful looking faithful church going Christian and be quite fleshly. The flesh can try to put on an outward appearance, example, the Pharisee. Paul said regarding the Law, the Pharisee was blameless, so he must have looked good to people looking at him. And yet that facade is just as fleshly as somebody like the prodigal son. These are ways in which a human being disconnects from his heart. He puts on a facade and denies what is really in his heart. He has cut the connection between who he really is in his heart and what he is actually living. Once that connection is cut, then there is little hope of changing the heart. One of the greatest things in Christian growth is for a person to be honest with his heart. The Pharisees were not honest with their heart.

The second direction the flesh can take is like the prodigal son, and that is just to feed the flesh. He is not honest with his heart either because he hears it telling him that is wrong, but he denies that and just goes until he comes to himself. So there are two great ways in which a person can live in the flesh, either as a legalistic Pharisee or as simply a worldly person that does not care and follows every passion that come out from the sinful part of him.

In summary, the flesh is everything in a person that still wants to serve him, everything he would do to please himself, and everything he would do apart from God. The propensity to sin is still there. In many places in the Bible this is calls strife and envy (cf. Phil. 1:15; 1 Tim. 6:2)

Resisting the flesh. *What is the believer’s main resource in dealing with the flesh? Answer: the Spirit. It is like putting two powers against the other, the inward power that drives the believer to self and then the power of God. The believer should walk by the Sprit and seek the things that are above. Col. 3:1 “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” The believer is to mind the things of the Spirit to get
truth into his heart. Saucy quotes Neil Anderson, “You’re not going to win by just fighting the negative stuff. Replace the negative lies with truth, come to taste and see that the Lord is good, and you will lose the taste for the other. In other words, start focusing on the positive gospel that we have in Christ and the situation will change.”

The World

The primary Greek word for world is *kosmos*, which means order. God is not a god of disorder, but He is a God of order. In the Bible the kosmos is the world, and when it says for God so loved the world, it is talking about the divine order, and in this case it is talking about the people that God created in His image. The devil has created a system or order that is anti God, and so in this world there are basically two systems. There are also two worldviews in this world, that is, orders. The devil cannot hold his together very well, but he tries. Sin is fundamentally dysfunctional, but Satan does the best he can. That is why he is not out just promoting mayhem. He would probably love to have a humanity that is pretty well organized, just as a secular society, and opposed to God. He would probably win more if he would let everything go, but no one would want that, yet one day he will. But a system in which a person can fit, and prosper, and make money, he would be happy to have that. Unfortunately many in the secular West are buying into that kind of thing, a system that takes care of everything but without God. That is what this is about, a system that has quite opposite values than God and is humanistic. *What is the god of that system? Answer: It is ultimately man. A man either loves God or he loves something else, and that something else turns out to be him. Those are the two options, God or oneself.*

Elements of world system.

1. 1Jn. 2:16 “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” These are the desires of the flesh. What the world does is simply provoke or evoke the flesh; it draws it to the things of the world. It stimulates the flesh. It is a false thing that attracts the person. If God is not included in all that the believer does, it is from the world. It is either of the Father, or it is of the world. There is nothing in between.

2. Jas. 4:4 “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the
world is the enemy of God.” Friendship with the world is hatred toward God. That is a tremendous temptation, to be attracted by worldly things without realizing that it is actually hatred toward God.

**How do believers respond to the world?** 1Jn. 5:4-5 says “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” Born again believers are overcomers. The present tense here is a characteristic, not a universal absolute, which means full character trait of their lives. There will be times when they will succumb to the world, but according to John, if they are born of God they will not be characterized by being overcome by the world. John says, and this is the victory that overcometh the world, even our faith. Their faith has overcome the world. This is in the Greek aorist tense that looks at the action as just one act, not once for all necessarily. It is a single act which means that when the believer came to Christ, He said I have overcome the world, and the believer shares in that overcomingness that Christ is. Just by being in Christ the believer is an overcame. Then John says, “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” When these two things are put together, they say that when the believer came to Christ, he became an overcomer in Christ. But that is only by faith, so if he wants to experience that, and become a present tense overcomer, he must continually reiterate to his mind, I am an overcomer because I am in Christ and Christ has overcome the world. I do not have to be attracted by sin. I do not have to succumb to the attractions of the world. I am in Christ the overcomer. Faith is the great source of that. The focus of renewing the believer’s mind has to be on Christ, the author and perfecter of his faith because He is the way and the truth. Walvoord and Zuck (1983) say that God’s commands are not burdensome. This is because the principle of victory resides in everyone born of God. Every such person has already overcome the world (cf. 1Jn. 4:4). His faith in Christ, by which he was regenerated, constitutes a victory over the world system which is satanically blinded to the gospel (cf. 2 Cor. 4:3-4). The writer affirmed that a believer is a world-conqueror by means of his faith in Christ. This suggests that such faith is the secret of his continuing victory and, for that reason, obedience to God’s commands need not be burdensome (p. 901).

The world hates the cross because it reveals the ultimate error of the world’s attitude that man is adequate and capable of finding life on his own terms. Gal. 6:14 “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” That
centers in the cross. Heb. 12:2 “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

**The Devil and Demons**

In this discussion salvation is not the focus. The problematic thing among Christians is the question of the extent of which the devil can, or demons can, actually affect them. Some people adamantly felt that believers cannot have a demon in them; and then there are others that feel that Christians can have a demon in them. Saucy hold the latter. He says that there is nothing in the Bible that says a Christian cannot have a demon. This is basically a logical conclusion. One of the primary sources on this subject is a book by Merrill Unger, *Biblical Demonology*. His logic was, the Christian has the Holy Spirit and a demon cannot dwell where the Holy Spirit is. Interestingly before Dr. Unger died, he wrote a little book changing his mind. It seems like those who adamantly feel that a Christian cannot have a demon come from Unger’s initial theological perspective; but a lot of people, particularly those that have been on the mission field, would argue to the contrary.

Saucy quotes V. Raymond Edman who was a missionary in Latin America for many years, “Theology says no, experience says yes.” Neil Anderson, the founder of *Bondage Breakers* and *Freedom in Christ Ministries* dealt with Christians and churches experiencing demonic type activities. He went into local churches, talked about demonic influence, scheduled consultations, and made appointments with people that felt they were in bondage by the devil, or had symptoms of that. His process was not to cast the demons out. His belief was if a person receives the truth of God, the demon will have to leave. His point with them was to bring them to place where they would receive the truth, and the demons would leave. He felt that if he just cast the demon out of a person, the person’s will would not be involved in it. What Neil wanted to help the person understand is that when he takes in the Word of God, the demon cannot be there. When a person really takes in the Word of God, the demon will have to leave. He wanted the person to exercise his own will to take in the Word of God, so that he could do that in future times when he felt troubled with that.

Some people believe that demons come and take over a person’s body. 
*Does alcohol come and take over a person’s body? Answer: Yes.* Christians can do things that essentially they give themselves over to something that takes over,
whether it is a demon, drugs, alcohol or anything. They can kind of lose themselves and are taken over by some other power. Demons operate in different ways. They can be transferred from objects and things, such as music, dance, alcohol, drugs, and artifacts. As far as signs and wonder in the New Testament, the references of signs and wonders after the gospels are only with demons. Remember that the devil is going to do signs and wonders to try to deceive the elect (see 2 Thess.). Some satanic mediums such as shamans can do miraculous thing, super human things, but they are not by the Holy Spirit. In the West peoples’ demons can operate thorough many things such as movies, videos, food, video games, money, cults, false religions, various institutions, direct contact, material wealth, television, Internet, and may other things.

Saucy’ position is as follows. He does not believe that a demon comes into a believer and dwells in the same place where the Holy Spirit does. Assuming that it can come into a believer, he does not think that it dwells in the heart. The Bible says the Holy Spirit comes to dwell in the heart. 2 Cor. 3:3 “Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.”

Most people will acknowledge that a demon can plant thoughts into a person’s mind, and Saucy is not quite sure how this can occur without it coming into the person. He concludes that a demon cannot dwell in the heart of the believer, but it can plant thoughts into the person’s mind. An example is that all of a sudden a person has a demonic thought; a demon must come in and do something to the mind for that thought to arrive right away. If a person says that a demon cannot dwell with the Holy Spirit, the question is, Where is the believer’s spirit in relation to the Holy Spirit? That has to be very close because Holy Spirit is indwelling the person’s spirit, and his spirit is sinful at times.

Therefore Saucy is not sure if a person can argue that where the Holy Spirit is a demon cannot be there at all. He also adds that possession is not a good word because it can sound like ownership; the believer is owned by God, and not by a demon. His concern is that this subject is not talked about enough in the Western church. He says as a result of having experience with Freedom in Christ’s Ministry, he believes it should be talking about it more.
Perfectionism

In some ways believers walk the same road that Yehoshua did, and that is glory through suffering. 2 Tim. 2:12 “If we suffer, we shall also reign with him: if we deny him, he also will deny us”. In this life believers should expect some type of suffering, and they should thank God not for the suffering, but for what He is doing. In some cases when suffering comes, it is an opportunity for God to persuade them from the world and draw them to Himself. Many things God does through believers in that. Perfectionism holds that believers do not sin anymore, but Scripture teaches that believers still have the propensity to sin. 1Jn. 2:1 “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous”. Perfectionists say that God called believers to be perfect, and they should be able to do it. Matt. 5:48 “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

In Scripture there are places where perfect means more mature, but not sinless. Phil. 3:12 “Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.” Phil. 3:15 “Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.” The same Greek word teleios is used in both verses; in one case the writer is saying that he is not perfect, and in another he is speaking like he thinks he is perfect. Saucy sets forth that the word perfect means more mature, but not sinless. But there are also places in Scripture where God calls believers to absolute perfection. He does not see necessarily why the call and command to be absolutely sinless mean that believers can necessarily attain them. It is like when a parent tells a child not to do something; he means do not do that ever, but he does not actually expect the child to never do it again. But the command is always to perfection in whatever the parent is telling the child. God commands the believer to be perfect in many places in Scripture. How could He give a command to be less than perfect? He would never do that. Saucy does not know if these verses mean that believers can obtain that status in this life, although some day they will be sinless.

The Doctrine of Perseverance

The issue involved in the doctrine of perseverance is, Can a truly saved person ever be lost? There are various answers to this question. Some
denominations in Christendom hold that a believer can lose his salvation, such as Catholicism and Arminianism. The Reformed or Calvinism says that a truly saved person would persevere until the end, and therefore cannot be lost. The concepts of perseverance and eternal security ultimately say the same thing in the end, but the Reformed tend to use perseverance because it speaks of Christians persevering rather than just being secure, which some people feel give Christians the right to say no matter what believers do they are secure. Calvinism puts the emphasis on perseverance, the P in TULIP. The true biblical teaching is not that, it is **God preserves you persevere**.

The Roman Catholic’s view is that salvation may be lost by mortal sin: Council of Trent - “All mortal sins . . . render men children of wrath and enemies of God.” Council of Trent, Sess. VI., canon 23 “If any one maintain that a man once justified cannot lose grace, and, therefore, that he who falls and sins never was truly justified, let him be accursed.” Augustine said some might be saved who were not of the elect and these might fall away. Arminius states that he is not persuaded concerning the perseverance feeling that the point required further investigation. The Reformed or Calvinism holds a truly saved person will certainly persevere to the end, and therefore cannot be lost.

Perseverance is defined as “That continuous operation of the Holy Spirit in the believer, by which the work of divine grace that is begun in the heart, is continued and brought to completion” (Louis Berkhof, *Systematic Theology* [Grand Rapids: Eerdmans, 1941], p. 546). This looks at perseverance as a continual process. Following are observations regarding the concept of perseverance:

1. Observations:
   a. It does not mean merely that the elect will certainly be saved in the end, but that those who are once regenerated can never fall.
   b. It does not say that the saved individual cannot fall into sin, but that the Holy Spirit will keep him from sin which would lead to the loss of salvation.
2. The nature of the work of perseverance.
   a. It is the work of God. (This will be seen in the proof).
   b. It also includes the means of man’s persevering.
      i. Jn. 8:31, 32 – "If you abide in My word, then are you truly disciples of Mine and you shall know the truth, and the truth shall make you free" (3rd class condition “a matter of doubt, but with some expectation of realization” (Dana and Mantey, 353). This may be because he is speaking to a group that not all will
be his disciples. Saucy adds, the idea is a more probable condition. If a person abides, he is Christ’s disciples. It does not say if a person just comes in once; it means if he stays in, he is His disciple.

ii. Heb. 3:14 – "For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end . . ." 1 Pet. 1:5 – "who are protected by the power of God through faith . . ." (3rd class condition) In some sense the believer’s perseverance is conditional. There is a condition that is attached. Perseverance would mean that these conditions will be met by God’s grace.

iii. Col. 1:22, 23 – "yet He has now reconciled you . . . if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel . . ." (1st class condition)

iv. Matt. 10:22 "... it is the one who has endured to the end who shall be saved" (cf. 24:13).


a. Phil. 2:12-13 – "work out your salvation with fear and trembling; for it is God who is at work in you . . . God works, but the believer must also work.

b. Jude 21 – (perseverance) “keep yourselves in the love of God . . . ." v. 24 – (preservation) “Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy."

c. 2 Tim. 2:19 – "Nevertheless, the firm foundation [the work of God in the church at Ephesus] of God stands, having this seal, 'The Lord knows those who are His,' and 'Let everyone who names the name of the Lord abstain from wickedness'." When he says the Lord knows, it does not mean that He is just cognoscente of them. It means that He attends, He is concerned with them, and He has a relationship with them.

d. 1 Pet. 1:5 – "who are protected by the power of God through faith for a salvation ready to be revealed in the last time. (1) Believers are protected. (2) Protected through faith. (3) Protected for the final consummation.

4. The Scriptural basis of the doctrine of perseverance. These verses leave man out of the process, whereas the above verses include him. These verses are based on the actions of God alone. Direct statements of Scripture:
a. Jn. 10:27-30 “My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand. I and the Father are one.” In this passage many of the doctrines are combined in teaching the absolute security of the believer:

   i. Election-“My sheep”
   ii. Calling-They hear my voice
   iii. Foreknowledge-“I know them” (Speaks of the special attachment of Christ to his sheep.)
   iv. Sanctification-“They follow me”
   v. Regeneration-“I give eternal life to them”
   vi. The veracity of God-“they shall never perish” ou me (double negative.)
   vii. The power of God-“My Father who has given them to me, is greater than all and no one is able to snatch them out of the Father’s hand.”
   viii. The unity of the Godhead-“I and the Father are one.”

The first five of these are based upon what God does, the last three on what He is.

b. Jude 1 – preserved-tereo-present. passive, participle. “Jude, a bondservant of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father and kept for Jesus Christ:” Kept in Greek is present passive participle, that is, being kept for Jesus Christ. This verse does not say that the believer can leave. If God is keeping, then a person has to suggest that somebody stronger that God can leave, and that is impossible. But see also v. 21 – "keep yourselves in the love of God . . . ."

c. Jn. 6:37, 39 – “All that the Father gives Me shall come to Me; and the one who comes to Me I will certainly not (ou me) cast out.” v. 39 – “And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.” Explained as concerning the resurrection of the believer. v. 40 (cf. Jn. 17:2—Christ gives eternal life to as many as are given to him. Thus everyone that has eternal life is given of the Father to Christ and cannot be lost.) Cf. also Jn. 17:12; 18:8-9.

d. 1 Cor. 1:8-9 – “who shall also confirm you to the end, blameless in the day of our Lord Jesus Christ. God is faithful, through whom you
were called into fellowship with His Son, Jesus Christ our Lord.” God will confirm the believer until the end, blameless in the day of our Lord Jesus Christ. God is faithful.

e. 1 Thess. 5:23-24 – “Now may the God of peace Himself sanctify you entirely; and may our spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. Faithful is He who calls you, and He also will bring it to pass.” Paul prays for preservation based upon the faithfulness of God v. 24.

f. 2 Thess. 3:3 – “But the Lord is faithful, and He will strengthen and protect you from the evil one.”

g. Phil. 1:6 – “For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.” cf. the Parable concerning the counting of the cost. No wise man begins to build without counting the cost lest he be unable to finish it; how much more for God?

h. Eph. 4:30 – “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”

On sealing (Eph. 1:13; 4:30).

“When they believed, the readers of this epistle were sealed with the Spirit. Cattle and slaves were branded with their owner’s seal, and so the seal was a mark of ownership and of preservation as the owner’s property. In the OT God can be said to set a sign on his elect to distinguish them as his own and protect them from destruction (cf. Ezek 9:4-6). The seal also has this significance in 4 Ezra 6:5 and Rev 7:1-8; 9:4. So believers’ reception of the Spirit is the sign that they belong to God in a special sense and have been stamped with the character of their owner. They belong to him now, but they are also protected until he takes complete possession of them (cf. v 14). The Spirit is an eschatological seal who marks believers out as a people who will be protected through the testings, the battles, and the sufferings of the end-time, which are already upon them (cf. 6:10-18). As 4:30 will assert, in the Spirit believers ‘were sealed for the day of redemption’” (Andrew T. Lincoln, Word Biblical Commentary, Vol. 42, Ephesians [Dallas, TX: Word Books, 1990], p. 39). Cf. also Hoehner, Ephesians, 1:13 who says that sealing can refer to ownership and security, but here he thinks it refers to ownership p. 238. While he holds the same ownership idea in 4:30 he notes that the addition that the sealing is “for the day of redemption” indicates that they are “sealed until that day.” (p. 632).
2 Cor. 1:21-22 – "Now He who establishes us with you in Christ and anointed us in God, who also sealed us and gave us the Spirit in our hearts as a pledge" (Believers are sealed when they believe).

i. Rom. 11:29 – “for the gifts and the calling of God are irrevocable.” 1 Jn. 5:11 – “God has given us eternal life” Rom. 6:23 – “but the free gift of God is eternal life in Christ Jesus our Lord.” 2 Tim. 1:9 – "called us with a holy calling"

j. Rom. 8:28-30 – “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For who He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.” All believers are “called saints” (cf. Rom. 1:6, 7; 1 Cor. 1:2). These verses are referred to as the golden chain. There is no leakage in this chain. The same ones that are called are carried through in an unbroken chain to glorification.

k. Rom. 8:31-39 – “What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? Who will bring a charge against God’s elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who shall separate us from the love of Christ? Shall tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, ‘For Thy sake we are being put to death all day long;’ We were considered as sheep to be slaughtered.’ But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” God is for us—nothing can be against us. God justifies—no one can bring charge against us or condemn us. For Christ paid the complete penalty.

Stifler – on “Who is the one who condemns?” v. 34

“Are there offenses? He ‘died for them.’ Is there need of life? He is ‘risen again,’ and we are ‘saved by his life’ (5:10). Do we need representation and influence at the court? He is in the chief place of
authority—'even at the right hand of God.' Do we in hours of transgression and weakness need an Advocate? (1 John 2:1). He 'ever liveth to make intercession for us' (John 17)” (James M. Stifler, The Epistles to the Romans [Chicago: Moody Press, 1960], pp. 150-151).

Perseverance does not mean merely the elect will certainly be saved in the end (e.g. saved, lost, saved, lost, saved), but they will end up as elect (cf. Rev. 17:14). Scripture does not say that the saved individual cannot fall into sin, that is, the Holy Spirit will keep him from sin which would lead to the lost of salvation. What it does say is that a genuine person from the core of his heart cannot renounce Christ as his savior. People can deny Christ, Peter did that three times, but he still had faith in his heart. After denying Christ, Peter went out and wept bitterly. The denials were a surface response based on fear, but what was really deep in his heart came out when Jesus looked at him and he remembered what He had said. Lk. 22:61-62 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. Matt. 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Following is the support of perseverance from other doctrines:

1. Doctrine of God.
   a. His faithfulness. 1 Thess. 5:24 – “Faithful is He who calls you, and He also will bring it to pass.”
      If one called were lost, then God would not be faithful.
   b. His love. Jn. 17:23 – “I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst sent Me, and didst love them, even as Thou didst love Me.” God loves his own, even as He loves Christ. Cf. Rom. 8:39 – Nothing can separate us from the love of God. Rom. 5:8-10 – God loved and sent Christ to die for the ungodly.
   c. His power. 1 Pet. 1:5 – “who are protected by the power of God through faith for a salvation ready to be revealed in the last time.” cf. Jude 24 – He is able to keep us from falling.
   d. His immutability. Heb. 6:17-19 – “In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, in order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope set before us. This hope we have as an anchor of the
soul, a hope both sure and steadfast and one which enters within the
veil,” Therefore our hope is secure. The anchor is within the veil
(Where Christ is). The anchor is sure and steadfast.
e. His sovereign providence. Rom. 8:28 – “And we know that God
causes all things to work together for good to those who love God, to
those who are called according to His purpose.” To the called all
things work for good.

2. The doctrine of Christ.
a. His Deity. Jn. 10:28, 30 – “and I give eternal life to them, and they
shall never perish; and no one shall snatch them out of My hand.” “I
and the Father are one.”
b. His eternal life. 1 Jn. 5:11-12 – “And the witness is this, that God has
given us eternal life, and this life is in His Son. He who has the Son
has the life; he who does not have the Son of God does not have the
life.” Believers that have eternal life have the life of Christ. They can
no more die than he can. Cf. Heb. 1:10-12 esp. v. 12 “But Thou art
the same, and They years will not come to an end.”
c. His power and ability to keep. 2 Tim. 1:12 – “For this reason I also
suffer these things, but I am not ashamed; for I know whom I have
believed and I am convinced that He is able to guard what I have
entrusted to Him until that day.” Paul was persuaded that Christ was
able to keep him.
d. His death. Rom. 8:34 – “who is the one who condemns? Christ Jesus
is He who died, yes, rather who was raised, who is at the right hand of
God, who also intercedes for us.” His death was sufficient. No one
can condemn those in Him.
e. His resurrection. 1 Pet. 1:3 – “Blessed be the God and Father of our
Lord Jesus Christ, who according to His great mercy has caused us to
be born again to a living hope through the resurrection of Jesus Christ
from the dead,” We have a living hope because of the resurrection. A
hope that is deathless. Jn. 14:19 – “After a little while the world will
behold Me no more; but you will behold Me; because I live you shall
live also.” Because Christ lives, believers live.
f. His ascension. Eph. – 1:19-20” and what is the surpassing greatness of
His power toward us who believe. These are in accordance with the
working of the strength of His might which He brought about in
Christ, when He raised Him from the dead, and seated Him at His
right hand in the heavenly places,” The same power which raised
Christ and exalted him works in the believer. We are ascended
positionally with Christ (Eph. 2:6). We are already in heaven with Christ in God’s eyes for security.

g. Intercession. Heb. 7:25 –”Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.” Christ ever liveth to make intercession, Rom. 8:34. Jn. 17:15 – “I do not ask Thee to take them out of the world, but to keep them from the evil one.” Cf. v. 11. Jn. 17:24 “Father, I desire that they also, whom Thou has given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world.” Lu. 22:31-32. Does the Father hear Christ? See Jn. 11:41-42.

h. His advocacy. 1 Jn. 2:1-2 – “My little children, I am writing these things to you that you may not sin. 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 those of the whole world.” (The correct understanding is that the believer should not commit an act of sin. That you may not sin is not present tense, it is in aorist tense, that is, that you may not commit an act of sin. That you may not commit an act of sin. But if the believer does commit an act of sin, he has an advocate, Yeshua Ha-Mashiach the righteous. Unbelievers are continuously practicing sin: 1Jn. 3:6 “Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.” The idea here is that the unbeliever habitually sin continuously. The regenerated life is in one sense an essentially and fundamentally sinless life. For the believer to sin is abnormal and unnatural; his whole bent of life is away from sin. Yet he still experiences a genuine struggle with the flesh and overcomes its impulses only by the help of the Holy Spirit (cf. Gal. 5:16-26). Paul in his struggle with sin concluded, “Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me” (Rom. 7:20). In this way Paul could perceive sin as not a real part of what he was at the most inward level of his being (cf. Rom. 7:25). When he wrote “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.…” (Gal. 2:20), he implied the same thing.) Christ is the one that stands for believers when they sin. Work of the advocacy does not distinguish between sins. The basis of the Lord’s plea is righteousness, not mercy. It is based upon his righteousness.


a. His indwelling. I Cor. 6:19 “Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God,
and that you are not your own?” Rom. 8:9 – “However you are not in 
the flesh but in the Spirit, if indeed the Spirit of God dwells in you. 
But if anyone does not have the Spirit of Christ, he does not belong to 
Him.” Jn. 14:16-17 – “And I will ask the Father, and He will give you 
another Helper, that He may be with you forever; that is the Spirit of 
truth, whom the world cannot receive, because it does not behold Him 
or know Him, but you know Him because He abides with you, and 
will be in you.” The Holy Spirit abides forever.
b. His sealing. 2 Cor. 1:21, 22 – “Now He who establishes us with you 
in Christ and anointed us is God, who also sealed us and gave us the 
Spirit in our hearts as a pledge.” For one to unseal, he must have more 
power than God. Eph. 4:30 “And do not grieve the Holy Spirit of God, 
by whom you were sealed for the day of redemption.” The Holy Spirit 
is the seal. Must be more powerful than Holy Spirit to break seal.
c. The Spirit as pledge guaranteeing the final payment. Eph. 1:14 – 
Which is the earnest of our inheritance until the redemption of the 
purchased possession, unto the praise of his glory. 2 Cor. 1:21-22 – 
Now he which stablisheth us with you in Christ, and hath anointed us, 
is God; Who hath also sealed us, and given the earnest of the Spirit in 
our hearts.
4. The doctrine of salvation.
a. The character of salvation. Heb. 5:9 – “and having been made perfect, 
He became to all those who obey Him the source of eternal salvation;” 
Christ is the author of eternal salvation. This includes not only 
quality, but also time.
b. Salvation by grace. Rom. 4:16 – “For this reason it is by faith, that it 
might be in accordance with grace, in order that the promise may be 
certain to all the descendants, not only to those who are of the Law, 
but also to those who are of the faith of Abraham, who is the father of 
us all,” By grace through faith that the promise might be sure. If it 
depended on man’s faithfulness it would not be sure.
c. Election. Jn. 6:37, v. 39 – “All that the Father gives Me shall come to 
Me; and the one who comes to Me will certainly not cast out.” “And 
this is the will of Him who sent Me, that of all that He has given Me I 
lose nothing, but raise it up on the last day.” Cf. v. 39 - Of those given 
one shall be lost.
d. Calling. Rom. 8:30 – “and whom He predestined, these He also 
called; and whom He called, these He also justified; and whom He 
justified, these He also glorified.” Those called end up glorified.
e. Union with Christ. 1 Cor. 6:17 – “But the one who joins himself to the Lord is one spirit with Him.” He that is joined to the Lord is one Spirit. We are united to Christ in the sphere of the spirit. Placed in the body of Christ in the bond of the Spirit. I Cor. 12:13 – This is a work of God and therefore must be a work of God if one were to come out. Cf. Rom. 6:5, 8.

f. Justification. Rom. 8:33–“Who will bring a charge against God’s elect? God is the one who justifies;” God declares them righteous. Anyone that says that they are not impugns God’s justice.

g. Regeneration. Jn. 3 – We are born again comparable to physical birth. As our life which comes into being physically never ends, so neither will the life born by the spirit. 1 Jn. 3:9 –“No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.” The one born of God cannot continually commit sin because his seed abides in him, the seed begotten in him by the new birth.

h. Sanctification. Heb. 10:10 – “By this will we have been sanctified [stand sanctified] through the offering of the body of Jesus Christ once for all.” v. 14 “For by one offering He has perfected for all time those who are sanctified.” (perpetually, forever).

i. Chastening. Heb. 12:5-11 – “and you have forgotten the exhortation which is addressed to you as sons, ‘My son, do not regard lightly the discipline of the Lord, nor faint when you are reproved by Him; For those whom the Lord loves He disciplines, and He scourges every son whom He receives.’ It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.” The purpose (v. 10) that we might be partakers of his holiness. I Cor. 11:32 – “But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world.” If we don’t judge ourselves, God has to chasten us so that we should not be condemned with the world.
j. Glorification. Rom. 8:29-30 – “For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.” The chain ends in glorification. This rests in God’s sovereign purpose v. 28 and no man can break the chain.

5. The doctrine of the ordinances.
   a. Baptism. Jn. 13:10 – “Jesus said to him, ‘He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.’” Need bath only once.
   b. Lord’s Supper. 1 Cor. 11:23-32 – One can eat and drink unworthily but this leads only to judgment of chastening. This may end in the sin unto death (cf. v. 30).

6. The doctrine of the last things.
   b. Resurrection – Rom. 8:11 – If you are Christian, then the Spirit is in you (8:9). If the Spirit is in you, you will be raised.

(*For an excursus of problem passages, that is, passages which at first sight might be construed to contradict the doctrine of the perseverance of the saints, see Appendix E.)

End of Courses

Dr. Saucy’s Final Remark

John Newton’s famous hymn, Amazing Grace:

Through many dangers, toils and snares
I have already come:
‘Tis grace that brought me safe thus far,
And grace will lead me home.

Can we sing this with certainty according to the Bible?

It is grace through faith all the way.
Author’s Final Remark

Your Classroom Biblical Theology I and Theology III classes have concluded. I pray that they have facilitated you in some manner to lay hold on Eph. 1:17-20 “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places”.

Always remember that “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Therefore, “…work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure (Phil. 2: 12b-13). Believers are a part of God’s eternal plan and purpose, so persevere because it is God who preserves you.

I pray that God would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. I prayer also that someday we will be able to say as Paul said, “I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”
References


APPENDIX A

CLASSROOM BIBLICAL THEOLOGY I AND III

The Thirteen Attributes of God from Exodus 34:6-7
Pastor Mark Biltz
<table>
<thead>
<tr>
<th>Number</th>
<th>Hebrew</th>
<th>Greek</th>
<th>English</th>
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<tr>
<td>1</td>
<td>יהוה</td>
<td>YHVH</td>
<td>The LORD</td>
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<td>2</td>
<td>יהוה</td>
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<td>5</td>
<td>חנון</td>
<td>CHANAN</td>
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<td>אֵרֶךְ אָפִים</td>
<td>EREK APAYIM</td>
<td>Slow to Anger</td>
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<td>רְפֵאֵה</td>
<td>RAV CHESED</td>
<td>Abounding in Lovingkindness</td>
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<tr>
<td>8</td>
<td>אֶמֶת</td>
<td>EMET</td>
<td>Truth</td>
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<td>9</td>
<td>נְצֵר חָסֶד לַאלָּפִים</td>
<td>NOTZEIR CHESED L'ALAFIM</td>
<td>Keeps Lovingkindness for Thousands</td>
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<td>NOSEI AVON</td>
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<td>NAKEH</td>
<td>Who Cleanses</td>
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APPENDIX B

CLASSROOM BIBLICAL THEOLOGY I AND III

Three Possible Interpretations of Isaiah’s Prophecy of Christ’s Virgin Birth
Three Possible Interpretations of Isaiah’s Prophecy of Christ’s Virgin Birth

1. The prophecy refers only to the Virgin Birth of Christ. The future time of the childhood of Christ (v. 16) is used as a measurement of time with reference to the historical situation, i.e., “… the infancy of the Messiah … is made the measure of the time of the desolation [during the time of Ahaz]” (E. J. Young, p. 195). In the relatively short length of time from birth until before the beginning of moral development the land of the Northern Kingdom of Israel which involves the king of Syria (Rezin) and the king of Israel (Pekah) will be forsaken, i.e., overrun by Assyria and consequently no threat to Judah. See E. J. Young, NICOT (original)

2. The prophecy refers only to the Virgin Birth of Christ (different interpretation). This view essentially connects the elements related to the future time of Christ to the historical time of Isaiah without consideration for their chronological separation. This feature of Old Testament prophecy, i.e., the relation of the historical to the future without concern for intervening time, is quite common. See Franz Delitzsch, Biblical commentary on the Prophecies of Isaiah (Grand Rapids: Eerdmans, 1960, rpt).

“He [Isaiah] does not expressly say when Immanuel is to be born, but only what will take place before he has reached the riper age of boyhood,—namely, first, the devastation of Israel and Syria, and then the devastation of Judah itself, by the Assyrians. From the fact that the prophet says no more than this, we may see that his spirit and his tongue were under the direction of the Spirit of God, who does not descend within the historical and temporal range of vision, without at the same time remaining exalted above it. On the other hand, however, we may see from what he says, that the prophecy has its human side as well. When Isaiah speaks of Immanuel as eating thickened milk and honey, like all who survived the Assyrian troubles in the Holy Land; he evidently looks upon and thinks of the childhood of Immanuel as connected with the time of the Assyrian calamities. And it was in such a perspective combination of events lying far apart, that the complex character of prophecy consisted. The reason for this complex character was a double one, viz. the human limits associated with the prophet’s telescopic view of distant times, and the pedagogical wisdom of God, in accordance with which He entered into these limits instead of removing them. If, therefore, we adhere to the letter of prophecy, we may easily throw doubt upon its veracity; but if we look at the substance of the prophecy, we soon find that the complex character by no means invalidates its truth. For the things which the prophet saw in combination were essentially connected, even though chronologically separated. When, for example in the case before us (ch. vii.-xii.), Isaiah saw Asshur only, standing out as the imperial kingdom; this was so far true, that the four imperial kingdoms from
the Babylonian to the Roman were really nothing more than the full development of the commencement made in Assyria. And when he spoke of the son of the virgin (ch. vii.) as growing up in the midst of the Assyrian oppressions; this also was so far true, that Jesus was really born at a time when the Holy Land, deprived of its previous abundance, was under the dominion of the imperial power, and in a condition whose primary cause was to be traced to the unbelief of Ahaz. Moreover, He who became flesh in the fulness of time, did really lead an ideal life in the Old Testament history. He was in the midst of it in a pre-existence presence, moving on towards the covenant goal. The fact that the house and nation of David did not perish in the Assyrian calamities, was actually to be attributed, as ch. viii. presupposes, to His real though not His bodily presence [note esp. “Immanuel,” vv. 8, 10]. In this way the apparent discrepancy between the prophecy and the history of the fulfilment may be solved” (Delitzsch, pp. 226-228).

[Assyria – Babylon-Medo-Persia-Greece-Rome -----All looked at as one period of deprivation and oppression. Isaiah sees the childhood of the Messiah as connected to this entire period.]

(*See text for third interpretation.)
APPENDIX C

CLASSROOM BIBLICAL THEOLOGY I AND III

Excursus on the Question of the Imputation of Christ’s Righteousness for Man’s Justification
Excursus on the Question of the Imputation of Christ’s Righteousness for Man’s Justification

I. The central issue.

The question of the imputation or non-imputation of Christ’s righteousness in the justification of the believer revolves heavily on the interpretation of the foundational statement regarding Abraham: “Abraham believed God, and it was credited [reckoned] to him as righteousness” (Rom. 4:3, citing Gen. 15:6; cf. Rom. 4:5, 6, 9, 11, 22-24; James 2:23).

The central question is whether “faith” is reckoned as the equivalent of righteousness and thus the justification of the person is on the ground [or, righteousness] of the person’s faith and not the alien righteousness of Christ, or, whether faith is the instrument that joins us to Christ and his righteousness which is reckoned [imputed] to us even as our sins are reckoned to him.


A. The non-imputation position stated—God counts faith to be righteousness and on this ground, and not the imputed righteousness of Christ, we are justified.

Gundry explains, “The righteousness of faith is the moral accomplishment that God counts faith to be even though it is not intrinsically such an accomplishment” (36). This is based on the “righteousness of God” which set forth Christ as the “propitiation” for our sins thus canceling out our due punishment. By grace he then accounts our faith (which is not intrinsically a work of moral righteousness) as the equivalent of righteousness and on this basis justifies us.

Gundry: “In summary, where can sinners find righteousness? In Christ. Whose righteousness can they find there? God’s. What does it consist in? God’s counting faith as righteousness. How does he do
so without contravening his wrath against our unrighteousness? By setting forth Christ as a propitiatory sacrifice” (43).

It does not seem that any righteousness including God’s is actually reckoned to the believer, rather the only imputation is God’s reckoning faith as righteousness. “The righteousness of God,’ which is not said to be counted/imputed, is his salvific action of counting faith as righteousness, an action made [probable]—given God’s righteous character—by Christ’s propitiatory death” (Gundry in a private email to Carson, April 16, 2003, cited in Carson, 64).

Carson adds, “Thus Gundry not only is denying that Paul speaks of Christ’s righteousness being imputed to us, but he is denying that Paul speaks of God’s righteousness being imputed to us. The only imputation he sees is the imputation of faith as righteousness” (64).

B. Support”

1. Scripture never expressly states that the righteousness of Christ is imputed to us.
2. There are many Scripture references that use similar language where something counted as something means that the first is equivalent to the second (cf. 19-21). e.g. Rom. 9:8 - “the children of the promise are regarded as descendants” Acts 19:27 – “that the temple of the great goddess Artemis be regarded as worthless”

Conclusion: In Gundry’s view the righteousness of justification is the faith of the person which is reckoned as righteousness. This position, although acknowledging the reckoning of our faith as righteousness as a totally gracious action of God, understands our imperfect faith (a human activity that is acknowledged as not intrinsically a righteousness act, cf. Gundry quote above, 36) as the ground of our justification rather than a real intrinsic righteousness (i.e., Christ’s righteousness) graciously reckoned to us “in him.” It makes faith the basis (or ground) of justification rather than the instrument of appropriating the ground of justification in Christ’s righteousness. Faith is thus the gift (reckoned righteousness) rather than the means through which the gift (of Christ’s righteousness) is received.

A. The imputation position stated—Faith is the instrument that lays hold of the promise of God to justify the ungodly apart from works on the basis of our union with Christ and his righteousness.

Carson says, “. . . faith . . . is imputed as righteousness, not because the faith is itself meritorious but because it focuses absolutely on the God who justifies the ungodly by the means he has promised. In such a redemptive-historical trajectory, the expression ‘his faith was imputed to him as righteousness’ is necessarily a kind of shorthand for the larger exposition” (67).


B. Support:

1. The lack of explicit statements of the imputation of Christ’s righteousness does not mean it is not taught in Scripture. There are also no explicit statements that our sins are imputed to Christ, although this is surely the meaning of the teaching that Christ was made a curse for us (Gal. 3:13) and the many references to Christ’s death as a substitutionary atonement for our sins. Cf. also:

   1 Cor. 1:30 – Christ “became to us. . . righteousness . . .”

   2 Cor. 5:19-21 – God does not reckon our trespasses against us (v. 19). Rather he made him to be sin on our behalf (implying that he reckoned our sins to Christ) so that we might become the righteousness of God in him (again implying that we come to
have righteousness in Christ not through anything in us, but through the reckoning of Christ’s righteousness to us).

The “righteousness” in v. 21 is not ethical subjective righteousness anymore than the “sinfulness” of Christ is ethical subjective sinfulness. Rather it is forensic (Murray Harris, *The Second Epistle to the Corinthians*, NIGTC, 455, referring to Ladd,). The phrase therefore has the meaning “so that in him we might be justified before God” (Ibid.).

Phil. 3:8-9 – our righteousness comes to us through faith in Christ. The righteousness of the believer is not the righteousness of his faith reckoned so, but righteousness that comes from God, i.e., an alien righteousness. Our faith is not our righteousness, but rather the means through which God’s righteousness comes to us.

2. The faith that is reckoned as righteousness is that which “believes in Him who justifies the ungodly” (Rom. 4:5). If God justifies the “ungodly,” then he is not looking at the believer’s faith or anything else in the believer as the righteousness that allows him to justify the person. But rather is reckoning to him an alien righteousness (i.e. Christ’s) that is not inherently his.

Note: To put Abraham in the category of “ungodly” is simply to emphasize that his justification is not due to any righteousness in him (including his faith) but is solely due to a gracious gift of other righteousness given to him.

3. Faith in relation to justification or the declaration of us as righteous is commonly seen as instrumental (“by faith,” “through faith,” or “on the basis of faith”). That is, we obtain a righteousness through the instrument of faith. Faith is therefore not the righteousness itself.

Paul expresses the means of faith 21X by ejk piJstewß (Rom 1:17(2X); 3:26, 30; 4:16 (2X); 5:1; 9:30, 32; 10:6; 14:23 (2X); Gal. 2:16; 3:7, 8, 9, 11, 12, 22, 24; 5:5) and 14X by dia; [th348] piĂstewß (Rom. 3:22, 25, 30, 31; 2Cor. 5:7; Gal. 2:16; 3:14, 26; Eph. 2:8; 3:12, 17; Phil 3:9; Col 2:12; 2 Tim 3:15) from
4. Our righteousness or justification is related to our union with Christ or being “in him” (cf. Scriptures above). Believers have “put on” or “clothed” themselves with Christ (Gal. 3:27). They are therefore clothed with his righteousness.

Commenting on 1 Cor. 6:11—“. . . you were justified in the name of the Lord Jesus Christ and in the Spirit of God—Thiselton says, “the source of being . . . put right in your standing is sharing Christ’s identity (en tw⁴ ojnomati touæ kurivou jJhsouæ⁴ [in the name of the Lord Jesus]) and being ‘glued’ (kollwJmenoß, 6:17) to the Lord as one (e{n, v. 17)” (Anthony C. Thiselton, The First Epistle to the Corinthians, NIGTC [Grand Rapids: Eerdmans, 2000], pp. 454-55).

Conclusion: The righteousness of our justification (i.e., the ground of our being declared righteousness) is a real moral righteousness or fulfillment of God’s law. As such it cannot be our own as we are not righteous. Moreover, Scripture declares that God justifies the “ungodly” as an act of absolute grace with nothing in us that is worthy of such a declaration of our righteousness or right standing before him. The righteousness of our justification is thus the righteousness of Christ imputed or reckoned to us by grace on the basis of our faith in him which unites us to him and his saving actions.

IV. The significance of the issue—Does imputation of Christ’s righteousness matter?

The position one takes on this issue finally leads to whether our justification rests on something good that we do or on the perfect righteousness of Christ. To rest our justification on something inherent in us rather than in an alien righteousness is to essentially join justification and sanctification (present or progressive) as both involving something inherent (good activity) in us. This seems to be suggested in Gundry’s statements:

“Paul does not match the imputation of our sins to Christ with an imputation of Christ’s righteousness to us believers because he (Paul) wants to
emphasize the obedient life of righteousness that we are supposed to live . . . , and to emphasize the judgment of our works at the end” (44)

The doctrine of imputation “at least at the subconscious level may prompt them [pietists]—wrongly, in my view—to portray sanctification, perfect love, life on the highest plain or baptism in the Holy Spirit as a second blessing normally delayed till after conversion inasmuch as Christ’s righteousness is supposedly imputed at conversion . . . .” (45).

“This emphasis [non-imputation] may go a long way toward evacuating the longstanding complaint that despite protestations to the contrary, the classic Protestant doctrine of double imputation tends to shortchange sanctification and thus may also go a long way toward satisfying the legitimate concerns not only of Roman Catholics, but also of pietists . . . . [in various Protestant traditions]” (44-45).

In the final analysis if it joins justification with present sanctification, then justification (and our salvation) rests on something in us rather than totally in Christ. As such it seems to rest on something less than perfect righteousness and also undermines its certainty. Our obedience leads to (is causative of) our justification rather than being the fruit (evidence) of our justification. Non-imputation suggests that being in Christ does not mean that we share in all that he is for us.

Importance of legal meaning of Justification and lack of in RC – Tom Wright
"Roman Catholics, like many Protestants, have traditionally used the language of justification to describe the much wider realities of regeneration and sanctification, they have usually simply ignored the reality of which the word actually speaks, namely the assurance in the present that my sins are forgiven because of the death and resurrection of Jesus Christ, and that I have a sure and certain hope because of the indwelling of the Holy Spirit. And where that assurance is lacking, other elements come in to usurp its place, and all the things in Roman theology to which true Protestantism rightly objects grow from this root. . . . The tragedy of the situation is that there must have been countless Christians down the years in all churches who really did believe in Jesus Christ as their risen Lord, but who failed in this life to enjoy the assurance of salvation which was theirs for the taking, because they were never told that believers are declared 'righteous' in the present because of the death of God's son. 'Legal' categories, which some want to do away with today, are not sterile or irrelevant—they are the key to Christian assurance"
(Tom Wright, "Justification: The Biblical Basis and it Relevance for Contemporary Evangelicalism," in The Great Acquittal, edited by Gavin Reid [London: Fount Paperbacks, 1980], pp. 31-32). (Comment: Wright ties his concept of justification, making us members of the covenant, and therefore strongly with the idea of membership with the historical visible family. This is correct except that he then goes on to make the sacraments the evidence of this historical community in a sacramentalist theology, cf. p. 35-36).
APPENDIX D

CLASSROOM BIBLICAL THEOLOGY I AND III

Excursus - The Believer and the Law – OT (Old Covenant) & NT (New Covenant)
Excursus - The Believer and the Law – OT (Old Covenant) & NT (New Covenant)

I. The purpose of the Law
Rom. 5:20-21 - To reveal sin and increase transgression (Rom. 5:20-21; cf. 7:7-8; Gal. 3:19, 22-23).

II. The situation of the believer under the Law (Rom. 7:14-25).
   a. Before one dies and is resurrected with Christ that person is under the jurisdiction of the Law (Rom. 7:1).

   b. The law proved to be the minister of sin and death to the person under it (cf. 7:13, 24; 8:2).
      (The believer in Christ has died to the Law and is thus free from the Law (Rom. 7:1-6). This brings up the defense of the Law in the remainder of Romans 7 pointing out that the problem of the person under the Law is not the Law, but sin. This describes life under the Law before we died to the Law in Christ.)

   c. Because the believer was in bondage to sin in the flesh (not yet being a new creation in Christ) (cf. Rom. 7:14, 23; 8:2) he was in bondage to the curse of the Law (cf. Gal. 3:22-23).

   d. The life of the believer under Law was one of sin, sacrifice, sin, sacrifice. The believer could never keep the Law perfectly and therefore this cycle continued. The person's sin was forgiven through faith in God demonstrated by sacrifice, but that forgiveness never freed the person from the continual bondage of the Law as sin continued. Thus, the believer was continually threatened by the curse of the Law and was spared that curse by continual forgiveness through faith.

III. The situation of the believer in Christ.
   a. The believer in Christ has died to sin and the Law and is thus free from its bondage (Rom. 7:1-6; cf. 6:6-11).

   b. Because Christ has perfectly kept the Law, the believer “in Christ” is reckoned with Christ’s righteousness Law-keeping and is therefore free from the bondage of the curse of the Law (cf. Rom. 8:3-4).
c. The righteousness of Christ or the righteousness of the Law is now given to the believer in Christ by the Spirit (Rom. 8:4). This is not to satisfy the “curse of the Law” which has already been done in Christ, but to transform the believer into the experience of true life which is righteousness.

Rom. 8:2 – the "law of the Spirit of life in Christ" equals the work of the Spirit in Christ seen in vv. 3-4. Christ’s work judging sin and living sinlessly leads to our keeping the law by the Spirit who applies Christ's work. This equals the "law of faith" (3:27) which is law keeping that comes by the faith in Christ's work applied by the Spirit—the new covenant law of Jer. 31.

IV. The relation of the believer to the law.
   a. The nature of the believer’s freedom from the law.
      i. The believer’s obligation to law.
         1. The believer is under obligation to the commandments of Christ.
            Jn. 14:15, 21
            1 Jn. 2:3-5
            1 Jn. 3:21, 22, 24
            1 Jn. 5:3
         2. The believer is not without law.
            1 Cor. 9:21
            Rom. 7:16, 22, 25
            Gal. 5:13-14
         3. The criteria of the believer’s action are the precepts of the law.
            Rom. 13:8-9
            1 Cor. 6:9-10
      ii. The believer’s freedom from law.
         1. Free from law as an economy of life. The believer is free from the law in the sense of a pedagogue.
            Gal. 3:23-24
            1 Cor. 9:20-21
         2. The believer is free from the bondage of sin under law.
            Rom. 6:13-14
            Gal. 3:13
   b. The relationship of law and grace.
i. Antithetical as far as ways of salvation.
   Gal. 2:21; 3:21
   Rom. 3:20
   Gal. 5:4

ii. Synthetical as far as the gospel is concerned.
    Rom. 3:31
    Law makes grace necessary.
    Grace establishes and confirms law.
APPENDIX E

CLASSROOM BIBLICAL THEOLOGY I AND III

Excursus — Problem Passages Related to Perseverance
Excursus — Problem Passages Related to Perseverance

1. Problem passages. These are passages which at first sight might be construed to contradict the doctrine of the perseverance of the saints.

2. Passages which refer to profession of faith but not true possession of eternal life.

The possibility of individuals making a profession of faith in Christ which is not saving faith is clear in Scripture. Jesus spoke of some who would profess Him as their “Lord” and minister in His name even performing miracles. But they would not be genuine believers (Matt. 7:21-23). The parable of the wheat and tares likewise refers to those closely related to believers who nevertheless are “sons of the evil one” (Matt. 13:24-30, 36-43). One of the clearest examples in the early church is taught by John when he describes those who had gone out of the church. Although they had been in the church, John makes it plain that they were never genuine believers (1 Jn. 2:18-19). (cf. also, 2 Cor 13:5; 2 Tim. 18-19; 1 John 3:7-8).

2 Pet. 2:20-22
The reference is to false teachers who by their description are not saved.
vv. 1-3 — their actions will bring on them “swift destruction”; cf. also 10b-19, esp. v. 17.

vv. 4-10a — the examples of previous judgment on like people (the fallen angels; the unbelievers at the flood; and, Sodom and Gomorrah) indicate that Peter is not referring to saved people who lost salvation.

Verse 22 indicates that they had merely reformed themselves.
“washing” is aorist middle participle, lit. “washed itself.” They had made a “religious” profession or outward change. There is no language throughout
the passage that indicates that they were genuinely
born again or regenerated.

The illustration of the dog and sow are unclean
animals whose nature is not changed. Not only
were “dogs” and “pigs” unclean to Jews, but Jesus
uses both in speaking of those that opposed God
and his Word

3. Heb. 3:12, 19-4:2

**Excursus – The nature of the apostasy in the book of Hebrews
as illustrated in the Old Testament examples.**
There are several so-called warnings of falling away in the book
of Hebrews that appear to be similar. The example of the Old
Testament nation of Israel is consistently used as the illustration
of such apostasy. It is helpful to consider the nature of the
people involved in the examples as background for
understanding the warnings to the New Testament people
addressed in Hebrews.

3:12-4:3 — These people had a covenant relation to God and
had even experienced something of his grace as he led his
people out of captivity, but their description seems to
indicate that they were never believers.

They had an “evil unbelieving heart” which kept them from
entering God’s rest in the promised land. The description
of their heart is in 4:2 – they had not believed in the
promise of God’s word. There is no indication that they
had once believed and had ceased believing

12:15-17 — Esau

v. 17 – Esau’s sin was to the point where he could not
repent. The issue is not the repentance or changing of
his father’s mind with regard to the blessing, but his
Hughes says, “He squandered for a single meal, for something so fleeting and unprofitable as the gratification of his carnal appetite of the moment, the precious privilege of his birthright, thus despising what he should have treasured as a holy trust (Gen. 25:29ff.)” (Philip Edgcumbe Hughes, *A Commentary on the Epistle to the Hebrews* [Eerdmans, 1977], p. 541).

Regarding his repentance Hughes writes, “Esau found no way of escape from the judgment he had so wantonly brought upon himself, and in his rejection he found no change to repent, though he sought it with tears. His weeping was of no avail and he became an embittered man (see Gen. 27), for his was not the ‘godly grief’ which produces ‘repentance that leads to salvation,’ but the ‘worldly grief’ which produces death (2 Cor. 7:10). It was his loss, not his profanity, that he mourned” (Hughes, ibid., p. 541).

Hughes notes that “all of the ancient writers and the majority of the modern commentators take . . . [‘for he found no place for repentance’] to mean that Esau found no place or opportunity of repentance for himself.” While some have taken it to mean repentance in his father, Westcott argues that to render the Greek with reference to his father is “equally against the language and the argument” (cited by Hughes, 541). Had it referred to the father, it would have been phrased something like “repentance of his father.”

Evidence of his lack of sincere repentance is his attitude in Gen. 27:41—Esau bore a grudge against Jacob.

Cf. v. 15 — the thought of coming short of the grace of God seems more like never saved (cf. 4:1-2).
Conclusion from the illustrations — All of these were part of the covenant people of God which means that they had been separated from the other nations and appeared outwardly to be part of God’s people. But they never really had saving faith. Cf. Judas who was part of the disciples (Mk. 6:12-13), but Jesus knew that he was lost (Jn. 6:70-71).

Conclusion (Heb. 3:12, 19-4:2) - (See above)

4. Heb. 6:1-8

Basic things said of the individuals in this passage:

i. They had participated in spiritual privileges to the point of some type of repentance.

ii. Falling away, it was impossible to bring them back.

iii. Several evidences that point to the description of these as Jewish people who had professed faith in Christ and become part of the church, but who had not fully appropriated salvation.

iv. The change of pronouns from first person (vv. 1-3) to third person (vv. 4-6).

v. The illustration of the ground and its yield (vv. 7-8). There is no indication that the ground changed. The rain came on both; one yielded good vegetation, the other yielded thorns and thistles.

vi. The contrastive de (“but”) in verse 9.

vii. The better things that accompany salvation belong to “you” rather than to those (third person) of vv. 4-6).

The descriptive statements while they could describe believers do not in themselves necessitate this understanding. Each of them could describe one who has had contact with the gospel and probably also made some type of profession of faith, but not a genuine belief.
Enlightened — received an exposure to light, but failed to respond (cf. Jn. 1:9-11; 3:19; 9:39-41; Matt. 4:16, 17; 2 Cor. 4:4).

Tasted of the heavenly gift — while taste can mean “to ingest” more commonly it refers to taking a small amount of food or drink so as to test whether it is suitable or pleasing (Jn. 2:9).

Partakers of the Holy Spirit — may simply have been exposed to benefits that accrue through the Spirit in the congregation or personally (e.g., healings, temporary reception of some spiritual ministry, cf. Matt. 7:22, 23 where people performed miracles in the Lord’s name, but were not saved).

Tasted the good word of God — exposure to the preaching of the gospel.

Tasted of the powers of the world to come — many people were in contact with the supernatural power of the gospel (e.g., Matt. 11:20) or who actually accomplished miracles in Christ’s name were never saved (Matt. 7:22-23).

Experienced some sort of repentance, (cf. v. 6, it is impossible to renew them to repentance) — People often repented insincerely (cf. John the Baptist’s challenge to the Jewish leaders who came to him for baptism to “bring forth fruit in keeping with your repentance,” (Matt. 3:8).

Hebrews does describe believers in terms that imply genuine salvation: e.g.,

God’s sons (2:10; 12:5-11)
Christ’s brethren (2:12, 17; 3:1)
God-given children (2:13)
God’s people (2:17; 4:9; 8:10)
heirs of promise (6:17; 8:6; 9:15)

Conclusion — This is a warning against turning away from the truth after having a full knowledge of it even to the point of making a profession. It is analogous to the parable of the seed that grew for awhile and then died (Matt. 13:20-22).
Illus: A man walking in the darkness of a cold night comes to a door that is open and looks in. As he stands there, he partakes of the light that shines from the room, he enjoys the warmth as it radiates from the door. His spirit may even be lifted from the joy in the warm room, but he never goes it

5. Heb. 10:26-39
Several factors in this passage indicate that this is the sin of final apostasy or the equivalent of “the unpardonable sin,” which is done by those who deliberately turn away from full light. But there is no indication that they were ever genuinely saved.

The nature of the sin involved

v. 26 — three things are highlighted about the sin in this verse:
It is willful - in the original Greek the word translated “willfully” is emphasized by its being placed first in the sentence.
It is persistent — “go on sinning” is a present active participle. It expresses a condition of continuously sinning.
It is deliberate, i.e., against clear knowledge

v. 29 — It is a despising and treating with contempt Christ and his salvation and “insulting” (to treat with utter contempt, to arrogantly insult) the Spirit. This is surely equivalent to blasphemying the Spirit (cf. Mk. 3:29, where this is done by religious leaders who, however, were never saved).

v. 28 — It is comparable to the willful sin of the Old Testament, i.e., the defiant sin, lit. sin “with a high hand” (Number 15:30). Keil and Delitzsch explain the action: “so that he raised his hand as it were, against Jehovah, or acted in open rebellion against Him,--blasphemed God . . .” (Biblical Commentary
Allen explains, “. . . here the phrase is used of a person acting in deliberate presumption, pride, and disdain. Moreover, the phrase is modified in v. 30 with the words ‘blasphemes the Lord’! this is why the posture presented in this verse is one of treason, for which there is no provision in the Torah for escaping the results of this sin” (Ronald B. Allen, “Numbers,” in The Expositor’s Bible Commentary, vol. 2, edited by Frank E. Gaebelein [Zondervan, 1990], p. 830).

This sin was opposed to the sins of ignorance which Oehler explains as not relating “. . . to ignorance of the command, but to unconsciousness and unpremeditatedness in the offence. . . . Still the expression includes more than more inadvertence, and extends to errors of infirmity, or rashness, we might say of leviety” (Theology of the Old Testament, 300-301).

The sin of the high hand was a setting aside of Moses’ law. “It describes not only the violation of an ordinance or authority in details, but the denial of the validity of the ordinance or the authority altogether” (B. F. Westcott, The Epistle to the Hebrews [Eerdmans, n.d.], p. 329).

The judgment of the sin
v. 27 — A judgment which devours the “adversaries.” According to Lightfoot the word “adversary” is “very commonly used, for instance, of things which are directly antagonistic and mutually exclusive . . . .” It means “‘direct,’ ‘close,’ or ‘persistent opposition’” (J. B. Lightfoot, Saint Paul’s Epistles
v. 30-31 — The references to judgment including his people speak not of judging the saved, but of the wicked rebels among his people (Deut. 32:35-36; cf. 32:15ff, 21, 28)

The issue involved in the committing of this sin. Is it the loss of salvation, the loss of rewards, or the judgment on those who commit the unpardonable sin?

v. 26 — a sin for which there is no more sacrifice, i.e., it clearly indicates that one is outside of the realm of salvation and therefore not simply a loss of reward for the believer.

v. 27 — the judgment seems to be against the unsaved.

vs. 35-36 — the reward is the equivalent of the reception of the promise, i.e., salvation, and not some degree of reward.

vs. 37-38 — The sin involves a “shrinking back to destruction” as opposed to those who have faith “to the preserving of the soul,” again a question of salvation.

Conclusion — The sin is clearly one that leaves the person without salvation. The nature of the sin appears to be similar to the “unpardonable sin” which in the gospels is applied to those who have much religious knowledge, but do not appear to ever have been saved. That is, it is not a question of losing salvation, but of finally rejecting the ministry of the Spirit to receive it. This fits well with the mixed company of the illustration from Old Testament Israel where there were those who were outwardly part of the covenant people of God, but were not genuinely saved.

6. Heb. 12:14-17 (see 2d. above)

7. Jn. 15:2, 6
v. 2 – the branch not abiding is taken away – Judas
Those bearing fruit are purged or purified through pruning
v. 3. – Christ classifies his hearers as clean (cf. Jn. 13:10).
v. 6 – cf. Matt. 13:5-6 – the seed that fell on rocky places, sprang up, but had no root in them.
(cf. Rom. 11 – Olive Tree)

8. Rom. 8:13
Not two classes of Christians.
Cf. v. 4 – the believer does walk after the Spirit, also v. 9.

Gal. 6:8

2 Pet. 1:10

1 Cor. 9:27

9. Passages which suggest contingency on the believer’s work.

a. Overcomer passages (Rev. 2:7, 11, 26; 3:5, 12, 21).
All believers are in fact overcomers.
Rev. 12:11
1 Jn. 5:4

b. Rev. 2:10b


d. Matt. 24:13

e. Rom. 8:17, cf. 2 Tim. 2:12

f. Col. 1:22-23
g. 2 Tim. 2:11-13; cf. Matt. 10:33

Concluding observations
The reason for the warnings.

To make all take stock of their position—particularly to the professing Christian.

To help keep the true believer in the path of righteousness. The warnings are thus a means which God uses for our perseverance. They encourage the believer to hold fast and remain in faith.

Illus: A tree stands firm against the storm only as its roots extend strong and deep into the ground. Suppose a certain tree got a bit lazy in developing its root system and you wanted to encourage it to renewed effort in order that it might stand in the coming storm. How would you do it?

One way would be to warn it, “Unless you hold fast, you will fall in the wind.” You might also let the wind blow a little just to let it struggle and get serious about renewing its grip on the soil.

A true believer will not presume upon his security. Anyone who says, “I’m secure and can therefore do what I please,” is probably not a genuine believer.

All concrete cases of life must be judged only by the Scripture.

The practical values of the doctrine.

It enables the believer to devote his time for service rather focusing on retaining his salvation.

Illustration that has been given: A young man took a job with the telephone company. He was nervous about the safety belt
and kind of held on to the pole with one hand. The foreman saw him and told him to lean back on the safety belt and work with both hands. You don’t spend time holding on.

It gives assurance and joy in salvation. To place the responsibility of salvation on your shoulders cannot but help keep one disturbed.

John Newton’s famous hymn, Amazing Grace

Through many dangers, toils and snares
I have already come:
‘Tis grace that brought me safe thus far,
And grace will lead me home.

Can we sing this with certainty according to the Bible?

It is grace through faith all the way.
Psalms 50:21 … you thought I was altogether like you…. (NIV)