

## The Work of Creation

### I. OUTLINE OF BIBLICAL MATERIAL

#### A. There was a “time” when the world did not exist

Psalms 90:2

John 17:5, 24

Ephesians 1:4

I Peter 1:20

#### B. The world was created by God, and nothing exists that was not created by Him.

Jeremiah 10:10-12

Romans 11:36

Ephesians 3:9

Acts 17:24

#### C. Each person of the triune God had a definite and distinctive part in this creative work.

##### 1. The Father—originated I Corinthians 8:6a

##### 2. The Son—mediated

I Corinthians 8:6b

John 1:3

John 1:10

Colossians 1:16

Hebrews 1:2

Hebrews 1:10

3. The Holy Spirit—executed, completed

Genesis 1:2

Job 26:13

Psalms 104:20

D. The world was created at a definite point called “the beginning,” but the Bible makes no attempt to fix its exact chronological date. Genesis 1:1

E. The method of creation was by the exercise of God’s wisdom, will and word.

Jeremiah 10:12

Revelation 4:11

Psalms 33:6, 9

Psalms 148:5

F. The world was created without the use of any pre-existing materials...not strictly “ex nihilo”.

Hebrews 11:3

II Corinthians 4:6

Revelation 4:11

- G. The created universe is a standing revelation of God's existence, power and glory, in the face of which all atheism and idolatry become inexcusable.

Psalms 19:1

Psalms 96:5

Isaiah 40:26

Romans 1:20

- H. The great ultimate purpose of creation is for glory of God Himself.

Genesis 1:4

Isaiah 43:7

Revelation 4:11

- I. The present imperfect state of creation was due to moral evil.

Genesis 3:16-19

Romans 5:12

Romans 8:20, 22

- J. But this imperfect state is only temporary, extending to the coming of Christ.  
Romans 8:19, 21

## II. INTERPRETATION OF THE GENESIS ACCOUNT OF CREATION

- A. The Framework Hypotheses (theistic evolution)

1. The Genesis account is merely a literary or poetic scheme to convey to child-like minds the idea of God's sovereignty
2. The precise order or duration of events is irrelevant.
3. In the area of origins (cosmogony), science rather than Scripture must serve as our ultimate guide.

**B. The Progressive Creation Theory (day-age view)**

1. The six "days" of creation are actually ages that correspond to the great time periods of earth history.
2. The universe began as a formless chaos. Genesis 1:2
  - a. Through energy and motion (Genesis 1:2-3) it was spread out. Genesis 1:6-8
  - b. Continents emerged from the newly condensed seas. Genesis 1:9-10
  - c. Simple forms of vegetative life appeared. Genesis 1:11-12
  - d. Other marine forms appeared. Genesis 1:20
  - e. Land animals appeared. Genesis 1:24
  - f. The man appeared. Genesis 1:26
3. Since the word "day" can be used as more than a 24 hour period (Day of the Lord), we should not limit science to 24 hrs. in Genesis (cf. Genesis 2:4)

**C. The Revelatory View**

1. The days of Genesis 1 were literal days, but they were six days of revelation to Moses.
2. Thus, there is no real conflict between Genesis and historical geology.

D. The Ruin Reconstruction or Gap Theory

1. God created the heavens and the earth in perfect form, perhaps a millions of years ago. Genesis 1:1
2. Because of the rebellion of Satan and his angels, the earth suffered a global catastrophe by water.
3. Then in six literal days the earth was re-created. Genesis 1:2-2:4
4. Since God's work is always perfect (Deuteronomy 32:4), the earth could not have been created 'empty' and void" 1:2. This is confirmed by Isaiah 14:18, which states that God did not create the earth empty (tohu); and by Isaiah 34:11 and Jeremiah 4:23, which use the very same phrase (tohu and bohu) to describe a ruin produced by divine judgment. And since God is light, He would not have created an earth covered with darkness.
5. In view of these considerations, the verb "was" in Genesis 1:2 may be translated "became."

E. The Recent Creation View

1. As traditionally understood by Jews and Christians, the heavens and the earth, and everything in them, were created in six literal days with no interval of time between the first two verses. Exodus 20:11

2. Thus, God actually created the earth “empty and void” in the sense that it had no life on it and no outstanding features. Isaiah 34:11 and Jeremiah 4:23 refer to the devastation of Palestine only.
  
3. Satan’s fall must have occurred after the creation of Adam and Eve, for God pronounced “very good” everything He had created. Genesis 1:31
  - a. Adam was given dominion.
  
  - b. Through Adam’s rebellion, sin and death “entered into the world.” Romans 5:12
  
  - c. Adam was created to be a king. Psalms 8:5-8, Hebrews 2:5-10
  
4. Thus, the earth did not become empty and void as the result of a divine judgment.

WAW in 1:2 is disjunctive = now – LXX δε

- a. Does not have a pathah
  
- b. Is not connected to a verb
  
- c. Does not have a daghes forte

5. The great fossil strata in the earth's crust today must therefore have come into existence at the time of Noah's Flood.

6. Creation week cannot be precisely dated because of the high probability that the genealogies of Genesis 5 and 11 are incomplete.

### III. THE NATURE AND LENGTH OF THE SIX DAYS OF CREATION

A. The numerical adjective (compare Numbers 7)

B. Evening and morning (compare Daniel 8:14, 26 ASV)

C. The fourth commandment. Exodus 20:11; 31:17

D. For days and for years. Genesis 1:14

E. One day is with the Lord as a thousand years. II Peter 3:8

#### IV. THE RELATIONSHIP BETWEEN SCIENCE AND THE BIBLE

A. There are no such things as self-interpreting “brute facts” in the universe, totally isolated from the ultimate meaning of reality. Therefore, all ultimate concepts, such a purpose, value and cosmogony (ultimate origins), must of necessity, take on a faith-character. The true question, then, is not whether we choose faith or facts (religion or science), but what kind of faith or religion-one based upon God’s revelation or one based upon the autonomy of the human heart and mind.

Hebrews 11:3

- B. True science is simply the outworking of God's command to the human race to subdue the earth (Genesis 1:28). But scientism is a religious philosophy which not only ignores the proper sphere and boundary lines of empirical science, but is also blind to its own theistic-atheistic presuppositions.

II Peters 3:3-7

- C. All unregenerate minds (including the minds of honest and sincere scientist) are basically opposed to the one true God who has revealed Himself in Scripture.

Romans 8:7

- D. This opposition is especially vigorous with respect to the Biblical doctrine of creation, which cuts drastically into the entire superstructure of modern scientific world views. Even Christian men of science who have been thoroughly indoctrinated in evolutionary and uniformitarian concepts of early history (and who have not yet fully surrendered to the authoritative statements of the earth history (and who have not yet fully surrendered to the authoritative statements of the early chapters of Genesis) are deeply offended by Biblical creationism.

I Corinthians 2:14

- E. Special revelation in Scripture (self-interpreting through the illuminating ministry of the Holy Spirit who authorized it) is the only God-provided framework within which natural revelation can be properly understood by the mind of man.

Psalms 36:9

- F. In the mind of God, the details of natural revelation harmonize perfectly with the statements of special revelation; but in the minds of regenerate men this harmonization must be progressive (throughout history as well as during the individual's own life-span) toward the great climax of the day of glorification.

I Corinthians 13:12



E. Theistic Evolution (God has been directing the evolutionary process for billions of years through apparently natural and chance events.)

F. Pantheistic Evolution (God is beginning to become self-conscious in the brain of homosapiens, after billions of years of evolutionary process.)

**Anthropology**  
Doctrine of Man

INTRODUCTION

Two approaches:

1. Extra-Biblical

2. Intra-Biblical

I. THE ORIGIN OF MAN

A. Human Speculation

1. Atheistic (Naturalistic) evolution:

a. Definition

b. Arguments against

1) Fixity of the species



5) Paleontology

6) Fossil man

2. Theistic Evolution

a. Definition

b. Arguments against

1) Contains no room for fall of man

2) Contains no room for the reality of sin

3) Contains no room for the need of a savior

B. Biblical Revelation

1. Since we understand nothing of our origin un aided, it is reasonable that God should reveal it.
2. The plain statement of Scripture indicates that God created every form of life as it Isaiah

NOTE: Genesis 1:26, 27; 2:7, 21, 22; 5:1, 2; Matthews 19:4; Acts 17:26; Romans 5:12-19; I Corinthians 15:21, 22, 45-49; I Timothy 2:13; Psalms 33:6, 9; 104:1-5, Hebrews 11:3—by faith

a. God created

1) Use of “bara” Genesis 1:27

2) If “breathed” is sudden then so is “formed” Genesis 2:7

3) Man became a living creature Genesis 2:7

b. Man is the culminating act of creation

1) Time

2) Result

## II. THE NATURE OF MAN

A. Man was created in the “image of God” after His “likeness.”

1. What is the meaning of the terms “image” (tselem) and “likeness” (demut)?

These terms are apparently synonymous:

2. Man's image and likeness to God gives him his unique dignity and worth in the entire created universe (including angelic being) even in his fallen state (cf. Genesis 9:6; James 3:9). Thus the penalty for murder is death.
3. The creating of man in the "image and likeness" of God has reference to moral and spiritual rather than physical attributes.
4. The image of God in man made the incarnation possible for the Second Person of the Godhead:
  - a. Came "in the likeness of sinful flesh" (Romans 8:3)
  - b. Was made "in all points like to His brethren" (Hebrews 2:14-18)
  - c. "Became flesh" (John 1:14), the term "flesh"
5. In addition to his creation-image, fallen man must now obtain a redemption-image in Christ.

<u>Creation Image</u>	<u>Redemption image</u>
Given once for all at creation	Gradually fashioned
Whole race	Only redeemed
Distinguishes man from animals	Regenerate from unregenerate
Probationary	Permanent

6. The method of fashioning the redemption image
  - a. II Corinthians 3:18
  - b. Colossians 3:10
  - c. Romans 8:29
  - d. I John 3:2

B. Man is either a trichotomy or a dichotomy.

1. Evidence for trichotomy

a. The Bible speaks of a soulish body and a spiritual body.  
I Corinthians 15:44

b. Man is said to have spirit, soul and body. I Thessalonians 5:23

c. The soul and spirit can be separated. Hebrews 4:12

2. Evidence for dichotomy – (explanation of the three texts p. 18)
  - a. I Corinthians 15:44
  
  - b. I Thessalonians 5:23
  
  - c. Hebrews 4:12
  
3. Clarifications
  - a. Dichotomists do not say that there is no such thing as soul and spirits. They simply say that these two are not separate elements but are two functions of the immaterial part of man.
  
  - b. The Bible nowhere separates the two.
  
  - c. Just because they are listed together does not mean that they are two separate elements (cf. Deuteronomy 6:5; Mark 12:30; Luke 10:27).
  
4. Conclusions
  - a. Man consists of two substantive entities, non-material and material; but the non-material has two functional attributes, the soul and spirit. It is only in this sense that man can be spoken of as trichotomous.
  
  - b. The term “soul”: (Hebrews nephesh; Gr. psuche) and “spirit” (Hebrews ruach; Gr. pneuma) are used interchangeably in the Bible.
    - 1) In Ecclesiastes 3:21 animals are said to have “spirits”, but in Revelation 16:3 they have “souls”.
    - 2) Usually, God is “spirit”, but in Isaiah 42:1 He has “soul”.
    - 3) Disembodied dead are “spirit” (Hebrews 12:23), and “souls” (Revelation 6:9).
    - 4) Man is “body and soul” (Matthews 6:25) or “body and spirit” (I Corinthians 5:3, 5)
    - 5) At death we give up the “soul” (Acts 15:26) or “spirit” (Acts 7:59)

C. The body of man is composed of elements taken from his material environment, and is an essential and permanent part of his complete nature.

1. Genesis 2:7

2. I Corinthians 6:12-20

3. II Corinthians 5:4

D. Man is given power to reproduce children in his own “image and likeness”.

Various theories as to the origin of the human soul:

1. Pre-existence:

2. Creationism (parents procreate the body of a child, but God directly creates the soul).

a. Numbers 16:22

b. Ecclesiastes 12:7

c. Isaiah 57:16

d. Zechariah 12:1

e. Hebrews 12:9

“The references that speak of God as the Creator of the soul, imply mediate creation. God is with equal clearness represented as being the creator of the body (e.g. Psalms 139:3, 14; Jeremiah 1-5); yet we do not interpret this as meaning immediate creation, but mediate. God is present in all (H.C. Thiessen, Systematic Theology, p. 233).

3. Traducianism (parents procreate the soul as well as the body of their child).

a. Genesis 5:3

b. Genesis 46:26

c. John 1:13

d. John 3:6

e. Acts 17:26

f. I Corinthians 11:8

g. Hebrews 7:9-10

1) Genesis 2:1-3 teaches that God permanently ceased His work of creation at the end of six days.

2) David stated: “I was brought forth in iniquity; and in sin did my mother conceive me” (Psalms 51:5). How could this be true if God directly created each soul?

3) It has been objected that traducianism involved a view of the soul that is too materialistic, for it assumes that Adam’s soul was divided (like a material substance) among his descendants.

E. Man was created with a moral side to his nature which tells him that he ought to do right.

F. Man, even as a sinner, is regarded and treated by God as having a high dignity and worth because of what he is by creation.

G. What is man's natural relation to God by creation? (Is God his Father?)

1. Yes--

a. Luke 3:38

b. Acts 17:28

c. Hebrews 12:9

d. Isaiah 1:2, 63:16; 64:8

2. No--

a. Adam's natural descendants are never called "sons of God" except through the new birth.

b. Jesus never called God the father of all men.

c. The entire New Testament is opposed to this concept.

1) John 1:12

2) John 8:40-44

3) I John 3:10

Hamartiology  
Doctrine of Sin

INTRODUCTION

A. Evolutionary Hypotheses vs. Biblical Revelation

1. Evolutionary: Race has struggled upward from savagery.
2. Biblical: Man has always been responsible.

B. Biblical Teaching Genesis 1:31

1. Intellect –
2. Sensibility –
3. Will –
4. Moral state – passive holiness  
Terms involved
  - Innocency: absence of sin
  - Righteousness: acquire right standing--earned or bestowed
  - Unrighteousness: a state of failure--following temptation

NOTE:

- a. The knowledge of Adam and Eve before the fall was different from that which is after the fall. Genesis 2:25 compare Genesis3:7

There are two ways of knowing sin:

- 1) As a sinner knows it

- 2) As a saint knows it

- b. Man's original condition involved a disposition and inclination which was harmonious with the character of God.

5. Note circumstances surrounding first man –

- a. Perfect environment

- b. Given responsibility

- c. Communion with God

- d. Given a helper who was just suited to him

- e. Placed on probation

- f. Had an adversary

C. Probation-Genesis 2:8, 9, 15-17

1. Necessity – to test their loyalty to God (see fuller discussion on page 31)
  
2. Purpose – to transform their sinless nature into holy character
  
3. The Test - Genesis 2:17a
  - a. A moral command – carries its own reason for obedience
  
  - b. A positive command –

D. The Temptation-Genesis 3:1-7

1. Issue – from which tree will you eat?
  - Tree of life:
  
  - Tree of knowledge of Good and Evil:

2. The Tempter –
  - a. His identification
    - 1) Satan appears to Eve as an angel of light whose name was Serpent. (see Buswell, p. 264)
      - a) He is called “Serpent”. Isaiah 63:25 and Revelation 20:3
      - b) The “Serpent” is not said to be one of the beasts of the field, but more subtle than any of them.
      - c) Snakes do not literally eat dirt.
      - d) There is no natural antipathy between humans and snakes.
    - 2) Satan appeared as a snake.
      - a) Normal impression of the narrative.
      - b) Had to have some form.
      - c) Snake does “appear” to eat dust. Micah 7:17
      - d) Snake does crawl on his belly.

- b. His method
  - 1) Excites curiosity – Genesis 3:1
  - 2) Raises a suspicion of God – Genesis 3:1
  - 3) Injects a three-fold doubt of God:
    - a) His goodness
    - b) His veracity
    - c) His holiness
  - 4) He leads to outward disobedience.
- c. Satan's attitude toward the Word God
  - 1) He distorts it.
  - 2) He casts doubt upon it.
  - 3) He denies it.
- d. Satan's success
  - 1) Eve listened to Satan.
  - 2) She saw that it was pleasant to the eyes. - Genesis 3: 6

3) She craves the food in order to be wise. - Genesis 3:6

4) She took and ate the food. - Genesis 3:6

NOTE:

Genesis 3	Saw that it was good	Pleasant to the eyes	To make one wise
Luke 4	Stones to bread	Showed Kingdoms of world	Cast self down
I John 2	Lust of flesh	Lust of eyes	Pride of life

E. The Fall, Romans 5:12, 19; James 1:15; I John 2:16

1. Depravity = \_\_\_\_\_  
II Corinthians 4:3; Ephesians 2:1, 2; Colossians 1:13; I John 5:19  
(compare Genesis 1:26)

a. What the Bible does not teach:

- 1) That unsaved have no disposition to do right;
- 2) That the unsaved never do any good;
- 3) That the unsaved commit every form of sin;
- 4) That the unsaved are as bad as they can become;
- 5) That all have made the same progress in sinning.

b. What the Bible does teach:

- 1) That all have sinned and have a sinful nature;
- 2) That sin has affected the whole of man's being;
- 3) That when the unsaved does right it is generally for selfish motives, and never for God's glory alone;
- 4) That man is wholly without the "love of God";
- 5) That the sinner is always becoming worse;
- 6) That man has no means of recovery within himself.

2. Effects of the Fall

a. The Divine Judgment-Genesis 3

- 1) Upon the serpent—degradation (Micah 7:17) -Genesis 3:14
- 2) Upon the Devil-Genesis 3:15
- 3) Upon the woman-Genesis 3:16
- 4) Upon the Man-Genesis 3:17b-19
- 5) Upon the ground-Genesis 3:17a-18

- b. The judgment resulted in:
  - 1) Separation-Genesis 3:22-24
    - a) From the tree of life;
    - b) From the garden;
    - c) From direct presence and communication with God.
  - 2) Death
    - a) Physical
    - b) Spiritual
    - c) Eternal
- 3. Question about the Fall
  - a. Was the fall necessary? (centers around the purpose for creation)
  - b. Why did God allow the temptation?
    - 1) God was not satisfied with forced obedience.
    - 2) Moral worth of the tempted creature is greater.

- c. What can we learn from the temptation and fall?
  - 1) God is not the author of sin.
  - 2) Sin came from without not from within,
  - 3) The foundation of sin lies in man's desire for self-assertion and his determination to be independent of God?
  - 4) We learn how sin gets started.

I. THE FACT OF SIN

A. Nature proclaims it. Romans 8:21

B. Human Conscience Acknowledges it. Romans 2:15

C. Human experience testifies to it. Job 7:20

D. God's word asserts it. Isaiah 53:6



### III. THE NATURE OF SIN

#### A. Personal Sin (cp. With “B”)

##### 1. Definition of sin: (Chafer)

Sin includes all, conscious and unconscious, revealed and unrevealed, which is not in conformity with the character of God.

##### 2. Words to be considered:

a. Transgression—(παρέρχομαι—προάγω)

b. Iniquity—(ἀδικία)

c. Error—(ἄμαρτία)

d. Trespass—(παράπτωμα)

e. Lawlessness—(ἀνομία)

f. Unbelief—(ἀπίστις)

3. Conclusions:

- a. Sin is against God.
- b. Sin is either omission or commission.
- c. Sin is either inward (of the soul) or outward (of the body).
- d. Sin may be our own personally, or we may be the partaker of another man's sins.
- e. Sins results in death.
- f. Sin is universal. (Isaiah 53:6; Jeremiah 17:0; I Corinthians 2:14; John 3:3-5; Romans 3:19-23)

B. The Sin Nature

1. The Sin Nature.

- a. With respect to the \_\_\_\_\_ -
- b. With respect to the \_\_\_\_\_ -
- c. With respect to the \_\_\_\_\_ -

2. Transmission of the sin nature

- a. How the depravity is transmitted.
- b. How the guilt is transmitted.

**HOW CAN THE DEATH OF ONE MAN BRING BLESSING TO SO MANY?**

**Romans 6**

Two Men

Adam	Christ
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Two Acts

One man's sin Trespass, vs. 12; disobedience, vs. 15 Self – sacrifice	One man's righteousness obedience Self – assertion
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Two Results

Sin Death Condemnation Judgment  Vs. 12, 14, 15, 16, 17, 18, 19, 21	Free gift Grace Righteousness Life Justification Acquittal vs. 15, 16, 17, 18, 19, 21
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d. Seminal View—

C. Man's Estate "under sin"

Romans 3:9; 7:14; Galatians 3:33; Colossians 1:13; Ephesians 2:2;  
2 Corinthians 4:3, 4; I John 5:19

D. The question of a Christian's sin I John 1:7, 9 (covered in Theology I)

Christology  
Doctrine of Christ

INTRODUCTION

The significance of His name, His complete name, is Lord Jesus Christ.

A. Lord

B. Jesus

C. Christ

I. THE PRE-EXISTENCE OF CHRIST

John 1:1-3; 6:33, 38, 41, 50-51, 58, 62; 8:58; 17:5, 24;  
Philippians 2:6; Colossians 1:13-17; Hebrews 1:2, 8; 2:10

A. As to God the Father, He is called:

1. Only-begotten μονογενής (monogenes)

2. Begotten γεννάω (gennaō)

B. As to Creation, He is the “first-born”. πρωτότοκος (prototokos)

C. As to man, the Theophanies of the Old Testament

1. In material form

2. In angelic form

II. THE DEITY OF CHRIST

A. The Old Testament names of God are merged in Him:

1. Immanuel – Isaiah 7:14 - \_\_\_\_\_

2. Adonai – Psalms 110:1 - \_\_\_\_\_

3. I AM – Exodus 3:14 - \_\_\_\_\_

B. The names of God as revealed in the Old Testament are used of Him

<b>Name</b>	<b>Meaning</b>	<b>Old Testament</b>	<b>New Testament</b>
Raha		Psalms 23	
Tsidkineu		Jeremiah 23:6	
El Elyon		Genesis 14	
El Roi		Genesis 16	
El Shaddai		Genesis 17	
El Olam		Micah 5:2	

C. He possesses the five unique and essential attributes of Deity.

1. Eternality
  
  
  
  
  
  
  
  
  
  
2. Immutability
  
  
  
  
  
  
  
  
  
  
3. Omnipresence
  
  
  
  
  
  
  
  
  
  
4. Omnipotence
  
  
  
  
  
  
  
  
  
  
5. Omniscience

NOTE:

Jesus did not use His omni-attributes while He was here on earth.

1. Omnipresence
  - a. Scriptures usually used:
    - John 1:48
    - John 3:13
    - John 14:23
  - b. Assessment

2. Omnipotence

- a. Scripture usually used:  
Seven miracles of John's Gospel

John 2:1-11

John 4:46-54

John 5:1-9

John 6:1-13

John 6:15-21

John 9:1-17

John 11:1-44

- b. Assessment

- 1) Do they prove it?
- 2) Was that John's purpose?
- 3) What about these scripture?
  - a) John 5:19
  - b) John 5:30
  - c) Mark 6:5
  - d) Matthew 11:1-4

3. Omniscience

- a. Scriptures usually used

- 1) Mark 2:6-8
- 2) John 11:4, 14
- 3) Matthew 24:9, 14

b. Assessment

- 1) What does omniscience mean?
- 2) How much can you not know and still know everything?
- 3) Did Jesus not know anything?

Mark 11:13

Mark 13:32

- 4) What did Jesus say about His knowledge?

John 8:28

John 12:49

D. He made some unique claims.

1. He claimed the right to receive human worship. Mark 5:6

Contrast: Acts 2:25-26

Acts 14:11-15

Revelation 19-10

Acts 12:20-23

2. He claimed power to forgive sins.

Mark 2:5-11

Luke 7:48-50

3. He claimed to be sinless. John 8:46



1. Direct testimony

a. John 1:1, 14

b. Hebrews 1:8

(Father speaking to the Son)

God (θεός)

Throne \_\_\_\_\_ is \_\_\_\_\_  
| your \_\_\_\_\_ | forever \_\_\_\_\_

J.W. Objection

The word God is not vocative (direct address) but nominative should be subject.

God | is \_\_\_\_\_ throne \_\_\_\_\_  
| forever \_\_\_\_\_ | your \_\_\_\_\_

Answer:

- 1) In the New Testament period, the nominative was often used as vocative (direct address).

Hebrews 10:7

John 17:1, 5, 11 (etc.)

- 2) Their translation does not make good sense.

c. Titus 2:13

Granville Sharp rule: (D. M. p 147)

when the copulative καί (and) (1) connect two nouns (2), (3) of the same case, if the article (the) (4) precedes the first noun and is not repeated before the second;

(4) (2) (1) (3)  
the God and Savior, Jesus Christ;

then—the latter always relates to the same person as the first noun. It denotes a farther description of the first noun.

d. Hebrews 1:2

e. Romans 9:5

- 1) A statement of Christ's Deity  
"who is over all, God, blessed forever"
- 2) Not a doxology  
"May God who is over all be blessed forever."

NOTE: In a doxology

- a) The word is ( ὄν) would not be necessary since the word "to be" is understood in doxology.
- b) In doxologies, "blessed" precedes "God".

Here—"God" precedes "blessed"  
Cf. Luke 1:68, 2 Corinthians 1:3; Ephesians 1:3

f. John 1:18

g. John 20:28

h. I John 5:20

2. Indirect Testimony
  - a. Luke 7:37-38; 44-48
  - b. John 12:37-41; Isaiah 6:1, 10
  - c. John 19:37 – Zechariah 12:10
  - d. I Timothy 1:13
  - e. Galatians 1:1
  
- F. Theories opposing the Deity of Christ
  1. The Arian Theory
  
  2. The Socinian Theory
  
  3. The Unitarian Theory

### III. THE INCARNATION OF CHRIST (see Chafer Vol. 5, pp 39-52)

Definition: (carne=\_\_\_\_\_)

The Divine act in which the second person of the Godhead was embodied in human nature, flesh and form.

- A. Old Testament Anticipation
  1. Types
    - a. Acacia wood
  
    - b. Veil of the temple
  
    - c. Desert growth

2. Prophecies

a. Micah 5:2

b. Isaiah 9:6

c. Isaiah 11:1

d. Isaiah 7:14

NOTE:

Concerning the virgin:

1. It had to be a great miracle to the house of David.
2. Ha Almah was the most appropriate word available.
3. Septuagint translates it by παρθενος (parthenos) virgin.
4. The context speaks of the deity of Christ. Isaiah 8:8-10, 9:6-7
5. “Emmanuel” cannot refer to a child of Isaiah or Ahaz. Isaiah 8:3
6. The deciding voice is Matthew 1:22-23

B. The Birth

C. The fact of the virgin birth

1. Matthew 1:16-25

2. Luke 1:26-36

D. The meaning of the virgin birth

1. The historical reality of His person. Hebrews 2:14-18

2. Relationship to His Deity.

3. Relationship to his sinlessness.

E. Denial of the virgin birth

1.

2.

3.

4.

5.

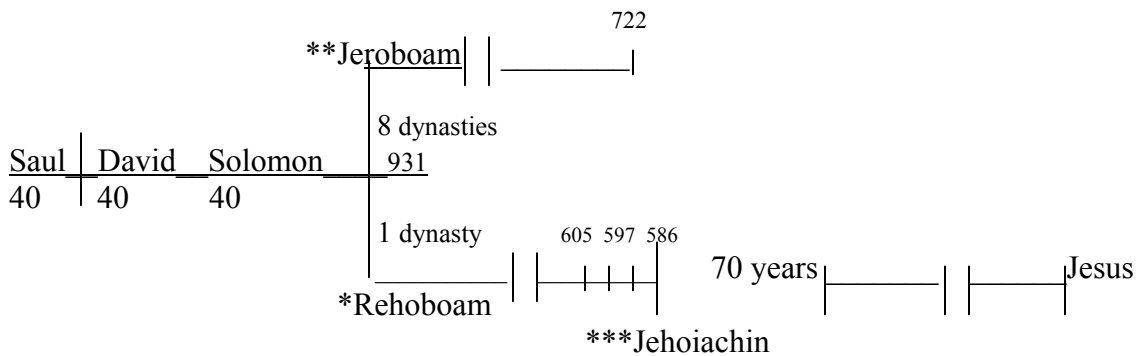
6.

7.

8.

F. The Necessity of the Virgin Birth

1. Messiah must inherit the throne of David through Solomon –2 Samuel 12-16; Acts 2:30—Legal right

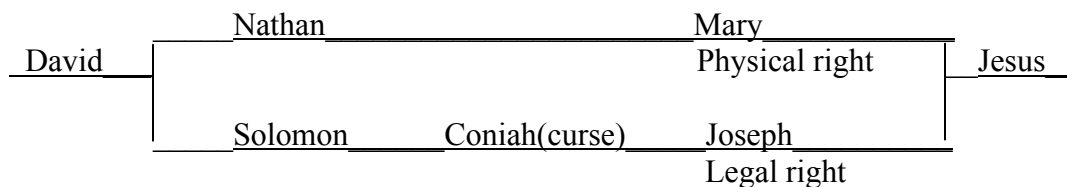


(Coniah)

(Jeconiah)

- \*First king of the southern tribes
- \*\*First king of the rebel northern tribes
- \*\*\*Last of David’s line to sit on the throne as rightful heir

2. There was a curse on Coniah (Jehoiachin) which stated that no descendant of his would prosper sitting on the throne. (Jeremiah 22:24, 28; 37:1) Luke was in that line.
3. Mary was of David’s line through Nathan Physical right (Luke 3:23-28), and Joseph, was of David’s line through Solomon Legal right (Matt 1:1-17).



4. Conclusion:

Jesus’ Physical right to the throne is established through Mary.  
 Jesus’ legal right to the throne is established through Joseph.  
 He was the only one at that time or since who could claim the throne.  
Thus, the absolute necessity of the Virgin Birth.

IV. THE HUMANITY OF CHRIST

A. Evidences of His humanity

1. Human birth and growth – John 2:7; 2:12; 2:40-52
2. Possession of a human body – Hebrews 2:14; 10:5; John 4:6

- a. During His Life on earth  
Hebrews 2:14

Hebrews 10:5

John 4:6

- b. After resurrection –

3. His appearance as a human being.

John 1:10

John 4:9

Matthew 16:13-14

4. His acceptance as a human being Scripture.

Romans 5:15

I Corinthians 15:21

I Thessalonians 2:5

Question:

Did Jesus have a human soul and spirit in addition to His divine soul and spirit?

1. One view – yes –

John 12:27

Matthew 26:38

Mark 3:5

Assessment:

2. Another view – no-
  - a. If two (2) distinct entities are intended – no. (Buswell, Part III, P. 53)
  - b. If a limitation of the Divine Person to the human level on at least some occasion - yes
  - c. Much of the discussion on this question confuses nature and soul/spirit.
  - d. Jesus did indeed have two (2) natures but he was not two (2) persons.
  
- B. The purpose of the Incarnation:
  1. To reveal the invisible God.  
John 1:18  
Hebrews 1:1-3
  2. To provide an offering for sin.  
I Peter 2:24  
Matthew 26:28
  3. To “render inoperative” the power of Satan. Hebrews 2:14
  4. To deliver men from the fear of death. Hebrews 2:15
  5. To give the redeemed a High Priest.  
Hebrews 2:17  
  
Hebrews 4:15

6. To show believers how to live.
    - 1 John 2:6
    - 1 Peter 2:21
  7. To fulfill the Davidic covenant.
    - Luke 1:32, 33
    - Matthew 1:1
- C. Errors concerning the incarnation.
1. The Kenosis Error –
    - a. Definition:

The teaching that in the incarnation the Son gave up the attributes of Deity.
    - b. Response--
      - 1) Being truly God, He could not cease to be God.
      - 2) He voluntarily gave up the independent use of His attributes of Deity.
      - 3) He gave up the use (altogether) of His attributes of Deity.
    - c. Explanation of the major passage. Philippians 2:5-8
      - 1) The main verb is ἐκένωσεν (ekenosen) “He emptied”. - Philippians 2:7
      - 2) Other important words are:

μορφή (morphē) -- “form” – Philippians 2: 6, 7 – that which is identified with the essence of a person or thing.

σχήμα (skema) -- “fashion” – Philippians 2:7 – that which may change without affecting the form.



- 4) Clarification
  - a) Incarnation was not:
    - (i) Casting off His deity
    - (ii) Merely union with a human body
  - b) Incarnation was:
    - (i) Resigning the use of His omni-attributes
    - (ii) Acceptance of dependence on Father
    - (iii) Subjection of Himself to the Holy Spirit
    - (iv) Voluntary acceptance of His temporary suffering of death

2. The error which states that Jesus had a fallen nature.

a. Scriptures used

Matthew 4:1-11

Hebrews 2:18

Hebrews 4:15

b. Response:

- 1) His birth, though into the human family, was by the creative work of the Holy Spirit.
- 2) He never gave evidence of a sinful nature.
- 3) He claimed to be sinless.

THE TEMPTATION OF CHRIST

1. The method of Satan

Genesis 3	Saw that it was good	pleasant to the eyes	to make one wise
Luke 4	Stones to bread	showed kingdoms of world	cast self down
I John 2	Lust of flesh	lust of eyes	pride of life

2. The purpose of His temptation (to cause Him to deviate from His set course).

Mark 3:21

Mark 8:32

Matthew 4:10

3. The possibility of His temptation.

a. All testing is in essence the same.

b. His sympathy is not for our sin but for the intensity of the suffering.

c. He has been successful in all testing.

d. Therefore, His sympathy is not with a person who has fallen but with one who has been tested – aside from whether he fell or not.

4. Could Jesus have sinned?

NO, but the purpose of the temptation was still realized.

10% \_\_\_\_\_ 50% \_\_\_\_\_ 100%

He experienced the full degree of every temptation.

5. Which is true concerning Jesus temptation?

a. It was possible not to sin.

(Then you allow that God could sin.)

b. It was not possible to sin.

(Then what possible application does this have to my life?)

6. Consideration --

a. Jesus lived His entire life without using His omni-attributes.  
(See pp. 41-43)

(1) Omnipotence -- see John 5:30

(2) Omniscience -- see John 12:49; 14:10



D. Union of the two nature -- Hypostatic union

Definition: Christ is a single, undivided personality in whom the divine nature and human nature are vitally, completely and inseparably united. It is an indissoluble and eternal union.

E. Heresies concerning the tow natures\*

1. Objections, Denials, Misunderstandings of the Union of the 2 natures.

a. Nestorianism (two persons)

1) Nestorius – Patriarch of Constantinople (c. 390-400)

2) He was opposing Arianism.

3) He was not able to understand the union of the 2 natures into one person.

4) The chief opponent of Nestorius was Cyril of Alexandria.

5) Condemned at the councils of Ephesus (431 A.D.) and Chalcedon (451 A.D.)

\*This section follows Buswell's Theology. His treatment of the person of Christ is Unique and, I believe, correct.

- b. Eutychiansim (single nature)
  - 1) A follower of Cyril named Eutyches (c. 380-456) is the chief author of Eutychianism.
  - 2) His problem was the same as that of Nestorius-- he did not distinguish between nature and person.
  - 3) Christ was not really God and not really man -- but a composite nature.
  - 4) Condemned at the third council of Constantinople (680 A.D.), then called monothelism - one will.
  
- 2. The Orthodox view of the Union of the Two Natures.
  - a. Definition--it is necessary to distinguish properly between a person and a nature.
    - 1) A person according to the dictionary is a particular individual. A person is a spirit-being existing as a distinct, morally responsible entity.
    - 2) A nature is a complex of attributes. (Buswell's definition) A nature has no substantive existence. A nature is technically not a part of a person though every person of necessity possesses at least one nature. (normally one--sometimes two).
    - 3) Will is a behavior complex. The Son took human behavior patterns.
  
  - b. Explanation
    - 1) Nature--a nature performs no thinking, or acting, but it is that which allows a person to think or act in a certain way. When Christ was weary or thirsty it was He, His person (not just his human nature) which was weary or thirsty.

When the pre-incarnate Christ, who was wholly and completely God, was incarnated, He did not take into union with Himself another person, yet He willingly humbled Himself to become the possessor of a true human nature with its limitations. At the same time He did not give up His divine nature, though His decision to be incarnated included a predetermination as to what extent He would operate the human and divine natures.

(This is helpful in understanding how Christ could be truly human and yet not depraved and under the curse of a sinful nature, because He did not bring into union with Himself a human person but a human nature. A person is morally responsible, not a nature.)

2) Spirit -- The words “spirit” and “person” are very nearly synonymous. (see pp. 50-51) (Buswell)

c. Solution: The Great Council of Chalcedon which settled the Eutychian controversy in 451 made a full statement as to the relation of the two natures in Christ. Four important adverbs are used:

“atreptos”	-without change
“adiairetos”	-without division
“asynchutos”	-without confusion or mixture
“achoristos”	-without separation

This means that the differences in the natures were not taken away or lost by the union, but the individual properties (attributes) of each nature were preserved. They are separately maintained in one person without dividing that person into two parts or two persons.

d. Implications: This simply means that Christ could operate on two levels of consciousness--the human or the divine. A part of the kenosis was his limitation of his consciousness normally [or even totally] to the human level.

Two (or more) levels of consciousness should be not hard for us to realize today, since psychiatrists by hypnosis and other methods are able to have us talk about information that we have “forgotten” and are unable to recall in one level of consciousness (even amnesia victims under hypnosis sometimes know much). He had a dual consciousness but a single self-consciousness.

e. Problems:

1) The union of an infinite and a finite intellect would seem to require that the finite intellect be filled with infinite knowledge, and therefore, cease to be finite.

2) In us, human consciousness and self-consciousness are one and the same.

f. Questions concerning the incarnation.

1) Was an impersonal divine nature united with a human person?

2) Was a divine person united with a human person?

3) Was a divine person united with human nature which acquired personality through this union?

g. Summary of the Orthodox View--The correct orthodox view, then, regarding the union of the two natures in Christ is:

1) A truly divine and a truly human nature were united by the union.

2) This union was in one person.

3) None of the attributes of either nature was lost by the union.

V. THE MESSIAHSHIP OF CHRIST

Christ--

OT offices conferred by anointing  
Significance of anointing --

1. Prophet –
2. Priest –
3. King –

A. The prophetic Office of the Lord Jesus Christ

1. The Prophet promised
2. The Prophet anointed
3. The Prophet Identified Matthew 12:41

The message of a prophet is three-fold. I Corinthians 14:3

The prophet speaks to men:

- a. Edification – οικοδομήν
- b. Exhortation – παράκλησιν
- c. Comfort – παραμυθία

B. The Priestly Office of Our Lord Jesus Christ

1. The pattern of His priesthood was Aaron. Hebrews 2:17; 5:1, 2
2. His priesthood was after the order of Melchizedek – Genesis 14; Hebrews 5:6, 10, 6:20, 7:1-28

3. Who is this Melchizedek?
  - a. A theophany
  
  
  - b. A human king
  
4. There are 5 distinctives of the order of Melchizedek:
  - a. It was a royal priesthood. Hebrews 7:4-10
  
  
  
  
  - b. A superior priesthood. Hebrews 7:1-3
    - 1) He received tithes from Abraham and blessed him.
  
  
    - 2) He is living.
  
  
    - 3) He also blessed Levi.
  
  - c. An effectual priesthood. Hebrews 7:11-19
    - 1) Jesus could not be a priest under the old covenant. Hebrews 7: 11-14
  
  
  
    - 2) Jesus' priesthood is not based on the old covenant. Hebrews 7: 15-17
  
  
  
    - 3) The law was weak and unprofitable. Hebrews 7: 18-19

- d. An unchanging priesthood. Hebrews 7:20-24
  - 1) The law was established with an oath. Hebrews 7: 20-21a
  - 2) Jesus was made a priest with an oath. Hebrews 7: 21b
  - 3) Jesus' priesthood is unchanging and non-transferrable.
  
- e. An everlasting priesthood. Hebrews 7:25-28
  - 1) Jesus' priesthood is effective. Hebrews 7: 25
  - 2) Jesus' priesthood is perfect. Hebrews 7: 26-27
  - 3) Jesus' priesthood never ends. Hebrews 7: 28

Conclusions:

Past = (Hebrews 9:11-14)

Present = (Hebrews 7:25)

Future = (Hebrews 10:13)

C. Kingly Office of the Lord Jesus Christ

- 1. He has the right to the title of Messiah because He is a King.

Matthew 12:42, 27:11; John 18:33-37

2. Kingship is His right under the Davidic covenant.

II Samuel 7:8-16; Psalms 89:29-36; 132:11; Isaiah 9:6-7; 11:10-12;  
Jeremiah 23:5-8; Luke 1:30-33; Matthew 2:1-2

3. Biblical order

- a. Birth
- b. Herald
- c. Anointing
- d. Teaching, preaching, miracles
- e. Rejection and crucifixion
- f. Resurrection and ascension
- g. Return and reign

## VI. THE RELATIONSHIPS OF CHRIST

- A. His relationship in person and work to the Father (God).

- 1. He is the \_\_\_\_\_ of God – Luke 1:33-35; 3:16
- 2. He is the \_\_\_\_\_ of God – Isaiah 42:1-4; Matthew 12:18-31
- 3. He is the \_\_\_\_\_ of God – John 1:29; I Peter 1:18-19
- 4. He is the \_\_\_\_\_ of God – Hebrews 1:3; John 1:1, 10:30; Philippians 2:6

- B. His relationship to Israel as a nation

- 1. He is \_\_\_\_\_ - Luke 1:31-33; Matthew 3:3, 27:37
- 2. He is \_\_\_\_\_ - Psalms 110:4
- 3. He is \_\_\_\_\_ - Deuteronomy 18:15-19; Acts 3:21-24

C. His relation to the Church.

1. He is the \_\_\_\_\_ - Ephesians 1:22; 5:23; Colossians 1:18
2. He is the \_\_\_\_\_ - John 3:29; 2 Corinthians 11:2; Ephesians 5:27
3. He is the \_\_\_\_\_ - I Peter 2:5-6; Ephesians 2:19-22;  
I Corinthians 3:11-12

D. His relationship to the individual Christians.

1. He is \_\_\_\_\_ - Matthew 1:21; Luke 2:11, 19:10; Acts 4:12
2. He is \_\_\_\_\_ - John 13:13, 20:28; Romans 1:1; Titus 2:13
3. He is \_\_\_\_\_ - Hebrews 7
4. He is \_\_\_\_\_ - Hebrews 2:11-12
5. He is \_\_\_\_\_ - Romans 8:17
6. He is \_\_\_\_\_ - John 15:15
7. He is \_\_\_\_\_ - Romans 7:1-4

E. His relation to those who died before Calvary.

Romans 3:21-26

Hebrews 9:14-15

Soteriology  
Doctrine of Salvation

I. INTRODUCTION TO THE ATONEMENT

A. Definition of atonement

1. Old Testament
2. New Testament
3. Theological -- general term used, apart from its Biblical (OT) meaning, to refer to the entire work of the atonement.

B. Theories of atonement

1. The Atonement Theory -- the cross is something unforeseen in the Life of Christ.

Answer:

- a. Limits the sovereignty of God.
  - b. Limits the plan of God.
  - c. Ignores the teachings of Christ.
  - d. Ignores many plain statements of Scripture.
2. Martyr Theory -- Christ's death was the same as any other man who has given his life for a principle or cause.

Answer:

- a. Martyrs enjoy dying.
- b. Paul never preached the death of Stephen.

3. The Moral Example Theory -- Christ death has an influence upon mankind for moral improvement.

Answer:

- a. No payment for sin.
  
- b. Example did not work in first century.

4. The Government theory -- In Christ's death God made an example of suffering in order to exhibit to man that sin is displeasing in His sight.

Answer:

- a. God has already done this.
  
- b. Why not use a guilty man.
  
- c. The opposite of this is really true -- God show His righteousness.  
Romans 3:25-26

5. The Love of God Theory -- Christ died to show men how much God loved them.

Answer:

6. The Ransom to Satan Theory -- Satan has gained control of creations, including man. Christ's death was payment by him to redeem man from his control.

Answer:

- a. Ransom was paid.
  - b. Elevates Satan above where he belongs.
7. The Substitutionary Atonement -- Christ died in the place of and instead of man. He bore the penalty which man deserved.

Answer:

- a. Old Testament illustration -- Passover Lamb

Exodus 12 – (I Corinthians 5:7)

Genesis 22:13

- b. The words used:

1) ἀντί (anti)

- a) Luke 11:11 -- stone instead of a fish
- b) Matthew 2:22--...reigned in place of his brother
- c) Matthew 20:28 (MK. 10:45)

2) ὑπέρ (huper) -- two basic meanings

- a) for the benefit of—  
John 11:4 -- “this sickness... is for the glory of God”  
John 17:19 -- “...for their sake I sanctify myself”  
Acts 5:41 -- apostles suffered “for His name”  
Ephesians 6:19 -- “pray for me”

- b) In place of --  
Philemon 13 --  
John 11:50 --  
Galatians 3:13 --  
II Corinthians 5:14, 15  
I Peter 3:18  
I Timothy 2:16

## II. BASIS OF THE ATONEMENT

### A. Decree of God

1. Definition: God's eternal purpose, according to the counsel of His will, whereby His own glory He had foreordained whatsoever comes to pass.  
(Westminster Shorter Catechism)
2. Terms:
  - a. Omniscience – knowledge of all things both actual and possible.
  - b. Prescience – knowledge beforehand
  - c. Sovereign – supreme (does not occur in the Bible)
  - d. Predestination – predetermined purpose for the elect
  - e. Election – God's choosing individuals to make up the elect group
  - f. Retribution – deserved punishment of the unsaved
  - g. Preterition – to pass by
  - h. Freedom – under any circumstances a limited thing, even with God
  - i. Reprobation – God's choosing some to go to Hell
  - j. Double predestination – God chooses some to go to Heaven and others to go to Hell
  - k. Foreknowledge – prior knowledge with a definite relationship
3. Proposition about the decree:
  - a. It has its origin in God, Himself (Ephesians 1, Romans 8, 9)
  - b. It is not incompatible with human responsibility, it includes it
  - c. In relation to the wicked, it includes retribution and preterition.

NOTE: Preterition does not imply:

1. That God delights in it.
2. That they are driven against their will.
3. That there is no "whosoever will".
4. That man is not responsible.

d. The decree as usually conceived must be distinguished from the desires of God.

1) βούλομαι (boulomai) – basically = determined will II Peter 3:9

2) θέλω (thelo) – basically = desired will I Timothy 2:4

4. The working out of the decree

a. Preventative acts of God. Genesis 20:6

b. Permissive acts of God

1) Textual evidence

Romans 1:24, 26, 28

Acts 14:16

Psalms 78:29

Romans 9:22

2) Theological evidence

c. Directive acts of God

Genesis 50:20

Proverbs 21:1

d. Limitative acts of God

Job 1:12

II Thessalonians 2:7

NOTE: Rulers sometimes inadvertently serve God. Yet God will judge them for their Evil acts. Isaiah 10:5-15

5. The Decree and salvation

a. Ephesians 1

1) Pre-temporal (Ephesians 1:4)

2) In love (Ephesians 1:5)

3) According to the good pleasure of His will. (Ephesians 1:5, 9, 11)

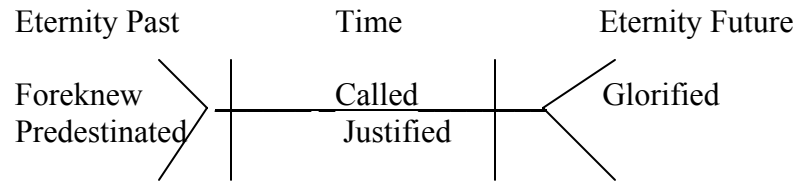
b. Romans 8

1) God works all things for good. (Romans 8:28)

2) God foreknew certain people and predestined them in eternity past.  
(Romans 8:29)

3) God called and justified these same people in time. (Romans 8:30)

- 4) God will glorify those same people in eternity future. (Romans 8:30)



- 5) The result is no condemnation (vv. 31-34) and no separation. (Romans 8:35-39)

c. Romans 9

- 1) Not based on natural generation. (Romans 9:7)
- 2) Not based on human achievement. (Romans 9:10-13, 16)
- 3) Choices are related to His mercy. (Romans 9:14-18)

Question is not \_\_\_\_\_  
but \_\_\_\_\_.

- 4) Choice is related to His omnipotence. (Romans 9:18)
- 5) Questions evoked by Paul's doctrine.
  - a) 1<sup>st</sup> question (Romans 9:14)
  - b) Answer:
  - c) 2<sup>nd</sup> question (Romans 9:19)
  - d) Answer:

Application: If you don't get the response Paul got, maybe it is because you don't have Paul's doctrine.

6. Objections to the decree

- a. It is inconsistent with free will.

Discussion:

Answer:

- 1) It includes it and works with it.
- 2) No one is ever apart from believing.
- 3) No one who wants to be saved is ever turned away.

- b. It is the same as fatalism.

Discussion:

Answer:

- c. It makes God the author of sin.

Discussion:

Answer:

- d. No need to preach or witness.

Discussion:

Answer:

7. Proposed solutions to the problem of election and free will.

NOTE: There are four (4) not two (2) basic theological camps concerning soteriology:

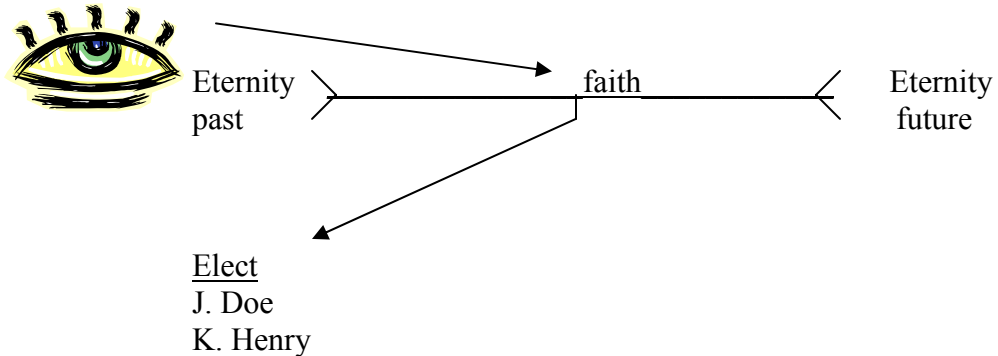
1) Dortists: (TULIP)

2) Calvinists: (remonstrants)

3) Arminians:

4) Wesleyans:

- a. Foreseen faith -- i.e. God saw beforehand who would believe and chose them (Arminian view).



1) Arguments:

- a) Romans 8:29 and I Peter 1:2 show that election is based on foreknowledge means to know beforehand.
- b) This view makes election and freewill understandable.
- c) God can limit Himself this way if he chooses to.

2) Response:

NOTE: The meaning of foreknowledge is a very key point in understanding this doctrine.

- a) The meaning of foreknowledge προγινώσκω (proginosko) and προγνώσις (prognosis).

- i. By etymology (i.e., the words of which it is composed) it means “to know about beforehand”. II Peter 3:17
- ii. By usage--with God as subject--it means more than “know beforehand”.

(aa) Old Testament use of γινώσκω with God as Subject.

Amos 3:2

Hosea 13:5

Psalms 1:6

(bb) Old Testament--general Genesis 4:1

(cc) New Testament

Acts 2:23

I Peter 1:20

(dd) The context of Romans 8--

(i) If “foreknow” means only “to know about” then all mankind will be saved.

(ii) Verse 29 says “whom” not “what” He foreknew.

(ee) Comparison with Ephesians 1

Ephesians 1

Romans 8:29

1. elect

1. “foreknew”

2. predestinated

2. predestinated

Conclusion: With God as subject the word foreknow/  
foreknowledge is tantamount to foreordain  
or elect—certainly more than mere observation.

(b) Not all antithetical concepts in the Bible are resolved. i.e.,  
Trinity, virgin birth (see p. 73 concerning the reactions Paul  
Received from his doctrine of election)

(c) The question is not what God can do but what does the Bible  
say that He has done.

b. Corporate election--God chose a group (the church) but He did not choose individuals to make up that group. (Arminian)

1) Arguments:

a) The elect group is always spoken of the plural, Ephesians 1:4 "He has chosen us..., v. 5,...having predestinated us...

b) Election is always "in Christ" referring to a position.

c) See also (b) and (c) above. (p.78)

2) Response:

a) Because Paul is writing to a group he would be expected to use plural pronouns in referring to the elect in that particular church.

b) It is true that election is in Christ. However, it is not so much in (as position) as it is through as means or agent.

c) If God does not choose individuals, how does He know that there will be a group at all? (usual answer: He knows beforehand. So, we are back to the first view)

d) There are many scriptures which teach that individuals are chosen.

Matthew 11:25

Acts 13:48

John 6:37

John 6:44

John 6:65

Acts 18:10

John 15 : (16) 10

I Corinthians 1:27-29

Philippians 1:29

James 2:7

Acts 16:14

John 12:32

c. Predestination and election are not salvation terms at all.

1) Arguments:

- a) Romans 9--election refers only to the nation Israel.
- b) Ephesians 1--election refers to our being holy and without blame and predestination is unto the adoption of sons.
- c) Romans 8--predestination is toward our being conformed to the image of Christ.

2) Response:

- a) In Romans 9 the subject is election; the illustration is Israel. The chapter shows how God's election works.

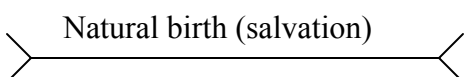
Principles of election are given in:

Verse 11--elections stands—not of works

Verse 16--Therefore (ἀρα οὖν) it is not of him who wills or runs.

Verse 18—Therefore (ἀρα οὖν) God has mercy on whom He will.

- b) In Ephesians 1 and in Romans 8, the ultimate purpose for election is given, but it cannot be achieved apart from salvation.

Election  Complete holiness

c) The verb ἐκλέγω (eklego) to chose means to choose out of ἐκ a group. What is the group out of which they are chosen?

i. All Christians

ii. All mankind

d. Man has no free will--God's sovereignty overrides it.

1) Arguments

a) Man is dead so cannot respond to the gospel at all. Ephesians 2:1

b) God gives man the faith to believe--Ephesians 2:8-9. "It (faith) is the gift of God."

2) Response

a) If man is so dead that he cannot believe, then he also cannot hear and heel the Word.

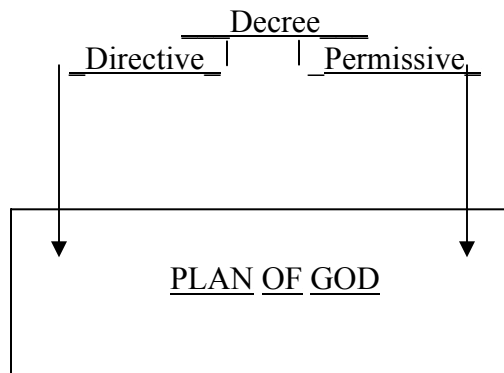
b) Belief comes before regeneration--John 3:16. "...Whoever believes might have life..."

c) Man is called upon to believe (have faith). Why tell him to do what he cannot do?

d) Faith is not a blob that you can hold in your hand, it is an action.

e) Ephesians 2:8-9 does not teach that faith is the gift. This (ΤΟΥΤΟ--  
touto)  
being neuter, does not refer to faith πίστις (pistis) which is feminine.  
(see Calvin, Meyer, Ellicott, Alford, Eadie)

e. A proposed solution:



1) Observation:

- a) It is God's plan.
- b) There is evil in the plan.
- c) The evil is there by God's permission, not by His direction (evil not caused by God).
- d) Everything in the plan is guaranteed to come to pass.
- e) The small things, as well as the large, are under God's control and used for God's purposes.

2) Questions:

- a) What is the overall purpose of God in His dealing with man?
- b) Which would bring more glory to God:
  - i. Unfallen man or
  - ii. Fallen and redeemed man

Discussion:

- c) What is the greatest crime ever committed by man?
- d) What is the greatest display of the glory of God?

3) Objections:

- a) Then the more I sin the more glory God receives. So, I should sin for the glory of God!
  
- b) Then God predestinates people to hell.

c) Then Christ did not die for the whole world.

i. Scriptures:

(aa) Redemption--II Peter 2:1

(bb) Reconciliation--II Corinthians 5:18-21

(cc) Propitiation--I John 2:2

ii. Lapsarian views (Calvinist)

<u>Supra-</u>	<u>Infra-</u>	<u>Sub-</u>
1. elect	1. create	1. create
2. create	2. permit fall	2. permit fall
3. permit fall	3. elect	3. provide salvation
4. provide salvation	4. provide salvation	4. elect
5. apply salvation	5. apply salvation	5. apply salvation

Arminians are sublapsarian except that \_\_\_\_\_

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8. Practical application of the Doctrine of the Sovereignty of God and Predestination--

a. Man lives in the area of responsibility--not in the area of sovereignty.

Sovereignty of God
Responsibility of man

- b. Man's decision are made apart from a knowledge of the sovereign plan of God but in confidence that he cannot spoil (or has not spoiled) that plan.

PAST	PRESENT	FUTURE
Sovereignty	Responsibility	Sovereignty

- c. Scriptures which teach the Sovereignty of God:

<b>Old Testament</b>	<b>New Testament</b>
Genesis 18:25	Matthew 5:45
Exodus 14:17	Matthew 6:26
Numbers 23:19	Matthew 10:29
Deuteronomy 32:39	Matthew 26:31
Judges 9:23	Luke 12:7
I Samuel 2:25	Luke 22:22
I Samuel 16:14	John 12:40
II Samuel 12:11	<u>Acts 2:23</u>
II Samuel 16:10	<u>Acts 4:27,28</u>
II Samuel 24	Acts 13:48
I Kings 12:15	Acts 14:17
I Kings 22-23	Acts 15:8
I Chron 5:22	Romans 9:18, 21
I Chron 10	I Corinthians 2:7
I Chron 16:31	<u>Ephesians 1:4</u>
II Chron 20:6	Ephesians 1:11
Job 5:10	<u>Ephesians 3:11</u>
Job 12:15	Philippians 2:13
Job 14:5	II Timothy 1:9
Psalms 33:10	James 1:17
Psalms 47:7	Revelation 13:8
Psalms 104:14	Revelation 17:17
Psalms 110:4	
Psalms 115:3	
Psalms 119:89	
Psalms 135:6	
Psalms 139:16	
Psalms 145:15, 16	
Psalms 145:17	
Psalms 147:9	
Proverbs 16:4	
Isaiah 10:5ff.	
Isaiah 10:15	
Isaiah 14:24	
Isaiah 14:27	
Isaiah 40:12	
Isaiah 46:9	
Isaiah 53:10	
Isaiah 55:11	
Jeremiah 15:2	
Dan. 2:2	
Dan. 4:35	
Amos 4:7	
Nahum 1:3	
Habakkuk 1:6	
Malachi 3:6	

d. The Bible teaches that nothing in the universe lies outside God's sovereign control.

1) It includes:

- |  |   |
|--|---|
| a) Joshua 10:12--14;<br>Psalms 148:8                           | Law and workings of physical universe: Long day of Joshua:            |
| b) Jonah 4:6   | Plant life: gourds  |
| c) Jonah 1:17; 4:7;<br>Matthew 17:27                           | Animal life: whales, worms, fishes                                    |
| d) Jeremiah 1:5<br>Galatians 1:15-16                           | Man's birth and career  |
| e) Deuteronomy 32:48-50;<br>John 21:1, II Timothy 4:6-8        | Circumstances and time of man's death                                 |
| f) Matthew 5:45; 6:8, 11, 26;<br>Acts 14:27                    | Provision for man's needs   |
| g) Isaiah 42:16; Hosea 2:6                                     | Guidance of God's people  |
| h) Philippians 1:12  | Ministry of God's servants  |
| i) Acts 8:26-39; Philemon 15                                   | Bringing of men to Christ   |
| j) Ephesians 3:1   | Seeming calamities of God's people. Prisoner of Christ, not of Caesar |
| k) I Corinthians 10:13   | Temptations and deliverances  |
| l) Romans 15:30-32   | Answers to prayer   |
| m) Acts 12:23  | Present judgment on evildoers   |
| n) Job 12:23-25; Psalms 75:6,7;<br>Daniel 4:17, 25; Acts 17:26 | Rise, duration, and fall of rulers and nations                        |
| o) Matthew 10:29-30;<br>Esther 6:1                             | Trivial circumstances and events that seem to be accidental           |
| p) Philippians 2:12-13;<br>Daniel 9:21                         | Acts of good men and angels   |

- q) John 19:11; Acts 4:28; Acts of evil men  
Psalms 76:10
- r) Job 1:12; 2:6; Acts of evil spirits  
Mark 5:6-13

B. The Death of Christ

1. Propitiation--(Godward aspect)

Definition: That Godward aspect of the atonement which satisfies the whole demand of the law upon the sinner and opens the way for God righteously to meet in Christ every sinner who believes.

2. Reconciliation--(manward aspect)

Definition: The manward aspect of the atonement which effects in the believing sinner a thorough change toward God, from enmity to amity.

3. Redemption--(sinward aspect)

Definition: That sinward aspect of the atonement which pays the price for sin and buys the believing sinner out of the bondage of sin into the freedom in Jesus Christ.

Words Involved:

- a. ἀγοράζω (agoradzo)--
- b. ἑξαγοράζω (exagoradzo)--
- c. λυτρόω (lutroo)--

III. PRESENTATION OF THE ATONEMENT

A. The calling of the Father

Question: I came to Christ for salvation—but how or why did I actually come?

Answers often given:

- 1) I came myself. (Pelagian)
- 2) I started to come and God helped me. (Semi-Pelagian)
- 3) God started to bring me and I cooperated. (Arminian)
- 4) God brought me and I did not resist. (Lutheran)
- 5) God brought me to Christ. (Calvinist)

1. There is a universal call to salvation:

Isaiah 55:1  
Matthew 11:28  
John 7:37, 38  
Revelation 22:17

a. May be resisted

Matthew 22:1-6  
Matthew 23:37  
Acts 7:51

b. Men are held responsible and punished.

Matthew 22:7  
II Thessalonians 1:7-9

c. Man's punishment for rejecting this call proves that it is a genuine offer.

2. There is an efficacious call. (not only invites but actually brings)

Romans 8:28-30  
I Corinthians 1:26

- a. It always accomplishes its purpose. —Luke 14:15-23

- b. It does not violate man's freedom.

Acts 16:14  
John 6:45  
Philippians 2:12, 13

- c. It is based only on God's eternal purpose in Christ.—II Timothy 1:9

- d. It is certain in its final results.

I Thessalonians 5:23, 24  
Romans 8:30

- e. It does not relieve the called of personal responsibility.

I Timothy 6:12  
II Peter 1:10  
Revelation 17:14

- B. The conviction of the Holy Spirit.—John 16:8

Definition: Placing the truth of the case in a clear light before men, so that it  
Must be seen and acknowledge as truth.

1. About sin

2. About righteousness

3. About judgment

C. The presentation by men

I Corinthians 1:21

II Corinthians 5:19

Romans 10:14, 15

I Thessalonians 1:5

D. The use of the Word

Romans 10:17

II Thessalonians 2:14

#### IV. APPLICATION OF SALVATION

A. Terms of salvation

1. Believe and be sorry

2. Believe and receive Jesus as Lord--Romans 10:9-10

Problems:

- 1) Carnal Christians
- 2) Exhortations to Christians to stop sinning
- 3) Exhortations to Christians for Lordship
- 4) Example of Lot
- 5) Misunderstands use of word "Lord"
- 6) Confuses concept of discipleship with salvation

3. Believe and be baptized (Baptismal regeneration)

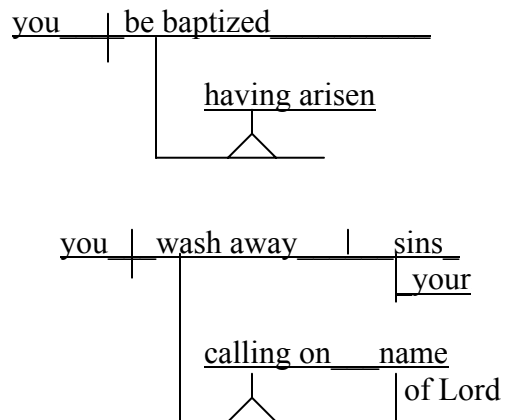
a. Arguments for:

- 1) Acts 2:38

		<b>Problem</b>
King James version	Be baptized	for remission of sins
Church of Christ	Be baptized	in order to receive remission of sins
Greek	Be baptized	with reference to remission of sins
Suggestion	Be baptized	because of remission of sins
<i>Cf. Matthew 12:41</i>		

- 2) Acts 22:16

The argument is that baptism washes away sins.



3) Mark 16:16

“He that believes and is baptized shall be saved.”

4) John 3:3

5) I Peter 3:21

b. Arguments against--

1) The gospel of John--purpose stated 20:30-31

2) I Corinthians 1:14, cf. 4:15

The whole tenor of the NT

150 verses that salvation is by believing

35 verses say that salvation is only by grace

4. Believe and confess—Romans 10:9-10

Must confess Jesus to someone or in public meeting.

Answer:

- 1) The word confess means to “say the same thing” (cf. 1 John 1:9), i.e., to agree with.
  
- 2) The sinner must accept God’s message that Jesus is Jehovah.
  
- 3) The actual reproduction of the sounds is not the point—“out of the abundance of the heart the mouth speaks.”

5. Believe and pray—often the idea here is to “pray through”

Answer:

Though prayer will happen at the same time, it is not requisite to salvation.

6. Believe and repent

a. The necessity of preaching repentance:

Luke 13:3, 5

Luke 24:47

b. Definition

μετανοέω - (meta – noeo) change of mind

c. Words used:

μετανοέω – (metanoea)

μεταμέλλομαι – (metamellomai)

Matthew 21:30—servant

Matthew 27:3--Judas

Hebrews 7:21-God (will not)

Μετάνοια – (metanoia)

d. Associations and distinctions--

Acts 2:38--repent and be baptized

Acts 3:19--repent and turn around

Acts 20:21--the repentance and faith (one article with two nouns--see Lenski en loc)

e. Conclusions:

1) Repentance is a part of salvation.

2) Repentance is not sorrow for sins or anything else.

3) Repentance is a change of mind.

- 4) The object of the repentance must be determined by context.
  - 5) Regarding the unbeliever that object is never stated to be sin.
  - 6) Repentance is different from baptism or conversion.
  - 7) Repentance is practically synonymous with faith. Faith is the positive side. Repentance is the negative side.
  - 8) When repentance is used with faith, repentance is always used with faith, repentance is always used first. (Acts 20-21, Acts 3:19, Matthew 21:32, Mark 1:15)
  - 9) Repentance should be preached and properly defined. Luke 24:47
7. Believe and work
- a. To receive salvation
    - 1) Ephesians 2:10
    - 2) James 2:14
  - b. To keep salvation. Galatians 3:1-5

B. Things Accomplished at Salvation

1. Regeneration

a. Definition:

- 1) Not baptism (see previous notes, p. 94)
- 2) Not reformation
- 3) Is impartation of a new nature—III Peter 1:4
- 4) Is a spiritual rebirth—Ephesians 2:1, 5, 6
- 5) Is a spiritual creation

Ephesians 2:10

II Corinthians 5:17

Final Definition: The work of the Holy Spirit in which He gives life to the believer and imparts to him the divine nature.

b. Necessity of Regeneration

- 1) Universally necessary  
John 3:3, 5  
  
Galatians 6:15
- 2) A sinful condition demands it  
John 3:6  
  
Romans 8:8

- 3) The holiness of God demands it. Habakkuk 12:14
  
- 4) The presence of spiritual death demands it. Ephesians 2:1

c. The means of regeneration

- 1) Holy Spirit is the agent  
Titus 3:5  
  
John 3:5, 6
  
- 2) The Word is the instrument  
James 1:18  
  
I Peter 1:23, 25
  
- 3) Men are the messengers. I Corinthians 4:15
  
- 4) The sinner must receive and believe the Word.  
I Peter 1:23  
  
Acts 2:41  
  
I Corinthians 4:15
  
- 5) The sinner must accept the living Word.  
John 1:12  
  
Galatians 3:26

d. Results of Regeneration

- 1) A change in life and experience. II Corinthians 5:17

2) Sonship with God  
John 1:12

3) Indwelling of the Holy Spirit  
I Corinthians 3:16, 6:19

Romans 8:9

4) Liberation from the slavery of the flesh. Romans 8:29

5) A living faith in Christ. I John 5:4

6) Victory over the world. I John 5:4

7) Cessation of sin as a life practice. I John 3:9

8) Establishment of righteous life practice.

9) Christian love. I John 3:14

## 2. Conversion

### a. Definition

1) To turn the physical body  
Matthew 7:6, 16:23

Acts 16:18

- 2) To turn spiritually (at salvation)  
Matthew 13:15

Acts 15:31

I Thessalonians 1:9

Acts 26:18

- 3) To turn spiritually (in Christian life)  
Luke 22:32

Psalms 19:7; 23:3; 51:12, 13

Concluding definition:

- 1) The act of a sinner in turning to Christ from his sins. Matthew 13:15
  
- 2) The act of a backslidden saint in turning to Christ from his backsliding.  
Luke 22:32

b. Warning--Chafer, Vol. 7, pg. 93

Conversion is the foremost counterfeit of salvation.

3. Justification

a. The need for justification

- 1) Not because we are men
  
- 2) Because we are sinful men
  
- 3) Because God is righteous
  
- 4) Because God judges sin

b. The meaning of “justify”

- 1) Not “to make righteous”
  - a) Uses of “justify”

Deuteronomy 25:1—Judge justifies the righteous man.

Proverbs 17:15—“He that justifies the wicked...is an abomination with the Lord.”

Luke 7:29 –“publicans justified God”

- b) Contrasts between justification and condemnation.

Deuteronomy 25:1

Proverbs 17:15

Romans 8:33, 34

Condemn never means to make wicked.

Justify does not mean to make righteous.

- 2) Is “to declare righteous”
- a) The sin problem must be solved.
  - b) The problem of the lack of righteousness must be solved.
  - c) These problems are solved by imputation. (which see)
- 3) Definition: Justification is the act of God whereby He declares righteous the one who believes on Jesus Christ.

c. The means of justification

1) Not by works of the law

Romans 3:20

Galatians 2:16

2) Origin of Justification--is grace. Romans 3:24

3) Ground of justification of--His death.

Romans 5:9

Galatians 3:13

4) Condition of Justification--faith.

Galatians 2:16

Acts 13:39

Romans 3:26

d. The extent of justification

1) Everyone who believes is justified from all things. Acts 13:39

2) Everyone who believes is made the righteousness of God in Christ.

II Corinthians 5:21

Philippians 3:9

Romans 3:21, 22

e. Results of justification

1) Freedom from incriminations. Rom 8:1, 33, 34-35

2) Peace with God

Romans 5:1

Contra: peace of God. Philippians 4:7

3) Heirs of God--future glorification

Titus 3:7

Romans 8:30 (cf. v. 17)

4) We shall be saved from wrath.

Romans 5:9

John 5:24

f. Four uses of the word “justify”.

1) Meritoriously by death of Christ.

Romans 5:9

Romans 4:25

2) Judicially by God’s declaration. Romans 8:33

3) Instrumentally by faith. Romans 5:1

4) Evidentially by works. James 2:14-18; 23-24

4. Forgiveness

a. Words involved

- 1) ἀπολύω (apoluno)--to set free, dismiss, send away.

Luke 6:37

Matthew 6:36

- 2) χαρίζομαι (charidzomai)--to be gracious to.

Luke 7:42

II Corinthians 2:7, 10

- 3) ἀφίημι (aphiemi)--send off or away, let go.

Matthew 4:11

Acts 8:22

- 4) ἀφείκει (aphesis)--“a sending away”. Matthew 26:28

- b. Definition: The act of God whereby He remits the penalty for sin through the sacrifice of Christ and separates forever, in the divine reckoning, the sinner from his sins.

c. Biblical illustration of forgiveness—Leviticus 16--Day of Atonement.

1) The goat of the Lord's lot.

2) The scapegoat

d. Kinds of forgiveness

1) Governmental—Colossians 2:13

2) Family—John 1:9

e. Practical application of forgiveness

1) The believer is forgiven upon confession.—John 1:9

2) As a result we should forgive one another.

Ephesians 4:32

Matthew 18:32, 33

5. Imputation

a. Definition:

1) By analogy--a bookkeeping term – debit and credit

(2) By word usage

ἐλλογέω (ellogeo)--to bring to account.

Romans 5:13

Philemon 18

λογίζομαι (logidzomai)--to account or reckon to be true.

Romans 6:11

I Corinthians 5:19

Definition: The act of God in salvation whereby He imputes the sinner's sin to Christ and Christ's righteousness to the sinner.

b. Biblical statements

1) The sin of man was imputed to Christ.—II Corinthians 5:21

2) The righteousness of Christ was imputed to man.—II Corinthians 5:21

3) The actual transaction does not take place before or apart from the act of faith.

c. Illustration of imputation

1) Redemptive (in federal headship view)

Adam's sin on mankind. Romans 5:12-21

2) Non-redemptive

Onesimus' debt placed on Paul. Philemon 18

V. EFFECTS OF THE ATONEMENT

A. Security

1. Clarification of Terms

- a. Believer--one who has accepted Jesus Christ as Savior.
- b. Lost--an unbeliever
- c. Backslide--one who has gone back from following the Lord after being saved.

d. Security

- 1) Conditional--If a person continues, he is secure, meaning

a)

b)

c)

- 2) Unconditional--one who is saved can never be lost

2. Historical Background--

- a. Augustine:
- b. Calvin:
- c. Arminius:
- d. Wesley:

3. Evidence for Security

- a. Jesus' sheep shall never perish--John 10:28
  - 1) A double negative
  - 2) A double hold
  - 3) A double objection

b. The believer already has eternal life--

John 3:16

John 3:18

John 3:36

John 5:24

c. Eternal Life cannot end--

d. Spiritual sonship is as permanent as physical sonship.

John 1:12

John 3:1-12

e. There is no condemnation upon the believer.

f. Once a believer is justified he is certain to be glorified.—Romans 8:29-30

g. Nothing can separate the believer from the love of God.

h. He who drinks shall never be thirst again.

i. The believer is kept by the power of God.—I Peter 1:3-5

j. God will keep on performing His work until the day of redemption.  
Philippians 1:6

k. The Holy Spirit guarantees the believer's security.

Ephesians 1:13, 14

Ephesians 4:30

l. The believer is perfected forever.

Hebrews 10:10

Hebrews 10:14

4. Arguments against eternal security.

a. The disclosures of Jesus teach loss of salvation.

1) The sower and the soils.—Luke 8:5-15

2) The Lord and His steward.—Luke 12:42-46

3) The law of forgiveness.—Matthew 18:31-34

4) The vine and the branches.—John 15:1-6

a) Believers who lose their salvation and go to hell.

John 15:2 “taken away” = taken out of Christ

John 15: 6 “they are burned” = cast to hell

b) Believers who will be chastened

John 15: 2 ἀίρω (airo) = take up

i. Chafer says -- “take up to heaven” i.e. sin unto death III p. 299

Acts 1:9

ii, Pink says -- “he lifts it up--From trailing on the ground” —  
John Comm. p. 400

Luke 17:13

Acts 4:24

John 15:6 “they cast them into the fire and they are burned” refers not to “any man” who does not abide but rather to the branches. Note the difference in number-plural branches, singular anyone.

This view fits the illustration of the vinedresser.

- c. The branches represent unbelievers.

In me—John 15: 1, 4, 5, 6 refer to being a professing Christendom.

cf. kingdom of the heaven--Matthew 13

In Christ concept came later.

John 15:2 αἶρω (airo) = take away from the professing groups—leaving only the believers.

John 15:6 cast into fire is a casting into hell.

- b. Persistence in sin will result in loss of salvation.
  - 1) Sin can gain dominion over believer.—Romans 8:12-14
  
  
  
  
  
  
  
  
  
  
  - 2) The believer can be cut off from Christ and fall from grace.
    - a) Christ will profit you nothing.—Galatians 5:2
  
  
  
  
  
  
  
  
  
  
    - b) You are released from Christ. —Galatians 5:4
  
  
  
  
  
  
  
  
  
  
    - c) You are fallen from grace. —Galatians 5:4
  
  
  
  
  
  
  
  
  
  
  - 3) The believer may become castaway.—I Corinthians 9:27

4) Sin can bring death to the believer.—James 1:15

5) The believer can make shipwreck of the faith. —I Timothy 1:19

Note: Doctrines of justification and forgiveness enter into this discussion.  
Review these:

c. Apostasy will result in loss of salvation.

Warnings:

1) The believer must continue.—Colossians 1:22, 23

2) The believer must hold his confidence firm to the end.—Hebrews 3:5, 14

d. Examples of loss of salvation:

1) Judas Iscariot—John 17:12

2) The apostates of II Peter 2

3) The apostates of Jude.

4) The branches broken off.—Romans 11:20-21

e. Failure to be victorious will result in loss of salvation.

1) If we deny Him, He will deny us. —II Timothy 2:11-13

2) If we do not overcome we will lose salvation. —Revelation 2, 3 and 21:17

f. Failure to finish the race will result in loss of salvation.

1) The warning of Hebrews. Hebrews 5:11-6:20

a) The unbelievers view

b) The hypothetical view

c) The backsliders view

(i) Are they believers or unbelievers?

(ii) What does “fall away” mean?

(iii) What is the “impossibility”?

2) The warning of Hebrews—Hebrews 10:26-32

a) The possibility — Hebrews 10: 26a

b) The prospects — Hebrews 10:26b-27

i. There is no sacrifice for sins.

ii. There is a fearful looking for judgment.

iii. There is fiery indignation.

- c) The people--believers (various verses)
- i. “We,” verse 26, indicates that the writer is included--(obviously he is a believer)
  - .ii. This one was “sanctified by the blood of the covenant” — Hebrews 10: 29
  - .iii. Previous context is obvious to believers. — Hebrews 10:19-25
  - iv. They have a better and enduring substance. — Hebrews 10: 34
  - v. Casting away confidence could result in loss of reward. — Hebrews 10: 35
  - vi. They need patience in order to receive the promise from doing the will of God. — Hebrews 10:36
  - vii. They are said to be “not of those who draw back to perdition”. — Hebrews 10: 39
  - viii. They are of “those who are believing to the preserving of the soul.” — Hebrews 10: 39

- d) The principle— Hebrews 10:28-29
  - (a fortiori—from the lesser to the greater)
  - i. It was dangerous to despise Moses' law.—Hebrews 10: 28
  
  - ii. It is more dangerous to despise Jesus' sacrifice.
  
- e) The explanation — Hebrews 10:30-32
  - i. God judges his people as well as others. — Hebrews 10:30-31
  
  - ii. God's judgment is a fearful thing. — Hebrews 10:32

- g. The believer is instructed to do certain things in order to maintain his salvation.

NOTE FOR UNDERSTANDING THE FOLLOWING VERSES:

The meaning of σώζω to save, and σωτήρια salvation.

I. SPIRITUAL SALVATION

A. Past— penalty

B. Present — power

c. Future — presence

II. PHYSICAL SALVATION—Matthew 9:21-22; 8:36

III. CIRCUMSTANTIAL SALVATION — Matthew 14:30

Identify each of the following uses of save(d) by this chart.

1) The believer must endure to the end.—Matthew 24:13

2) The believer is told to save himself. —I Timothy 4:16

3) The believer must work out his own salvation.—Philippians 2:12-13

4) The believer must receive the implanted word to save his soul,—  
James 1:21

5) The believer's "salvation is nearer" (so must not be saved yet). —  
Romans 13:11

We must ask:

Since the entrance into salvation is so clearly stated in Scripture, if it were possible to lose that salvation, wouldn't that be stated with equal clarity?