

SALVATION

THEW 24

Consequently you
elves, that you are
red the prophets.
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Jesus ask
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erefore^r, behold,
s and wise men a
u will kill and cr
u will scourge in
ecute from city t
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I say to you, all
this generation

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d stones those
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r, the way a
her wings, a
Matt.
your house is

LUKE 12

sow nor reap; and they have no
nor barn; and yet God feeds them
much more valuable you are than the

25 "And which of you by being an
add a single²⁴ cubit to his²⁵ life's span

26 "If then you cannot do even a
thing, why are you anxious about
ters?

27 "Consider the lilies, how they
they neither toil nor spin; but I tell
Solomon in all his glory did not
self like one of these. 1 Kin. 10:4

28 "But if God so arrays the grass
field, which is alive today and
thrown into the furnace, how much
will He clothe you, O men of little

29 "And do not seek what you
and what you shall drink, and do
worrying.

30 "For all these things the nations
world eagerly seek; but your Father
that you need these things.

31 "But seek for His kingdom, and
things shall be added to you.

32 "Do not be afraid. Little flock,

CORE
CLASS

Part of the *Bible Doctrine Series*

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Session 1: The Results of Sin

Displeasure, Guilt, Depravity, Inability, Penalty

God is Angered and Displeased By Sin

- Hosea 9:15 – God hated them because of their wickedness.
- Jeremiah 12:8 – God hates the rebellion of Israel.
- Psalm 5:5 – God hates all who do wrong.
- Psalm 11:5 – Those who do violence, God's soul hates
- Proverbs 6:16-17 – Seven things that God hates.

In the Old Testament, when God speaks of anger it often uses the word *anaph*, which means “to snort.” It presents a picture of someone getting so angry that their nostrils flare. It is used over 180 times in the Old Testament.

Circumcise yourselves to the Lord and remove the foreskins of your heart, Men of Judah and inhabitants of Jerusalem, or else My wrath will go forth like fire and burn with none to quench it, because of the evil of your deeds.

— JEREMIAH 4:4

“He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”

— JOHN 3:36

“Now because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God.”

— ROMANS 2:5

“The first is that anger is not something that God chooses to feel. His disapproval of sin is not an arbitrary matter, for his very nature is one of holiness; it automatically rejects sin. He is, as we have suggested in another place, allergic to sin,’ as it were. The second comment is that we must avoid thinking of God’s anger as being excessively emotional. It is not as if He is seething with anger, his temper virtually surging out of control. He is capable of exercising patience and long-suffering, and does so. Nor is God to be thought of as somehow frustrated by our sin. Disappointment is perhaps a more accurate way of characterizing his reaction” (Erickson, 605).

Man Set Himself Up as an Enemy to God

- Romans 8:7 – This sinful mind is hostile to God.
- Colossians 1:21 – They were enemies in their minds because of their evil behavior.
- James 4:4 – Friendship with the world is hatred towards God.
- Romans 5:8-10 – Yet at the same time, God loves his enemies in Christ.

The Path of Rejection — Romans 1:18-32

¹⁸The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness, ¹⁹since what may be known about God is plain to them, because God has made it plain to them. ²⁰For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.

²¹For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. ²²Although they claimed to be wise, they became fools ²³and exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles.

²⁴Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. ²⁵They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.

²⁶Because of this, God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. ²⁷In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men, and received in themselves the due penalty for their error.

²⁸Furthermore, just as they did not think it worthwhile to retain the knowledge of God, so God gave them over to a depraved mind, so that they do what ought not to be done. ²⁹They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, ³⁰slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; ³¹they have no understanding, no fidelity, no love, no mercy. ³²Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

— ROMANS 1:18-32

Take a few minutes and put all of man's actions in brackets and underline natural results and God's responses. What do we learn about man's innate knowledge of God?

List the pathway of increasing depravity starting in verse 19

- Became futile in their thinking.
- Foolish hearts were darkened.
- Became fools.
- Given over to sinful desires of their hearts.
- Given over to shameful lusts and sexual perversion.
- Given over to a depraved mind.
- Filled with every kind of wickedness, greed, and depravity.
- Full of envy, strife, murder.
- They invent ways of doing evil.
- Approve of wickedness in others.



Do you think God's responses to man's wickedness are reasonable?

became futile - 3154 - *mataioō* - to make vain or worthless; to become vain, destitute of real wisdom, to be perverse, foolish; to get off the right path, to follow a foolish or bad course.

speculations - thinking - 1261 - *dialogismos* - only has a negative meaning and referring to objectionable thoughts and directions. Doubtful reasoning, rationalization.

foolish - 8801 - *asunetoa* - without insight, unintelligent.

depraved - "reprobate" - 96 - *adokimos* - unapproved, unworthy, worthless; undiscerning, not distinguishing, void of judgment; reprobate abominable mind, a mind to be abhorred by God and man.

Definitions from Zodhiates.

For the Christian, Romans 8:31 - "If God is for us, who can be against us?" is one of the most encouraging and empowering verses in Scripture. But, Romans 1:18-32 must appropriately discourage and scare the non-Christian: For if God is against you, who can possibly be for you?

"What's Your Number?"

Understanding Strong's Number

The "Exhaustive Concordance of the Bible"—known as "Strong's Concordance"—is an index of every word in the King James (KJV) translation of the Bible. James Strong first published his Concordance in 1890, while working as professor of Exegetical Theology at Drew Theological Seminary.

Strong's Concordance is a Bible index. Each original-language, root word is given a number, known as "Strong's number." Strong's Concordance lists every word that appears in the Bible, its Strong's number, and the verse(s) in which it appears.

This allows users of the concordance to:

- Find specific words and know where they appear in the Bible
- Look up the meaning of a word in its original language and understand any technical meaning of that word
- Compare similar words
- Accurately translate Bibles from one language into another



Example:

Luke 18:14	English (KJV)	Strong's	Root Transliterated
	this man	g3778	οὗτος houtos
	went down	g2597	καταβαίνω katabainō
	to	g1519	εἰς eis
	his	g846	αὐτός autos
	house	g3624	οἶκος oikos
	justified	g1344	δικαιόω dikaioō

δικαιόω dikaioō, dik-ah-yo'-o; from g1342; to render just or innocent—free, justify, be righteous.

Guilt

- Guilt has many misconceptions these days. Guilty feelings are often considered irrational by society.
- Many philosophers and modern psychologists believe that guilt is a result of religious thinking influencing the moral rules of society. Therefore, the guilt one may feel is not legitimate because it comes from an outside, outdated, and power-hungry man-made religion.
- The truth, is that God Himself set this moral law in their conscience (Romans 2:14-15) and their anger is not directed against man-made religion, but God Himself!

What are some of the wrong ways that we (and the world) use to deal with our guilt?

Romans 1:21 – There will be an ongoing guilt inside of every person as they attempt to push down, ignore, or distract themselves from the knowledge of God and the conscience awareness of not living up to his holy standard.

The Depravity of Man

The Bible teaches that sin has broken everything, but here, we want to focus on how sin has radically changed everything about man. First, sin breaks our relationship with God.

1 Corinthians 1:18 –

What do we learn about our sin from each verse?

Ephesians 2:1-3 –

Romans 3:10-12 –

Romans 3:23 –

Romans 8:7-8 –

Jeremiah 17:9 –

Other verses:

Romans 5:12
Colossians 2:13
Psalm 51:5
Psalm 58:3
Genesis 6:5
Genesis 8:21
Ecclesiastes 9:3
Mark 7:21-23
John 3:19

1 Corinthians 2:14
Ephesians 4:17-19
Titus 1:15
John 8:44
2 Timothy 2:25-26
1 John 3:10
1 John 5:19
John 8:34
2 Chronicles 6:36

Job 15:14-16
Psalm 130:3
Psalm 143:2
Proverbs 20:9
Ecclesiastes 7:20, 7:29
Isaiah 53:6, 64:6
James 3:2-3
1 John 1:8

What are God's expectations of man in each verse?

1 Corinthians 10:31 –

Colossians 3:17 –

Romans 14:23 –

James 4:17 –

After the fall, there is no innate goodness within us. Everything is tainted by sin. Our most “righteous deeds” are as filthy rags to God (Isaiah 64:6). In spiritual deadness, we live in rebellion to God. Nothing inside of us seeks after God.

How does understanding the spiritual condition of your friends, neighbors, and co-workers influence your perspective on outreach?

A. Total Inability

Humans, left in their dead state, are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their natures or to prepare themselves for salvation.

Who can bring a clean thing out of an unclean? There is not one.

— JOB 14:4

Can the Ethiopian change his skin or the leopard his spots? Neither can you do good who are accustomed to doing evil.

— JEREMIAH 13:23

You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, not can a bad tree bear good fruit.

— MATTHEW 7:16-18

No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day.

— JOHN 6:44

And he [Jesus] said, “This is why I told you that no one comes to me unless it is granted him by the Father.”

— JOHN 6:65

The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

— 1 CORINTHIANS 2:14

For who sees anything different in you? What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?

— 1 CORINTHIANS 4:7

Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God.

— 2 CORINTHIANS 3:5

And you were dead in your trespasses and sins.

— EPHESIANS 2:1

What do we learn about man's desire and ability to seek after God in his own power?

How may this doctrine affect our view of salvation?

B. Penalty

"Sin is a very serious matter, and is taken seriously by God, though men often make light of it. It is not only a transgression of the law of God, but an attack on the great Lawgiver Himself, a revolt against God. It is an infringement on the inviolable righteousness of God, which is the very foundation of His throne (Psalm 97:2), and an affront to the spotless holiness of God" (Berkhof, 255).

"Penalty - is that pain or loss which is directly inflicted by the lawgiver in vindication of his justice, which has been outraged by the violation of law" (Theissen, 194).

The Penalty of Sin is Played Out in Several Ways:

1. Spiritual Death

Genesis 2:17 – The day you eat from it, you will surely die.

Romans 5:21 – Sin reigned in death.

Ephesians 2:1, 5 – We are "spiritually dead."

2. Suffering and Sin

- Broken bodies lead to disease, pain, and discomfort as our bodies slowly progress back to dust.

- The broken world makes work, providing for our loved ones, and simply surviving difficult and at times painful.
- It also leads to broken sinks, leaky roofs, snow storms, oil changes, and hurricanes.
- Broken human relationships lead to guilt, shame, and fear as we struggle with isolation, loneliness, and relational loss and pain.
- In addition to the natural brokenness caused by the first sin, we continue to sin, adding to our own suffering and heartache.
- Our own sinful choices, attitudes, thoughts, and feelings can add to the discomfort and pain of daily life. The natural consequences of our sins in our relationship with God and others accumulate. Forgiveness gives the believer full access to God and his blessings at all times, but that same Christian may still spend several nights in jail if they drink and drive.
- The sinful choices and actions of others also increase our suffering and pain in this life. Many have been (or are being) abused and mistreated by loved ones. Passive aggressiveness, small alterations of the truth, and an ongoing desire to one up each other all leads to more suffering for everyone.
- Sin experienced in relationships from our past can still cause lingering doubts, fears, shame, guilt and impact our ability to draw close to and trust others.

How can suffering be used to draw us closer to God?

How can suffering be a way that we can share the Gospel?

What must the Christian do with their ongoing sin?

3. Physical Death

And to dust you will return.

— GENESIS 3:19

If these men die the death of all men or if they suffer the fate of all men, then the Lord has not sent me.

— NUMBERS 16:29

4. Eternal Death in Hell

...fear Him who is able to destroy both soul and body in hell.

— MATTHEW 10:28

And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.

— REVELATION 14:11

According to this passage, how long will this torment be?

Jesus references the eternal nature of hell when he describes it as a place “where their worm does not die and the fire is not quenched” (Mark 9:44-48).

...to those who do not know God and to those who do not obey the gospel of our Lord Jesus. These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power.

— 2 THESSALONIANS 1:8-9

...but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries.

— HEBREWS 10:27

In America, we have made every attempt to pacify the horror of death. In many nations, funerals are filled with wailing. As Americans, we dress our loved ones in their best clothes and jewelry, lay them down in a comfy coffin looking more at peace than anyone who is attending the funeral. We celebrate all the “good stories” and compliment the deceased. The majority of the attenders dress in black, but do not outwardly weep or show grief.

Death is a horrid consequence of sin! For those who don't know Christ, it is the entrance door into an eternity of suffering.

By making little of death, we make little of the consequences of a life lived without Christ.

The Christian exits this life in victory, but the unsaved leave this life into horror and suffering beyond present understanding. Our grief should be profound and even uncontrollably at times.

The fancy suit and peaceful look on their face does not accurately represent the state of their soul at that very same moment.

The weight of a life of suffering, physical death, and spiritual death resulting in eternal death can only be compared to all of our sin that landed on Jesus at the cross. He died in our place so that suffering becomes an opportunity for intimacy with Him. Physical death is simply a doorway to an eternal life of peace and joy with God forever.

Jesus breaks the power of sin and death!

Session 2: Conversion: Repentance and Faith

Conversion: Repentance

"The two great graces essential to a saint in this life are faith and repentance. These are the two wings by which he flies to heaven."

THOMAS WATSON,
THE DOCTRINE OF REPENTANCE (PG. 7)

In the most basic form, repentance is turning from sin and faith is turning to God. Which comes first repentance or faith?

Repentance is continually preached for salvation:

Repent for the kingdom of heaven is at hand.

— MATTHEW 3:2

Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord.

— ACTS 3:19

The time is fulfilled, and the kingdom of God is at hand; repent and believe the gospel.

— MARK 1:15 (MATTHEW 4:17)

Repentance is brought forth by the Word and the Spirit:

Now when they heard this [Peter teaching about Christ from the Old Testament] they were pierced to the heart, and said to Peter and the rest of the apostles, 'Brethren, what shall we do?' Peter said to them, 'Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

— ACTS 2:37

While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message.

— ACTS 10:44

Colossians 4:2-4 - What is the significance that Paul requested prayer for the advancement of the gospel?

Repentance Is Not*

1. A feeling of bitterness against sin.

"If pain and trouble were sufficient to repentance, then the damned in hell should be most penitent, for they are most in

anguish. Repentance depends upon a change of heart. There may be terror, yet with no change of heart" (Watson, 15).

2. A resolution against sin.

This resolution may arise:

a. From the pain sin causes and not because sin is sinful. During a hangover everyone says they won't drink again, but when they forget the pain they forget their resolution.

b. From fear of future evil, an apprehension of death and hell. This repentance arises from self-love not self-disgust. A resolution made in a storm of emotion will often die with the calm. In repentance, the issue is sin, not fear for self.

3. A leaving of many sins.

a. While many sins may be left, many may also remain.

b. "An old sin may be left in order to entertain a new, as one puts off an old servant to take another" (Watson, 16).

c. Certain sins may be left as an act of wisdom not repentance. A drug user who finally understands the consequences of his habit, may quit using drugs. This decision is made in accordance to what would be best for him.

"True leaving of sin is when the acts of sin cease from the infusion of a principle of grace, as the air ceases to be dark from the infusion of light" (Watson, 17).

**Taken from The Doctrine of Repentance by Tom Watson.*

The Nature of True Repentance

Six Ingredients from Thomas Watson:

1) Sight of Sin, 2) Sorrow for Sin, 3) Confession of Sin, 4) Shame for Sin, 5) Hatred of Sin, 6) Turning from Sin

1. Sight of Sin

Before a man turns to the light, he must recognize his darkness. Their eyes must be opened (Acts 26:16-18).

"A man must first recognize and consider what his sin is, and know the plague of his heart before he can be duly humbled for it" (Watson, 18).

"The eye is made both for seeing and weeping. Sin must first be seen before it can be wept for" (Watson, 19).

"Repentance -

is a grace of God's Spirit where by a sinner is inwardly humbled and visibly reformed" (Watson, 18).

As a Christian, what does it take to see our sin?

What role do your brothers and sisters play in exposing sin?

How do you point out sin to a brother or sister?

In the Body of Christ as a whole, do you think that are eyes are open to our sin?

In what ways should we be praying for the Body and ourselves in light of this first ingredient for repentance?

2. Sorrow for Sin

For I confess my iniquity; I am full of anxiety because of my sin.

— PSALM 38:18

What does it mean to be sorrowful?

"The Hebrew word 'to be sorrowful' signifies to have the soul as it were, 'crucified.' This must be in true repentance: 'They shall look upon me whom they have pierced, and they shall mourn' (Zechariah 12:10), as if they did feel the nails of the cross sticking in their sides" (Watson,19).

"A woman may as well expect to have a child without pains as one can have repentance without sorrow. He that can believe without doubting, suspect his faith; and he that can repent without sorrowing, suspect his repentance" (Watson, 19).

"This sorrow for sin is not superficial: it is a holy agony. It is called in scripture a breaking of the heart: 'the sacrifices of God are a broken and a contrite heart' (Psalm 51:17); and a rending of the heart: 'Rend your heart' (Joel 2:13). The expressions of smiting on the thigh (Jeremiah 31:19, beating on the breast (Luke 18:13), putting on of sackcloth (Isaiah 22:12), plucking off the hair (Ezra 9:3), all these are but outward signs of inward sorrow" (Watson,20).

Do you think the Body of Christ take sorrow for their sin seriously? Do we?

The purpose for sorrow is:

1. **"To make Christ precious.** O how desirable is a Savior to a troubled soul! How welcome is a surgeon to a man who is bleeding from his wounds!
2. **To drive out sin.** Sin breeds sorrow, and sorrow kills sin" (Watson,20). Why does sorrow kill sin?

3. To make way for solid comfort. Why does sorrow provide a way for true comfort?

There is both true and false sorrow.

2 Corinthians 7:8-11 -

Who intended for the Corinthians to experience sorrow?

What are the two types of sorrow presented in this passage?

How can we distinguish between the two?

Six Qualifications of Godly Sorrow (pgs. 21-28)

1. True godly sorrow is inward.

- It is a sorrow of the heart.
- As the heart bears a chief part in sinning, so it must in sorrowing.
- It is a sorrow for heart-sins, the first outbreaks and risings of sin.
- The true mourner weeps for the stirrings of pride and concupiscence. He grieves for the root of bitterness even though it never blossoms into action.

What is difference between being troubled by blatant outward sins than by heart-sins?

2. Godly sorrow is ingenuous (innocent, simple, trustful)

"It is sorrow for the offense rather than for the punishment" (Watson,21).

Why would this be important to understand?

"Godly sorrow shows itself to be ingenious because when a Christian knows that he is out of the gunshot of hell and shall never be damned, yet still he grieves for sinning against that free grace which has pardoned him. O that I should offend so good a God, that I should grieve my Comforter! This breaks my heart!" (Watson,22).

3. Godly sorrow distrustful.

Godly sorrow obviously will focus us on God. Our tears are not of terror, but trust. The moon of self-reliance must set, so that faith in Christ will rise like the sun.

4. Godly sorrow is a great sorrow.

Do all have the same degree of sorrow?

- a. "No, sorrow does not produce greater or lesser sorrows. In the new birth all have pains, but some have sharper pains than others.
 - Some are naturally of a more rugged disposition, of higher spirits, and are not easily brought to stoop. These must have greater humiliation, as a knotty piece of timber must have greater wedges driven in to it.
 - Some have been more heinous offenders, and their sorrow must be suitable to their sin. Some patients have their sores let out with a needle, other with a lance. Flagitious sinners must be more bruised with the hammer of the law.

- Some are designed and cut out for higher service, to be eminently instrumental for God.
 - And these must have a mightier work of humiliation pass upon them. Those whom God intends to be pillars in his church must be more hewn. Paul, the prince of the apostles, who was to be God's ensign-bearer to carry his name before the Gentiles and kings, was to have his heart more deeply lanced by repentance" (Watson,23).
- b. "It must be as great as for any worldly loss. 'They shall look upon me whom they have pierced and they shall mourn as for an only son (Zechariah 12:10). Sorrow for sin must surpass worldly sorrow.
- We must grieve more for offending God than for the loss of dear relations... and with good reason, for in the burial of dead it is only a friend who departs, but in sin God departs.
 - Our sorrow for sin must be such as makes us willing to let go of those sins which brought in the greatest income of profit or delight. The physic shows itself strong enough when it has purged out our disease. The Christian has arrived at a sufficient measure of sorrow when the love of sin is purged out" (Watson 23-24).

What are some things we do to run from, or avoid dealing with sorrow for sin?

How can we stop ourselves from running to these areas of protection?

5. Godly sorrow in some cases is joined with restitution.

Have you ever stolen anything which you still have?

Have you wronged anyone in thought, deed, or action? Have you reconciled with that person?

6. Godly sorrow is abiding

The goal is not to shed a few tears and then to never return to repentance.

True sorrow must be habitual!!!

"O Christian, the disease of your soul is chronic and frequently returns upon you; therefore, you must be continually physicking yourself by repentance. This is that sorrow which is after a godly manner" (Watson,26).

Why should godly sorrow be habitual?

"How far are they from repentance who never had any of the godly sorrow! Such are:

Carnal Protestants, who are strangers to godly sorrow. They cannot endure a serious thought, nor do they love to trouble their heads about sin. Some have lived many years, yet never put a drop in God's bottle, nor do they know what a broken heart means. They weep and wring their hands as if they were undone when their estates are gone, but have no agony of soul for sin" (Watson,26).

What does Watson mean when he says, "They cannot endure a serious thought?"

Why do you suppose, we do not take the time to resolve the struggles which take place in our minds due to sin?

What would you say to a Christian who has never cried a tear for his sin?

Do Christians need to cry?

"There is a two-fold sorrow: firstly, a rational sorrow, which is an act of the soul whereby it has a displacency against sin and chooses any torture rather than to admit sin; secondly, there is a sensitive sorrow, which is expressed by many tears. The first of these is to be found in every child of God, but the second, which is a sorrow running out at the eye, all have not. Yet it is very commendable to see a weeping penitent. Christ counts as great beauties those who are tender-eyed; and well may sin make us weep. We usually weep for the loss of some great good; by sin we have lost the favor of God" (Watson 26-27).

3. Confession of Sin

There are 8 qualifications for genuine confession:

1. Confession must be voluntary. Why?

2. Confession must be with compunction—The heart must deeply resent it.
"It is one thing to confess sin and another thing to feel sin."

3. Confession must be sincere.
What happens if the confession is not sincere?

"A good Christian is more honest. His heart keeps pace with his tongue. He is convinced of the sins he confesses, and abhors the sins he is convinced of."

4. In true confession a man is particular about sin. What must we do to particularize sin?

5. A true penitent confesses sin in the fountain. "He acknowledges the pollution of his nature. The sin of our nature is not only a privation of good but an infusion of evil."

6. In confession we must so charge ourselves as to clear God.

7. We must confess our sins with a resolution not to act them over again.

8. The Uses of Confession:

- A. It Reproves different types of people.
 - a. It reproves those that hide their sins.
 - b. It reproves those who do indeed confess sin but only by halves.
 - c. It reproves those who in their confessions mince and lessen their sins.
 - d. It reproves those who are so far from confessing sin that they boldly plead for it. Instead of having tears to lament it, they use arguments to defend it.

Which description best describes you and why?

B. Confession benefits God and us.

- a. Holy confession gives glory to God. How?
- b. Confession is a means to humble the soul.
What do we know of someone who refuses to confess sin?
- c. Confession gives vent to a troubled heart.
- d. Confession purges out sin.
- e. Confession of sin endears Christ to the soul. If I say I am a sinner, how precious will Christ's blood be to me!
- f. Confession of sin makes way for pardon.

Conclusion:

"How reasonable and easy is this command that we should confess sin! It is a reasonable command, for if one has wronged another, what is more rational than to confess he has wronged him? We, having wronged God by sin, how equal and consonant to reason is it that we should confess the offense. It is an easy command. What a vast difference is there between the first covenant and the second! In the first covenant it is, if you confess sin you die; in the second covenant of grace, if we do but confess the debt, Christ will be our surety." (Watson, 36)

Should we confess our sin to our others?

James 5:16 –

If we have done some offense against someone it is proper to confess that sin to them. Where a man has confessed his sin to God, yet still his conscience is burdened, and he can have no ease in his mind, it is very requisite that he should confess his sins to some prudent, pious friend. If there is a thorn sticking in the conscience, it is good to make use of those who may help pluck it out.

It is proper to confess sin to another if confessing the sin to the other will create an atmosphere of protection against returning to that sin.

We are a Body, every action of a member affects the rest of the Body, whether we can see the direct implications of that sin or not. Since the body is effected, then appropriately it should be used in every way to keep the saint holy; confession, accountability, and prayer.

4. Shame for Sin

As for you, son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the plan.

— EZEKIEL 43:10

O my God, I am ashamed and embarrassed to lift up my face to You, my God, for our iniquities have risen about our heads and our guilt has grown even to the heavens.

— EZRA 9:6

And the son said to him, Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.

— LUKE 15:21

"When the heart has been made black with sin, grace makes the face red with blushing."

1. Every sin makes us guilty, and guilt usually breeds shame. Have you ever felt ashamed of something you've done?

How often do you have those feelings with God?

With brothers and sisters?

2. In every sin there is much unthankfulness and ingratitude towards God, and that is a matter of shame.

"To make an arrow of God's mercies and shoot at him, to wound him with his own blessing. O horrid ingratitude! Will not this dye our faces a deep scarlet?"

3. Sin has made us naked, and that may breed shame.

"Sin has stripped us of our white linen of holiness. It has make us naked and deformed in God's eye, which may cause blushing."

4. Our sins have put Christ to shame. In what way?

5. Many sins which we commit are in allegiance with the devil, God's enemy. Treason should bring shame to the heart and tears to the eyes.

6. Our sin shows our foolishness. We chose our way instead of God's way. We think ourselves wise, when we are really fools.

7. Our sins are worse than the sins of the devils: the lapsed angels never sinned against Christ's blood.

"O let us take holy shame to ourselves for sin. Be assured, the more we are ashamed of sin now, the less we shall be ashamed at Christ's coming" (Watson, 44).

5. Hatred of Sin

For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.

— ROMANS 7:15

Why should we hate sin?

How will we learn to hate sin?

If we truly hated sin how would we treat it?

Would hatred be impartial to different sins?

Would we hate the sin in others?

If we truly hate sin can we ever allow sin to consistently dwell in our lives?

How will this hatred affect our prayer lives?

How will it affect our desire to be held accountable and hold our brothers accountable?

What will happen if we look at sin's consequences rather than the sin itself?

6. Turning from Sin

...and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

— 2 CHRONICLES 7:14

Repent and turn away from your idols and turn your faces away from all your abominations.

— EZEKIEL 14:6

"Dying to sin is the life of repentance. (52)"

"Such a visible change does repentance make in a person, as if another soul did lodge in the same body." (53)

1. It must be a turning from sin with the heart.

"In religion, the heart is all. If the heart be not turned from sin, it is no better than a lie."

2. It must be a turning from all sin.

"He knows how dangerous it is to entertain any one sin. He that hides on rebel in his house is a traitor to the Crown, and he that indulges ones in is a traitorous hypocrite" (54).

"It is not enough to forsake the devil's quarters, but we must get under Christ's banner and wear his colors. The repenting prodigal did not only leave his harlots, but he arose and went to his father" (55).

"To return to it gives the devil more power over a man than ever. When a man turns from sin, the devil seems to be cast out of him, but when he returns to sin, the devil enters into his house again and takes possession, and the last state of that man is worse than the first. When a prisoner has broken prison, and the jailer gets him again, he will lay stronger irons upon him. He who off a course of sinning, as it were, breaks the devil's prison, but if Satan takes him returning to sin, he will hold him faster and take fuller possession of him that ever. Oh take heed of this!" (Mt. 12:45).

Can a Christian say he has repented who does not turn from his sin?

How does this relate to salvation?

Some half-turn from sin. They repent of some sins and not others. They hold on to their special sins. There is a harlot in the broom closet they will not let go of. As if a man should be cured of several diseases but has a cancer in his breast, which kills him.

Those Who Find It Difficult to Repent:

1. "Those who have sat a great while under the ministry of God's ordinances but grow no better. When God has sent his ministers one after another, exhorting and persuading men to leave their sins, but they settle upon the leaves of finality and can sin and sleep under a sermon, it will be hard for these ever to be brought to repentance.
2. Those who have sinned frequently against the convictions of the word, the checks of conscience, and the motions of the Spirit. Conscience has stood as the angel with a flaming sword in its hand. It has said, 'Do not this great evil', but sinners regard not the voice of conscience, but march on resolvedly under the devil's colors. These will not find it easy to repent" (Watson, 61).

Does your life have any of the above characteristics? Which ones?

Exhortation to Repentance

"Let me in the next place persuade you to this great duty of repentance. Sorrow is good for nothing but sin. If you shed tears for outward losses, it will not advantage you. Water for the garden if poured in the sink, does no good. Powder for the eye, if applied to the arm, is of no benefit. Sorrow is medicinal for the soul, but if you apply it to worldly things it does no good. Oh, that our tears may run in the right channel and our hearts burst with sorrow for sin!" (63)

What causes you the most tears or heartache?

"Repentance is necessary for God's own people, who have a real work of grace and are Israelites indeed. They must offer up a daily sacrifice of tears. The Antinomians hold that when any come to be believers, they have a writ of ease, and there remains nothing for them not to do but to rejoice. Yes, they have something else to do, and that is to repent. Repentance is a continuous act. The issue of godly sorrow must not be quite stopped till death."(69).

"So, a heart that is hardened into a lump of sin is good for nothing, but when it is dissolved by repentance, it is useful. A melting heart is fit to pray." (76)

"Can we look upon a suffering Savior with dry eyes?"(81). Where there is sin there must be Repentance!!!

How will you apply this study to your life???

Conversion: Faith

Faith plays two roles in the life of a believer. It is through faith that one is saved, and it is by that ongoing faith that a Christian grows in Christ.

Faith plays two roles in our life as the same faith both justifies and transforms the believer. This study will focus on the nature of saving or justifying faith.

Faith - in its most simple definition is 'the turning of the soul to God (Theissen, 273).

Faith - 4102 - *pistis* - to persuade. Being persuaded, faith, belief. In general, it implies such a knowledge of, assent to, and confidence in certain divine truths, especially those of the Gospel, as it produces good works.

“And on the basis of faith in His name, it is the name of Jesus which has strengthened this man who you see and know”

— ACTS 3:16

“For in the Gospel the righteousness of God is revealed from faith to faith; as it written, But the righteous man shall live by faith.”

— ROMANS 1:17

“even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction”

— ROMANS 3:22

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”

— ROMANS 5:1

to believe, believeth - 4100 - *pisteuō* - from *pistis*, faith, belief. To believe in or on Christ, implying knowledge or assent to and confidence in Him. Since believing in Christ or in the gospel is the distinguishing characteristic of a Christian, believing in Christ or in the Gospel is the distinguishing characteristic of a Christian, believing in is often used absolutely for believing in Christ. “Generally, to believe in declarations and character of God as made known in the Gospel” (Zodhiates).

Content - Romans 10:9-10 –

“For God so loved the world that He sent His only begotten Son and whoever believes in Him shall have everlasting life.”

— JOHN 3:16

“To as many as received Him, He gave the right to become the children of God.”

— JOHN 1:12

“Believe in the Lord Jesus, and you will be saved, you and your household.”

— ACTS 16:31

“man is not justified by the works of the Law but through faith in Christ Jesus.”

— GALATIANS 2:16

“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.”

— HEBREWS 11:6

There are Three Elements of Saving Faith

1. The Intellectual Element

There must be a recognition of truth and a certainty in that truth.

Now faith is being sure of what we hope for and certain of what we do not see.

— HEBREWS 11:1

Romans 10:14-15 –

“So faith comes from hearing and hearing by the word of Christ.”

— ROMANS 10:17

2. The Emotional Element

“When one embraces Christ by faith, he has a deep conviction of the truth and reality of the object of faith, feels that it meets an important need in his life” (Berkhof, 503).

“We may define the emotional element of faith as the awakening of the soul to its personal needs and to the personal applicability of the redemption provided in Christ, together with an immediate assent to these truths. But it must not stop here, for while the emotional element is certainly to be recognized as a constituent of faith, it must not be treated as if it were the sole characteristic of faith” (Theissen, 272).

Romans 10:9-10 –

The heart - *kardia* - 2588 - The Scriptures attributed to the heart: thoughts, reasoning, understanding, will, judgment, designs, affections, and many emotions.

From this connection to belief and the heart, we see that emotions are in some way involved.

3. The Volitional Element

"This element of faith is the logical outgrowth of the intellectual and the emotional. If a man accepts the revelation of God and his salvation as true and comes to assent to it as applicable to himself personally, he should logically go on to appropriate it to himself. Each preceding term logically leads on to the succeeding; a man is not saved unless his faith has all three of these elements in it" (Theissen, 272).

"This third element consists in a personal trust in Christ as Savior and Lord, including a surrender of the soul as guilty and defiled to Christ, and a reception and appropriation of Christ as the source of pardon and of spiritual life" (Berkof, 505).

Does a non-Christian need to know the seriousness of this decision to place their faith in Christ?

"But Jesus said to him, Follow Me, and allow the dead to bury their own dead."

— MATTHEW 8:22

Luke 14:26-33 – Must love Jesus more than our families, our possessions and everything we have.

Here is a summary to prepare you for Session 3:

Introduction: A Survey on the Doctrines of Salvation

Charles Hodge

The Importance:

The question of the doctrine of salvation involves the nature of original sin; the motive of God in providing redemption; the nature and design of the work of Christ; the nature of divine grace; the work of the Holy Spirit, and the entire system of theology. Our view of God, religion and ourselves is dependent on this Doctrine. We must pray and seek the truth of Scripture.

The Lutheran Doctrine

History

This doctrine finds its origination from a couple sources, and therefore it is difficult to summarize. "The Form of Concord" was adopted and enjoined as a standard of orthodoxy by the Lutherans.

Early Major Teachings

- Man alone is unable to do anything spiritually good. He cannot prepare himself or cooperate with the Spirit to regenerate himself.
- The Holy Spirit alone works to regenerate.
- The grace of God may be resisted.
- Failure of salvation is to be referred to as the resistance of offered grace.
- Men are saved according to themselves and not God, who gives grace to all.

Later Teachings

- The "Form of Concord" has been abandoned. It has been seen as illogical and contrary to the clear declarations of Scripture.
- Now, predestination is taught as God foreseeing who would believe and persevere to the end.

Doctrinal Scheme

God,

1. From general benevolence or love to the fallen man, wills their salvation by a sincere purpose and intention.
2. Therefore He sent His Son to make full satisfaction for their sins.
3. To this follows the purpose to give all men the means of salvation and the power to avail themselves offered mercy.
4. Before any contemplated act of man (including their response to grace offers), there is a foreknowledge their action.

Lutheran Answers

Q: Why is one man saved and another not?

A: Because the one believes and the other does not.

Q: Why does God elect some and not others, and predestines them to eternal life?

A: He foresees that some will believe unto the end and others will not.

Q: Why does one believe while the other does not?

A: Not that one cooperates with the grace of God and the other does not; but that some resist and reject the grace offered to all, and others do not.

Other Beliefs

- The sinner who can do nothing good can use the means of grace if it is not voluntarily and persistently resisted, such as (sacraments) which produces a saving effect.
- Baptism of infants is attended by the regeneration of the soul if cherished, or, if not voluntarily quenched, secure their salvation.
- God predestines those who He foresees will persevere in faith unto salvation. There is no predestination of unbelievers unto death.

The Remonstrant Doctrine *Arminianism*

History

James Arminius (1560-1609) introduced a new system of doctrine in the Reformed churches of Holland. Arminianism is a much lower form of doctrine than Lutheranism, all points are included under Anthropology and Soteriology. It is a serious departure from the system of Augustinianism.

Teachings

1. All men derive from Adam a corrupt nature by which they are inclined to sin. But they deny that this corruption is of the sinful nature. Men are responsible for their own voluntary acts and the consequences of the acts.
2. Man by the fall has not lost his ability to do good. To lose this ability is to lose our human nature.
3. Men need the assisting grace of God in order to their conversion and holy living.
4. This grace is sufficient in measure to enable man to repent, believe, and keep all the commandments of God.
5. We cooperate with this divine grace to be saved.
6. Predestination refers not to individuals but to the class of those who believe.

Wesley Arminianism

John Wesley — “Evangelical Arminianism”

Summary of Doctrine

1. Original sin creates an entire moral depravity, a state of absolute or entire depravity and pollution.
2. Denial that man has the ability to cooperate with the grace of God.
3. The guilt of man bought by the sin of Adam is removed by the justification which has come upon all men by the righteousness of Christ.
4. The ability of man to cooperate with the Spirit is not due to anything in fallen man but rather in the redeeming work of Christ. We are born free from condemnation. Christ's redeeming work is now in control rather than Adam's sin.

“Every human being has a measure of grace (unless he has cast it away), and those who faithfully use this gracious gift, will be accepted of God...”

— W. F. WARREN, *SYSTEM THEOLOGIE*

“I assert that there is a measure of free will supernaturally restored to every man, together with that supernatural light which enlightens every man that cometh into the world.”

— JOHN WESLEY,
THE SCRIPTURE WAY OF SALVATION

The Plan of God

1. Permit the fall of man.
2. Send His Son to make a full satisfaction for the sins of the whole world.
3. This satisfaction remits the guilt of Adam, to impart grace and light to attain eternal life,
4. Those who duly improve that grace, and persevere to the end, are ordained to be saved: God purposes from eternity, to save those whom He foresees will thus persevere in faith and holy living.

Augustinian Scheme

Statements of Doctrine

1. The glory of God, or the manifestation of his perfections, is the highest and ultimate end of all things.
2. For that end God purposed the creation of the universe, and the whole plan of providence and redemption.
3. He placed man in a state of probation, making Adam, their first parent, their head and representative.

4. The fall of Adam brought all his posterity into a state of condemnation, sin and misery, from which they are utterly unable to deliver themselves.
5. God elected a number innumerable to eternal life, and left the rest of mankind to the just recompense of their sins.
6. That the ground of this election is not the foresight of anything in the one class to distinguish them favorably from the members of the other class, but the good pleasure of God.
7. Christ's death for the chosen satisfies their sin giving them everlasting righteousness, rendering salvation of the elect certain.
8. The Holy Spirit's saving power is exercised only in behalf of the elect.
9. All whom God has chosen will be brought to the knowledge of the truth, to the exercise of faith, and to perseverance in holy living unto the end.

The Five Points of Calvinism

- Total Depravity of Man
- Unconditional Election
- Limited Atonement
- Irresistible Grace
- Preservation of the Saints

Session 3: Calvinism vs. Arminianism

Methods of Salvation

"Can controversial teachings nurture Christlikeness? Before you answer this question, ask another one: Are there any significant biblical teachings that have not been controversial?" (Piper, 123)

The Purpose of Salvation

What is the purpose of salvation?

Do think most people know or agree with this explanation?

Isaiah 42:8 – What do we learn about God from this verse?

Isaiah 43:3-7 - These verses are referring to God's people, which includes those who are in the future call to Him (us) according to verses 8-9. Why did God create this people?

Isaiah 43:21- Why did God form his people?

Isaiah 43:25- For whose sake does God redeem his people?

Ephesians 1:4-6 – Why were we chosen and predestined?

Ephesians 1:9 – Why did God make known the mystery of Christ to us?

Ephesians 1:11-12 Why were we chosen?



We were created, formed, and saved for the glory of God!

The method by which we were chosen will be discussed, but always remember the purpose. The gospel is ever God-centered and not man-centered. The issue is God's glory, and not necessarily man's final destination. Only God knows how to most glorify himself.

Types of Arguments

Not every argument is created equal.

- **Clear Biblical Arguments** – these are statements made with clarity and consistency throughout Scripture (Jesus is Lord).
- **Biblical Inference** – a position reached on the basis of reasoning and evidence. A single or several verses are put together to reach a conclusion (The Trinity). It is not directly stated, but can possibly be concluded.
- **Philosophical or Logical** – a position based not necessarily on Scripture, but is grounded in what attempts to be consistent and logical thoughts based upon several (though not all) known facts. Logical bridges are attempted where Scripture does not give clarity.

Arminianism: Philosophical Grid

Philosophical Standpoint: _____ (Paul Cox)

Indeterminism –

- Doesn't deny antecedent causes to an action.
- Doesn't deny the will, but inclines the will.
- **Denies** that causes *decisively incline* the will so that the agent could do no other.
- Agent is only free if he *can act against* causes which incline his will.
- "They teach that as the will has a self-determining power it may decide against all motives internal or external, against all influences divine or human, so that its decisions cannot be rendered inevitable without destroying their liberty. The very essence of liberty, they say, is power to the contrary." (Hodge, 296)

Arguments for Arminianism

1. In God's Sovereign Grace in Christ He foreknew who would accept Him and so He elected them in Christ, the merits of another.

Election is based on foreknowledge.

To say God foreknew everything because he foreordained it is to not make a distinction between his efficient decrees and permissive decrees.

What do you think the difference is between God's efficient decrees and permissive decrees?

Any examples?

For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

— ROMANS 8:29-30

""In the Arminian view, he chooses some to receive salvation, whereas he merely passes infinite knowledge he is able to foresee will accept the offer of salvation made in Jesus Christ. This view is based upon the close connection in the Scripture between foreknowledge and foreordination or predestination" (Erickson, 920).

To God's elect...who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood.

— 1 PETER 1:1-3

"God foresaw that sin would enter the universe but he did not efficiently decree it.

Surely, he can also foresee how men will act without efficiently decreeing how they will act. God knows how man will respond to the gospel invitation, but he does not arbitrarily necessitate that response." (Theissen, 269)

2. We are not told what it is in the foreknowledge of God that affects man's choice.

What would we assume that it is?

But do we really know what God's foreknowledge refers to?

3. Man has the ability to choose God.

The offer of salvation is real to all and Christ died for all.

1 Timothy 2:6 –

Hebrews 2:9 –

1 John 2:2 –

John 11:26 –

John 6:29 –

John 12:32 –

Titus 2:11 –

Prevenient Grace -

is extended to all which gives them the ability to overcome total depravity.

The Arminian sees the grace of God to man in a threefold manner:

- Common grace - General revelation and a moral compass is given to all.
- Prevenient Grace - Shifts the non-believer into neutral, removing the effects of sin.
- Saving Grace -

"Only if God makes the same provisions for all and makes the same offers to all, is he truly just" (Theissen, 260).

What do you think about the above statement?

4. God is not obligated to save any, but it seems arbitrarily unfair to choose some and not others. —> An Inconsistent God

Pond illustration

5. God does not desire any to die. (A foundational part of the above points.)

Ezekiel 33:11 –

2 Peter 3:9 –

1 Timothy 2:3-4 –

If these verses show the longing of God's heart, why would He not meet those longings?

6. God commands all to repent.

The times of ignorance God overlooked, but now he commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead

— ACTS 17:30-31

It seems clear from this passage that all men are commanded to repent. How can God, who is perfectly just command all men everywhere to repent', knowing the command is impossible to obey? As Judge of the universe, he justly condemns the sinner for not doing what he from birth cannot do.

Joshua 24:15 –

Deuteronomy 30:11 –

Matthew 11:28 –

"If, contrary to what these verses seem to imply, it is not God's intent that all persons be saved he must be insincere in his offer." Erickson, 918

Therefore, if the invitation is real, man does have the ability to respond. This is the foundation from which prevenient grace is found. Prevenient grace again refers to the God given ability that man has to overcome his depravity to make a decision for Christ.

"Since mankind is hopelessly dead in trespasses and sins and can do nothing to obtain salvation, God graciously restores to all men sufficient ability to make a choice in the matter of submission to Him. This is the salvation-bringing grace of God that has appeared to all men" (Theissen, 344-345).

7. The Logical Order of Salvation for the Arminian

Man Turns to God, God Responds to Man, New Spiritual Birth, Justification

8. The Problem of Evil

If God sovereignly acts to control and determine man's behavior, then God in some way must be the ultimate cause for evil.

9. Arminianism breeds evangelism, Calvinism chokes it out.

If the elect will be saved no matter how what, then why focus so much on evangelism?

There is no motivation, no purpose, and no difference made, whether we share or not.
Can you think of any other arguments for Arminianism?

Those who stand on each side of the issue:

Reformed (Calvinist) View

St. Augustine
St. Thomas Aquinas
Martin Luther
John Calvin
John Edwards
Francis Schaeffer
Charles Spurgeon
James Boice
Louis Berkof
Philip Hughes
John Piper
John Owen
J. I. Packer
R. C. Sproul
Charles Hodge
Presbyterians
Baptists

Opposing (Arminian) View

Pelagius
Arminius
John Wesley
Charles Finney
C. S. Lewis
Norman Geisler
John Montgomery
Clark Pinnock
Henry Theissen
Paul Cox
Most of Dallas Theological Seminary
Dwight Pentecost
John Walvoord
Methodists
Baptists
Pentecostals
Lutherans

Calvinism: Philosophical Grid

Philosophical Standpoint: _____ (Paul Cox)

Determinism –

- An agent is bound by antecedent causes.
- The cause is king.
- According to this view the will is determined; according to the other view, it determines itself.
- “This is not the doctrine of **Fatalism**, which teaches that all events are determined by a blind necessity” Hodge pg. 280.
- Rather this is the doctrine of **Certainty**.

“This view teaches that a man is free not only when his outward acts are determined by his will, but when his volitions are truly and properly his own, determined by nothing out of himself but proceeding from his own views, feelings, and immanent dispositions, so that they are the real, intelligent, and conscious expression of his character, or of what is in his mind” (Hodge, 285).

“The will is not determined by any law of necessity; it is not independent, indifferent, or self-determined, but is always determined by the preceding state of mind; so that a man is free so long as his volition are the conscious expression of his own mind or so long as his activity is determined and controlled by his reason and feelings” (Hodge, 288).

What will always be the previous state of mind of the unregenerate man?

The doctrine of certainty tells us that it is certain that man will not choose God, because of the situation man is in. It was not necessary for us to sin in Adam in the garden, but we did. The consequence is depravity and inability. We do not reject God out of necessity but out of the certainty of our consequences. We will reap what we sow. It is certain that we will not choose God, for in God's sovereign plan we had perfect representation in Adam, our federal head, and the choice Adam had was a real choice with real consequences.

Philosophically, the Arminian has a different definition of freedom.

Freedom-The cause inclines man but does not constrain him against his wishes or desires.
(Cox)

Arguments for Calvinism:

1. The Bible clearly states that God predestines man onto salvation.

A. The argument comes from the same verse the Arminian uses to defend foreknowledge (Romans 8:28-30).

"Nor is the argument that God's foreordaining is based upon his foreknowledge persuasive. For the word *yada'*, which seems to lie behind Paul's use of (Greek word for foreknowledge), signifies more than an advance knowledge or precognition. It carries the connotation of a very positive and intimate relationship. It suggests looking with favor upon or loving someone, and is even used of sexual relations. What is in view, then, is not a neutral advance knowledge of what someone will do, but an affirmative choice of that person. Against this Hebraic background it appears likely that the references to foreknowledge in Romans 8:29 and 1 Peter 1:1-2 are presenting foreknowledge not as the grounds for predestination, but as a confirmation of it" (Erickson, 929).

B. Historic Proof from the Old Testament

Joshua 24:2-3 –

Nehemiah 9:7 –

Deuteronomy 14:2 –

Ezekiel 20:5 –

Deuteronomy 4:20 –

Deuteronomy 4:37-39 –

Isaiah 64:7-8 –

What is our relation to God?

Can the clay form and mold itself?

"This shows how free God was in election. He was not influenced by the moral fitness of Abraham or of the people of Israel, any more than a father is moved by the moral fitness of the non-existent child to beget him, or a potter is influenced by the beauty of his non-existent pot to make it. This is what we mean by unconditional election." (Piper, 129)

If there was nothing in Abraham which persuaded God to choose him, then what would motivate God to choose him?

Deuteronomy 10:14-15

14. Behold, to the Lord you God belong heaven and the heaven of heavens, the earth with all that is in it; 15. yet the Lord set his heart in love upon your fathers [literally: the Lord delighted in your fathers to love them (Piper) and chose their descendants after them, you above all peoples, as at this day.]

Describe the backdrop for verse 15 given in verse 14:

"The reason seems to be to get rid of any notion that God was somehow hedged into choosing this people. The point is to explode the myth that each people has its own god and this god has a right to his own people but no more. The truth is that this is the only true God, He owns everything in the universe and can take any people he wants for his own special possession." (Piper, 130)

God did not have to choose Israel. He could have chosen any people group. God exercised his sovereign freedom and chose Israel because it pleased him to do so. "He freely chose to take pleasure in loving the fathers." (Piper, 130)

Matthew 3:9 - Romans 9:10-18 –

What do we learn about God's choosing of peoples?

Why then does God still blame us for our rebellion?

Romans 19-21 –

Why would God do this?

Romans 9:22-24 –

Counter points: How would you answer each?

1. This passage is talking about nations, not individuals.
2. Context shows that man does have a choice, read Romans 10:9-15. The Gospel is an open invitation to all, and people have not believed because they have not heard.

Romans 16:13-

2. Total Depravity and Inability (Radical Corruption)

(See past Core Class study – *Creation and the Fall*)

Romans 3:10-12 –

1 Corinthians 2:14 –

Ephesians 2:1-3 –



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The reformed view holds that man is 100% spiritually dead. He is unable to seek God he is unable to free himself from his slavery to sin.

"Most non-Reformed views of predestination fail to take seriously the fact that fallen man is spiritually dead. Other evangelical positions acknowledge that man is fallen and that his fallenness is a serious matter. They even grant that sin is a radical problem.

They are quick to grant that man is not merely ill, but mortally ill, sick unto death. But he has not quite died yet. He still has one tiny breath of spiritual life left in his body. He still has a tiny island of righteousness left in his heart, a tiny and feeble moral ability that abides in his fallenness." (Sproul, 14)

3. Effectual Call (Irresistible Grace)

The Calvinist believes that when God calls his elect unto himself, man will positively respond. God is not ineffective. If he wills for something to happen, it happens.

The above verses which refer to God's call would be said to support this point.

God's grace is "irresistible. This does not mean that man can oppose its execution to a certain degree, but it does mean that his opposition will not prevail. Neither does it mean that God in the execution of His decree overpowers the human will in a manner which is inconsistent with man's free agency. It does mean, however, that God can and does exert such an influence on the human spirit as to make it willing, Psalm 10:3, Philippians 2:13." (Berkhof, 115)

The Arminian still battles against this point with the same line of argument. God will treat all men alike in giving all a chance to respond to his general call to repentance and faith.

"The objection raised by the philosopher implies that God owes his love to sinful creatures. That is, the unspoken assumption is that God is obligated to be gracious to sinners. What the philosopher overlooks is that if grace is obligated it is no longer grace. The very essence of grace is that it is undeserved." (Sproul, 33)

This effectual call nullifies the idea of prevenient grace.

"The weakness of the position may be seen in two ways. If this prevenient grace is merely external to man, then it fails in the same manner that the medicine and the life preserver analogies fail. What good is prevenient grace if offered outwardly to spiritually dead creatures?

On the other hand, if prevenient grace refers to something that God does within the heart of fallen man, then we must ask why it is not always effectual. Why is it that some fallen creatures choose to cooperate with prevenient grace and others choose not to?

Doesn't everyone get the same amount?" (Sproul, 124).

4. Calvinism teaches an accurate relationship between man and God.

The Arminian can in some way take credit for his decision to believe in Christ. They claim prevenient grace from God receives all the credit and God all the glory. But this prevenient grace is given to all and only some on their own accord chose Christ. This self-enabling and self-discovery creates a small path for pride to correctly inhabit the believer.

1 Corinthians 1:18 –

What is the message of the cross to those who are perishing?

Why would someone choose Christ if it is foolish to Him?

1 Corinthians 1:20-25 –

What was the result of Paul preaching the message of Christ crucified to the Jews and Gentiles?

According to verse 21 there were those who believed, who were these people according to verse 24?

1 Corinthians 1:26-31 –

Who has God chosen to reveal himself to? Why?

What is it in you and I that gave us more sense and wisdom than others to choose Christ?

Only if God himself calls and elects man can man be truly humble before God as he calls us to be. 1 Corinthians 1:29-“so that no one may boast before him.”

5. The Gospel is totally God-centered

Man rejects God, but God elects man, calls man, and redeems man all for his glory and for his purpose.

Can you think of any other arguments for Calvinism?

Implications of These Views

Prayer

How would the Arminian view shape our prayer life?

How would the Calvinist view shape our prayer life?

Can you show me a verse where we learn to pray for non-Christians?

Evangelism

How does Arminianism effect our evangelism?

How does Calvinism affect our evangelism?

What is the hardest thing for you to accept about Arminianism?

What is the hardest thing for you to accept about Calvinism?

This passage does not negate the meaning of the above passage, but must be interpreted in light of the doctrine presented in Romans chapter 9. Having an open invitation does not necessitate the ability of the recipient to respond. The fact that God uses people to spread his gospel, does not mean that people are responsible for the salvation of others. God still effectually calls men unto himself, but he sovereignly uses people, perhaps to show us his incredible power.

All hear, but only His sheep respond:

I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.

— JOHN 10:16

But you do not believe because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me.

— JOHN 10:26-7

Words of Jesus

1. Luke 10:21-22

"Notice that all three members of the Trinity are rejoicing here: Jesus is rejoicing; but it says he is rejoicing in the Holy Spirit. I take that to mean that the Holy Spirit is filling him and moving him to rejoice. Then at the end of the verse it describes the pleasure of God the Father. 'Yes, Father, for this was your good pleasure.'

Now what is it that has the whole Trinity rejoicing together in this place? It is the free, electing love of God to hide things from the intellectual elite and to reveal them to babes...

What is it that the Father hides from some and reveals to others?

The Father must reveal the true spiritual identity of the Son

"The point is that God is free to choose the least likely candidates for his grace. Just as with the election of Abraham (unlikely idolater from Ur) and Isaac (the miracle-born son of old age) and Jacob (the younger of twins), God contradicts what human merit might dictate. He hides from the wise and reveals to the most helpless and unaccomplished.

"When Jesus sees the Father freely enlightening and saving people whose only hope is free grace, he exults in the Holy Spirit and takes pleasure in his Father's election."(Piper 134- 135)

2. Other Scripture

All that the Father gives Me will come to Me.

— JOHN 6:37

No one can come to Me unless the Father who sent Me draws him.

— JOHN 6:44

No one can come to Me unless it has been granted him from the Father.

— JOHN 6:65

You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain.

— JOHN 15:16

So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit.

— MATTHEW 7:16-18

Can the unregenerate man (a bad tree) bear the finest of all fruits (faith in Christ)?

And Jesus said to him, 'Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.

— MATTHEW 16:17

I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.

— JOHN 17:6-10

3. One must be born again

John 3:3 - What must happen for someone to see the kingdom of God?

"To see the kingdom of God meant to witness (and have a share in) the final consummation of God's kingly rule, when it would be accepted and obeyed universally" (Bruce, 83)

"There is no difference between seeing the kingdom of God and entering into it, any more than there is between seeing life (John 3:36) and entering into it (Mt. 19:17)." (Bruce, 84).

John 3:5-8 –

John 3:14-15 –

According to these verses how does man receive eternal life?

What would cause man to believe?

John 3:16 –

Who will believe in Christ?

In the same way a child cannot conceive, develop, and give birth to himself physically, so also man is dependent on God to give him birth spiritually.

Order of Salvation from a Calvinistic Model:

Effectual Call —> Born Again by God (Conversion) —> Regeneration

Under the Calvinistic model man responds to God, and under the Arminian model God responds to man. The actual timing between each step is impossible to know. It may be literally spontaneous or a slower progression, but the Calvinist claims faith is a response, a result, an after-effect of God's intervention.

Other passages from the Epistles

...just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love, He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.

— EPHESIANS 1:3-5

For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.

— 2 TIMOTHY 2:10

Session 4: Applications of the Cross—A New Creation!

Work of the Cross—Review: Penal Substitution (the heart of the death of Christ)

A. Results of the Work of the Cross: New Creation and Eternal Life

And you were dead in your trespasses and sins.

— EPHESIANS 2:1

But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ, by grace you have been saved.

— EPHESIANS 2:4-5

When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions.

— COLOSSIANS 2:13

Jesus changes us from spiritual dead to alive in Him!

Therefore if anyone is in Christ, he is a new creation; the old has gone and the new has come.

— 2 CORINTHIANS 5:17



What do we say to a new believer who says, "But I don't feel like a new creation?"

And the testimony 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.

1 JOHN 5:11-12

According to this verse, are we waiting for eternal life, or do we already possess it?

Evangelistic Nugget

- This is a popular verse to use in sharing the Gospel. One can intro this verse by asking, "If I could tell you with 100% certainty if you were going to heaven or not, would you want to know?"
- You then read the verse and ask, "According to this verse, who has 'the life'? They will answer (or you will help them answer), "He who has the Son."
- Then ask, 'Do you have the Son?' If 'no', then ask if you can share with them how to 'have the Son'.

B. Union with Christ—"In Christ"

As a believer, our entire identity has changed. Previously, we found our identity in ourselves, our achievements, our possessions, or our relationships, now our identity is only found in Christ alone. All other things may describe parts of our life, but only He is the foundation of our identity.

What happens when we place our identity in anything other than Christ?

What are some common places where we place our identity instead of Him?

"Certainly, because of union with Christ, his presence is with the church generally. Still, Christ promises his particular presence to the church in specific circumstances: as it labors to fulfill the Great Commission (Matthew 28:18-20), as it exercises discipline (18:15-20), and as it celebrates the Lord's Supper (1 Corinthians 10:16)" (Allison, 222).

40 Things That Happened the Moment You Became a Christian

I. Relationship (His children) – bonding, belonging, desired, love, intimacy

1. We are made ALIVE as New Creations (John 3:3-5, 3:36, 2 Corinthians 5:17, Ephesians 1:1-4).

2 Corinthians 5:17 *"Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold new things have come."*

John 3:36 *"He who believes in the Son has eternal life..."* When do we receive eternal life?

2. Intimate and personal family relationship – Adopted (John 1:12-13, Ephesians 1:5).

John 1:12 *"But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name."*

Ephesians 1:5 *"He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will."*

3. Christ in you (2 Corinthians 13:5, Colossians 1:27).

4. Eternal life and a resurrected body (John 6:40, Philippians 3:21).

Philippians 3:21 *"who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself."*

5. Hope and a personal home prepared by Christ (John 14:2-3).

How is this hope connected to our daily struggle with fear and anxiety?

6. You are Light (Ephesians 5:8-11).

II. Righteous, Reconciled, and Redeemed – acceptance, approval, peace

7. ALL your sins TOTALLY paid for (Hebrews 10:1-12).

8. Past, present, and future—it is finished (Hebrews 10:12)!

Hebrews 10:12 *"But He, having offered one sacrifice for sins for all time, sat down at the right hand of God."*

9. You stand justified and perfect in God's eyes (Hebrews 10:14).

Hebrews 10:14 *"For by one offering Jesus has perfected for all time those who are sanctified."*

When will we be perfected?

It is difficult for us to receive free gifts. Often, we are driven by a sense of obligation to earn what we have received. What are some ways that we try to 'earn' or 'contribute' to our salvation?

10. Your sins are absolutely forgiven and forgotten (Hebrews 10:17).

11. NO condemnation and fully reconciled (Romans 8:1).

Romans 8:1 *"Therefore there is now no condemnation for those who are in Christ Jesus."*

12. Reconciled and at peace with God through Justification (Romans 5:1, 10).

Romans 5:1 *"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."*

How are we justified? What does it mean to be justified?

"Justification consists of two aspects: the forgiveness of sins (the declaration 'not guilty') and the imputation of the perfect righteousness of Christ (the declaration 'righteous instead') (Allison, 242).

What are the results of our justification?

Romans 5:10 *"For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life."*

III. Resources (joint heirs with Christ) – able, supplied richly for the battle

13. Loved—perfectly secure, eternally inseparable love relationship (Romans 8:38-39).

14. Greatest goal—being made like Christ (Romans 8:29, 2 Corinthians 3:18).

15. Power (Ephesians 1:18-20).

16. He promises to supply all my needs (Philippians 4:19).

What is the difference between needs and wants?

What does Philippians 4:11-12 teach us about our perspective on wants?

17. Joint heirs with Christ (Romans 8:14-17).

What does it mean to be an heir with Christ?

Romans 8:16-17 *"The Spirit Himself testifies with our spirit that we are children of God and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him"*

IV. Rights-Citizenship – rights, promises, authority

18. Citizens of Heaven (Philippians 3:20).

Philippians 3:20 *"For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ..."*

19. Victory over fear – "fearless" (1 John 4:18).

20. Victory over the world – "overcomers" (1 John 5:4, 5).

21. Victory over sin – "undefeated" (1 Corinthians 10:13, Romans 6:12,13).

Will we sin? Do we have to sin?

22. Victory over circumstances – "undaunted" (Romans 8:28).

Who receives this promise?

How do we define 'good'? Who here determines what is 'good'?

Romans 8:28 *"For God works all things together for the good for those who love Him and have been called according to His purpose."*

23. Freedom-liberated (Galatians 5:1, 2 Corinthians 3:17)!

24. Armor of God (Ephesians 6:11-17).

25. Devil rendered powerless (Hebrews 2:14).

V. Regal-Role – Royal Priesthood, Throne Room Privileges

26. Promises of answered prayer (John 14:13, John 15:7, 1 John 14:14-15).

27. Confident access to God (Ephesians 3:12, Hebrews 4:16).

Hebrews 4:16 *"Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."*

28. Seated with Christ in the Heavenlies (Ephesians 2:6).

29. At the right hand of the Father-position of authority (Colossians 3:1-4, Matthew 28:18-20, Luke 9:1, Ephesians 1:20-21).

30. Reign with Christ (2 Timothy 2:12, Ephesians 1:15-20).

31. Royal Priest (1 Peter 2:9).

How are we described?

What happens if we forget our position in Christ?

What would it look like for each believer to believe in and live out their "royal priesthood?"

1 Peter 2:9 *"But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light."*

VI. Restrainer – Paraklētos, Advocate

32. The Holy Spirit given (John 14:1-31, especially verses 16-17).

Who is the Holy Spirit?

33. Indwells us (Romans 8:9, 1 Corinthians 3:16, 1 Corinthians 6:19).

34. Baptizes us into the Body of Christ (1 Corinthians 12:13, Ephesians 4:4-6).

35. Seals us; is our Pledge and Down Payment (Ephesians 1:13-14, 2 Corinthians 5:5).

36. Fills every yielded life (Ephesians 5:18, Matthew 5:6).

This is a commandment. It is a present tense imperative, which means it is must be continuously and unceasingly obeyed – “continue to be unceasingly filled with the Spirit.”

How do we obey this command?

Ephesians 5:18 *“but be filled with the Spirit.”*

37. Illuminates our minds and is our Counselor (1 Corinthians 2:10-16, John 14:16-17, 14:26).

38. Empowers us for evangelism; convicts the lost of sin, righteousness, and judgment (Luke 12:12, John 16:8, Acts 1:8).

Why do we need Him for evangelism?

39. The Giver of spiritual gifts as He wills (1 Corinthians 12:7-11).

40. We are made spiritual; Fruit produced in and through us (1 Corinthians 2:15, Gal 5:22, John 15:1-10).

How is Ephesians 5:18 connected to Galatians 5:22?

Eternal Relationship

His Bride - Forever connected to Christ

Revelation 19:7-9 – Why would the Lord give us this image?

What is the significance of this 'Marriage Supper of the Lamb'?

Sanctification and Perseverance

How do we define "sanctification?"

Is it an external or internal change?

Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father so we too might walk in the newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection.

— ROMANS 6:4-5

How does our union with Christ affect the way we "walk?"

But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, so that, just as it is written, "Let him who boasts, boast in the Lord."

— 1 CORINTHIANS 1:30

What happens if we connect Jesus to our **justification**, but not to our **sanctification**?

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

— EPHESIANS 2:10

How are good works connected to salvation?

What would we say to someone who is trying to add to their salvation through good works?

What would we say to someone who uses God's grace to live however they see fit?

For I am confident of this very thing, that He who began a good work in you will carry it on to completion until the day of Christ.

PHILIPPIANS 1:6

Is it possible for justification to not lead to sanctification?

Who will complete our salvation?

If Christ is the one responsible for our salvation, is it possible for Him to fail?

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, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

— ROMANS 8:38-39

"nor any other created thing"—Does this include you?

You did not contribute to your salvation. You are not able to undo what Christ has done.
Even you cannot separate yourself from Christ.

John 3:36 - If you have the Son, you already have eternal life. It is a done deal, a signed contract.

What happens if we begin to doubt our salvation? How do we reassure a doubting heart?

Work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure.

— PHILIPPIANS 2:12-13

Who is responsible for your sanctification?

What role do you play?

What role does God play?

For Further Study:

- Imputation of Sin – Appendix A
- Intermediate State – Appendix B

Appendices

APPENDIX A: Imputation of Sin

¹²Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned— ¹³for before the law was given, sin was in the world. But sin is not taken into account when there is no law. ¹⁴Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam who was a pattern of the one to come.

¹⁷For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and the gift of righteousness, reign in life through the one man, Jesus Christ. ¹⁸Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men.

— ROMANS 5:12-14, 17-18

How did sin enter into the world?

According to these verses, what are the results of Adam's trespass?

Verse 12, who sinned?

How is that possible?

Verses 13-14, "Sin is not taken into account when there is no law." Why did Paul say that all had sinned, even though many lived when there was no law?

"What sense have all sinned so that all die? Grammatically speaking, there are two possible answers to this question. Either all sinned by copying and so repeating Adam's sin, or all sinned when Adam sinned and were included in his sinning. The first would be a case of imitation (all sinned like Adam). and the second a case of participation (all sinned in and with Adam)" (Stott, 150).

"That Paul meant all sinned in and through Adam and therefore all died', although theologically difficult, is surely exegetically correct" (Stott, 151).

Explain why you think this would be exegetically correct?

"The first concerns the addition of verses 13-14, in which Paul makes three points. First, is nothing controversial here. It is a fact that sin long antedated the law, as Adam antedated Moses. Secondly, but sin is not taken into account (i.e. punished) when there is no law (13b).

For 'where there is no law there is no law to break'. So, until the Mosaic law was given and could exercise its role of defining and identifying sin, sin was not reckoned against sinners. Nevertheless (this is Paul's third point), death reigned from the time of Adam to the time of Moses, that is throughout the period before the law was given, even over those who did not sin by breaking a specific, explicit command, as did Adam. Of course, some did flagrantly disobey God's moral law, which was written in their hearts (2:14), and were punished, as in the flood, the judgment of those who built the tower of Babel, and the destruction of Sodom and Gomorrah. But Paul's point is that there were others who did not sin 'by disobeying a direct command', as Adam did and as the people of the flood, Babel and Sodom did. These others did not voluntarily and overtly violate an expressly revealed ordinance of God. Perhaps we should include among them as is sometimes suggests, the heathen, and the infant, and the imbecile. Yet all died (the reference is clearly to physical death), and death is the penalty for sin. There can be only one explanation. All died because all sinned in and through Adam, the representative or federal head of the human race.

The second argument for this interpretation is the wider context, especially verses 15-19. Five times in these five verses, once in every verse, Paul states that the trespass or disobedience of one man brought death, judgment or condemnation to all men. The language varies slightly from verse to verse, but the meaning is the same. Verse 15 clinches the matter: the many died by the trespass of the one man. That is, universal death is attributed to a single, solitary sin" (Stott, 151-2).

Why is everyone responsible for the sin committed in the garden?

Does this include absolutely everyone regardless of race, age, culture, and the physically or mentally handicapped? Why?

What does it mean that Adam was our Representative head?

Does this seem fair?

"Dr. Martyn Lloyd-Jones summed up the rationale in these words: 'God has always dealt with mankind through a head and representative. The whole story of the human race can be summed up in terms of what has happened because of Adam, and what has happened and will yet happen because of Christ. 'But can we accept this teaching? It may be exegetically correct, but is it theologically and personally meaningful? Paul evidently believed it; can we?

The concept of our having sinned in Adam is certainly foreign to the mindset of western individualism. But are we to subordinate Scripture to our own cultural perspective? Africans and Asians, who take for granted the collective solidarity of the extended family tribe, nation and race, do not have the difficulty which western people experience.

More important event than African and Asian models, however, is that Scripture itself contains a number of significant variations of the theme of human solidarity" (Stott, 151-3).

- Melchizedek- Hebrews 7:9
- Achan and the Israelites- Joshua 7
- The Cross- Acts 4:27 & Hebrews 6:6

Does anyone escape the condemnation of Adam's sin?

How did we actually participate in Adam's sin?

A. Pelagian Theory

Disagrees with the fact that we even participated with Adam in any way. "According to this view, man is well until he personally sins (Theissen, 186).

- This teaching has been deemed heretical.

B. The Arminian Theory

"The evil tendency in man may be called sin, but it does not involve guilt or punishment. Certainly, mankind is not accounted guilty of Adam's sin. Only when men consciously and voluntarily appropriate these evil tendencies does God impute them to them as sin." (Theissen, 187).

What are the potential faults of this theory?

"To this we reply that, according to the Scriptures, man sinned in Adam and is, therefore, guilty before he commits personal sin; that man's sinful nature is due to his sin in Adam" (Theissen, 187).

The Theory of Mediate Imputation

God creates the soul and it becomes actively corrupt when it is united to the body (hence, mediate imputation). The depraved nature of the body, which has been passed down through propagation, is the cause for sin. "This theory makes depravity the cause of imputation, rather than imputation the cause of depravity. Romans 5:15 means that all sinned by having a sinful nature" (Theissen, 188).

What do you think about this view?

C. The Federal Theory

This theory was discussed earlier. How would you describe this theory?

What are some complications which may exist with this theory?

The Corporate Personality Theory

In this theory, there is a solidarity of race and family. One could act as a representative of the group. An example being Achan in Joshua 7.

Is this view similar to any of the other views?

"The fact remains that because of Adam's disobedience we were all constituted sinners, and through the obedience of Christ the believer is made righteous. Scripture does not fully explain how this is accomplished but it does declare it to be so" (Theissen, 190).

Which theories seem to make the most sense to you and why?

Can you see the potential effects of your culture might have on your interpretation of Scripture?

APPENDIX B:

The Intermediate State

Where does the soul go when we die?

The “intermediate state” is the time between the death and the resurrection. Some have held that during this time we are unconscious or possibly even go out of existence. We do not think that this is biblical.

The biblical evidence is that our soul continues on after death and that we remain conscious in the intermediate state while awaiting our final destiny of resurrected existence in the new heavens and new earth.

First, Paul spoke of having the desire “to depart and be with Christ, for that is very much better” (Philippians 1:23). Notice first of all that Paul speaks of death as a departure (from the body) not into temporary nothingness or unconsciousness but to be with Christ. If we are with Christ once we have died, then we continue existing. Second, notice that Paul speaks of this state as “very much better” than the present state. It would be hard to say such a thing of a state of complete unconsciousness. Particularly when we consider that Paul’s passion was to know Christ, it would seem that the reason the state beyond death is better than this present life is because we are with Christ and know it. If we were suddenly unconscious at death until the resurrection, wouldn’t it be better to remain in this life because at least then we would have conscious fellowship with Christ?

Second, Paul also said that “while we are at home in the body we are absent from the Lord” and that therefore he would “prefer rather to be absent from the body and to be at home with the Lord” (2 Corinthians 5:6-8). First, it is significant that he speaks of the possibility of being absent from the body. This implies that we indeed do have souls which continue existing after the body dies. Second, notice again that he speaks of this state as his preference, which indicates (as in Philippians 1:23) that we not only continue existing between death and the resurrection, but that we are aware of our existence.

Third, even though the thief on the cross has been used to prove about every point in Christian theology, his case is still relevant here: “And He said to him, ‘Truly I say to you, today you shall be with Me in Paradise’” (Luke 23:43). The Jehovah’s Witness’ New World Translation punctuates Jesus words as “Truly I say to you today, you shall be with Me in Paradise,” giving the impression that “today” refers simply to the time of Jesus’ statement. But the context demands that the “today” refer to when the thief on the cross would be with Jesus in paradise, because Jesus is responding to his request in the previous verse: “Jesus, remember me when you come in your kingdom!” The response, “Today you shall be with Me in paradise” can in this context only be taken to mean, “Not only will I remember you when I come in my kingdom, but already today you shall be with me in heaven.”

Fourth, Revelation 6:9 speaks of John seeing underneath the altar “the souls of those who had been slain because of the word of God.” These individuals are surely not in a state of soul sleep because in the next verse they cry out “How long, O Lord.”
Matt Perman, Desiring God blog, JANUARY 23, 2006

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