



GLOBAL TRAINING
NETWORK

Foundations of the Christian Faith 2

The Theology of Mankind
The Theology of Sin
The Theology of Salvation

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Lesson 1: Mankind I

Before we can begin to develop a **biblical Theology of Mankind**, with man created in the image and likeness of God (Genesis 1:26-27), we must first establish that **God is the Creator** of all things. Science may contribute to our understanding, but it must never control or change our interpretation of the Scriptures in order to accommodate our personal views.

As far as man is concerned, the Bible teaches that God created the first man in His image from the dust of the ground and his own breath of life (Gen 1:27, 2:7). No subhuman creature was involved, nor was any process of evolution. The purpose of this lesson is to lay the groundwork for these foundational truths before studying the theology of Mankind in Lessons 2 and 3.

This lesson is adapted from *Foundations: 11 Core Truths to Build Your Life on* by Tom Holladay and Kay Warren, Zondervan. 2003 and *Basic Theology (Section VII Man: The Image of God)* by Charles Ryrie.

Africans have always believed that God is not only the Creator of humanity but the Creator of the universe and all that is in it. John Mbiti notes, “*Over the whole of Africa, creation is the most widely acknowledged work of God.*” (*African Religions and Philosophy*, 2nd. Edition; Oxford: Heinemann, 1990)

Maurice M. Makumba states, “*The coming into existence of the universe is linked to the African conception of God as Supreme Being, and if Supreme then also in charge of the being and substance of the world. This quality of God as Creator is mainly expressed in the stories and myths of African communities, which were orally passed from one generation to the next.*” (*Natural Theology with African Annotations*; Nairobi: Paulines Publications, 2006)

Why Did God Create?

1. God created for His OWN SAKE.

- Ultimately, creation is for God and not for us. He wants us to enjoy His creation and to enjoy Him, but creation is for Him and His glory.
 - May the glory of the LORD continue forever! The LORD takes pleasure in all he has made! (Psalm 104:31 NLT)
 - “... everyone who is called by my name, whom I created for my glory, whom I formed and made.” (Isaiah 43:7)
 - “Be exalted, O God, above the heavens! Let your glory be over all the earth!” (Psalm 57:5)
 - The Son is the image of the invisible God, the firstborn over all creation. For in him, all things were created: things in heaven and on earth, visible and invisible, whether thrones, powers, rulers, or authorities; all things have been created through him and for him. (Colossians 1:15-16)

2. God created to express His SOVEREIGNTY.

- Sovereignty means that God is ultimately in charge, in control of all things. God’s creation expresses His control. Listen to these verses:
 - “The heavens are yours, and yours also the earth; you founded the world and all that is in it.” (Psalm 89:11)
 - “The earth is the LORD’s, and everything in it, the world, and all who live in it; for he founded it on the seas and established it on the waters.” (Psalm 24:1-2)

- The earth is the Lord's. He owns everything we see, including you and me. We have these things on loan for a brief time while we live on this earth.
- Some in His creation recognize His ownership, while many do not.
- Those who are acting like God is the landlord who will never return will one day see clearly that you cannot ignore God's sovereignty.
- God is the gracious, patient, loving owner, but there is no doubt that He is the owner. We are simply stewards to care for what He has created and entrusted to our care for His glory.
 - "You are the Lord, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you." (Nehemiah 9:6)

3. God created to reflect His CHARACTER.

- The Bible is filled with verses that tell us God's creation is an expression of His character. Look up these references on your own. (Nehemiah 9:5-6; Psalm 8:1; Psalm 19:1-4; Psalm 104:30-32; Isaiah 43:7; Isaiah 51:12-13; Amos 4:13; II Corinthians 4:6)
 - *"The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they reveal knowledge." (Psalm 19:1-2)*
 - *"For 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." (Romans 1:20)*
- We can see God's character through what He has made. Share a few examples.

4. God created to display His WISDOM.

- "LORD, how manifold your works! In wisdom have you made them all; the earth is full of your creatures." (Psalm 104:24)
- "By wisdom the LORD laid the foundations, by understanding he set the heavens in place." (Proverbs 3:19)
- "It is he who made the earth by his power, who established the world by his wisdom, and by his understanding stretched out the heavens." (Jeremiah 10:12)
- Where do you see God's wisdom as you look at all He has made in the universe and at how God made you?
- Let us make a list of ways that creation displays the wisdom of God. For example, in God's wisdom, He caused the earth to rotate perfectly around the sun or made birds with wings so they could fly.
 - Examples: The changing seasons, the angle of the earth, the distance from the Sun, the planets, stars, gravity, atmosphere, human cells, the eye, snowflake, our physical bodies, etc.)

How Did God Create?

"In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, "Let there be light," and there was light." (Genesis 1:1-3) That settles it. God said let there be light and there was light. That is how God created.

"By faith we understand that the universe was created by the word of God, so that what is seen was not made of things that are visible" (Hebrews 11:3).

The all-powerful God created something out of nothing (sometimes called *ex nihilo*). Somehow that is not enough for so many. We have an intense desire to figure out the "how" of creation. There are three major views of creation that are important for all believers to understand.

- Evolution
- Theistic Evolution
- Biblical Creation by God

Theory of Evolution

Evolution simply means change in any direction. This theory states that several billion years ago chemicals in the sea, acted on by sunlight and cosmic energy, formed themselves by chance into one or more single-celled organisms, which have since developed through beneficial mutations and natural selection into all living plants, animals, and people (Charles Ryrie, Basic Theology).

- If one were to reduce the evolutionary process to a formula it would look like this:
 $M \text{ (mutations)} + NS \text{ (natural selection)} \times T \text{ (time)} = E \text{ (evolution)}$

Many will say that evolution has been proven by science. Theories of origin are impossible to prove scientifically. The scientific method is based on Observation and Experimentation. It is impossible to make observations or conduct experiments on the origin of the universe.

Problems with the Theory of Evolution

- **God is left out of creation.** There is no place in the evolution theory for the divine or miraculous.
 - Charles Darwin's position: "I will give absolutely nothing for the theory of natural selection if it requires miraculous additions at any one stage of the process."
 - Julian Huxley affirmed that "to postulate a Divine interference with these exchanges of matter and energy at a particular moment in the earth's history is both unnecessary and illogical."
- **Problems in mutation.** Mutations are rare and almost always harmful.
 - Where do new genes come from? No mutation has ever produced a new species or even a new organ or system in an existing species. Mutations concern changes in existing organisms; they do not produce new ones.

- [illegible]

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- **Problem with the lack of evidence for specie-to specie evolution.**
 - Charles Darwin conceded that “not one change of species into another is on record ... we cannot prove that a single species has been changed.”
 - New breeds of animals have been created through mutation or micro-evolution (small adaptations) but never a new species changed into another.
 - The Bible tells us that God created each animal “after its own kind.” The fossil record offers no proof of species-to specie evolution.

Question: If the probability of evolution occurring on its own is so low, is it possible that God somehow helped the process along? In other words, could God have used the process of evolution as the means through which He created? This leads to the second major theory of origin: **Theistic Evolution.**

Theory of Theistic Evolution

Definition: Theistic evolution theorizes that God directed, used, and controlled the process of naturalistic evolution to “create” the world and all that is in it. This view typically includes the idea that the days in Genesis chapter 1 were ages, that evolutionary processes were involved in the “creation” of Adam, and that the earth and prehuman forms are incredibly old (millions, billions of years old).

Problems with the Theory of Theistic Evolution

- **The Bible pictures God as being intimately and actively involved in each aspect of Creation.**
 - Look back again at Psalm 19:1-2 plus Nehemiah 9:6 and Psalm 33:6,9.
 - “You alone are the Lord. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you. (Nehemiah 9:6)
 - “By the word of the Lord the heavens were made, their starry host by the breath of his mouth. He gathers the waters of the sea into jars; he puts the deep into storehouses. Let all the earth fear the Lord; let all the people of the world revere him. For he spoke, and it came to be; he commanded, and it stood firm.” (Psalm 33:6-9)
 - These verses do not give you a picture of a God who started the process of creation, walked away, and just let it continue on its own.
 - “The problem with any form of theistic evolution ... is that it means design by chance. That is like a square circle. There is no such thing. Blending evolution with creation is like putting a square peg in a round hole. It just does not fit.” (Greg Koukl, *Michael Behe’s Theistic Evolution*)
 - God still preserves and sustains the universe. He is not like a watchmaker who makes a watch and then withdraws, leaving it to function totally on its own. On the contrary, God is still actively involved in the universe He created. He is “sustaining all things by His powerful word” (Hebrews 1:3) and “in Him all things hold together” (Colossians 1:17).
 - “If God were to withdraw his upholding word, then all being, spiritual and material, would instantly tumble back into nothing and cease to exist. The continuation of the universe from one moment to the next is therefore as great a miracle and as fully the work of God as its coming into being at the beginning.”
- (Bruce Milne, *Know the Truth: A Handbook of Christian Belief*; InterVarsity Press, 1998)

- **A poetic rather than historical view of Genesis 1-11.**
 - The book of Genesis is the foundation of the entire Bible. Genesis tells the story of the beginning of the universe, solar system, earth, life, man, sin, Israel, nations, and salvation.
 - A proper understanding of Genesis is crucial to our understanding of the rest of Scripture.
 - For example, Genesis chapters 1-11 are quoted or referenced more than 100 times in the New Testament alone. Every New Testament author refers to Genesis 1-11.
 - We must read Genesis as historical narrative because that is the way God intended it to be read and understood.
 - The creation story is not a poem or some metaphor to explain how all that we see came to be. Genesis chapters 1-11 is truth!
- **Placing God's creation and God's Word on equal footing as revelations of God.**
 - The heavens do declare the glory of God, but this is just general revelation. Special revelation comes from God's Word, and it is held above all else for truth about God and His will.
 - "The grass withers and the flowers fall, but the word of our God endures forever." (Isaiah 40:8)
 - "Heaven and earth will pass away, but my words will never pass away." (Matthew 24:35)
 - God's Word is more authoritative than creation because it will outlast creation.
 - Nature is designed to reveal the existence of God, but the Bible is designed to lead us to the God about whom nature speaks.
- **The creation of Eve**
 - Adam, it is claimed, emerged from a preexisting form into which God breathed the breath of life, but Eve did not come from some preexisting form of life. She was a special act of creation.
 - And if she was, why not Adam also?

Biblical Truth: Supernatural Creation

Although there are variations within this broad category of creationism, the principal characteristic of this view is that the Bible is its sole basis. Science may contribute to our understanding, but it must never control or change our interpretation of the Scriptures in order to accommodate its findings. Creationists hold to different views regarding the days of Creation, but to be a creationist one must believe that the biblical record is factually historical and that Adam was the first man.

- **Presuppositions of Creation**
 - *The existence of God.* The bible assumes the existence of God (Genesis 1:1).
 - *The eternity of God.* For God to create He must Himself exist prior to anything else. The eternal nature of God answers the nagging question that evolution cannot, "How can something come to be when there was nothing?"
 - *The reliability of scripture as God's Word.* The way we know about the creation of man and the world is through the scriptures which God revealed. At least seventeen times in Genesis 1 and then throughout scripture, God is said to be the creator.
- **The Process of Creation**
 - *By faith we understand that the universe was created by the word of God, so that what is seen was not made of things that are visible (Hebrews 11:3).*
 - The all-powerful God created something out of nothing (sometimes called *ex nihilo*).
 - But then God did use previously created materials to form the bodies of living things (Genesis 2:7,18-22).

- **The Time of Creation**

- Two other views of creationists are presented here in addition to the literal six-day view of creation.

The Gap Theory

- Genesis 1:1 – An original perfect creation of all things (except man).
- A gap of undetermined time during which Satan fell, a flood and the Ice Age destroyed life, thus creating the fossil record.
- Genesis 1:2 and following – Six days of “re-creation” including Adam and Eve.
- Problems:
 - The gap concept between verses 1 and 2 in Genesis 1 does not have good exegetical support.
 - The view arose close to the time as modern geology, seeming to be merely an attempt to harmonize Genesis and geology.

The Day-Age Theory

- The word “day” in scripture (“yom”) can refer to other periods of time than 24-hour solar days (Genesis 2:4; Psalm 20:1, etc.).
 - A 24-hour day, which is the most common usage in the Old Testament.
 - An unspecified period of time
 - An era
- Old earth creationists believe that each day of creation may represent an era of millions of years and/or a significant gap in time between each day. Life may have existed prior to Adam and various climactic reasons may have accounted for the death prior to God beginning again with Adam.
- Problems:
 - The view seems to minimize the creative power of God as if He needs more time to do something so great as creation.
 - This view also seems to first accept what appears in the geological record and then try to harmonize scripture to that.

The “literal six-day” or “young earth” view

- The most normal understanding of the six days of creation is that they were literal 24-hour solar days.
- The cataclysmic global flood of Genesis 6-8 is responsible for the geological record.
- God created the world with “apparent age.” Plants, animals, and man had some appearance of age when God made them. So, it is not surprising that the rest of the universe has “apparent age.”
- Our earth could be as “young” as 6,000 years old (4000 B.C.) according to the chronologies of Genesis (and confirmed by the scientific research of creationists).
- This view of the earth as “young” instead of “billions and billions” of years old is vastly different than most modern scientific theory. But the view is nonetheless scientifically sound. The Institute for Creation Research and other academic associations have produced many materials supporting the biblical view of creation versus evolution.

A major theological question must be addressed concerning when God created ...

When did sin enter the world?

- The Bible tells us that it was Adam’s choice to sin that brought death and the fall of creation (Romans 5:12).
- Romans 8:20 tells us that the whole of creation suffers because of Adam’s sin.
- The salvation that Jesus brings to us is tied in the New Testament to the historical fact of Adam’s sin (I Corinthians 15:21-22).
- Therefore, any idea of creation that theorizes the death of humans and the fall of God’s creation before the sin of Adam and Eve is contrary to the clear teaching of God’s Word.

Concluding Observations from Charles Ryrie, Basic Theology

There was an actual, factual, historical, supernatural Creation of the heavens, earth, and man by God. To deny, adjust, or compromise this by casting doubt on the reliability of Genesis does not do away with this truth, for the original creative activity of God is mentioned elsewhere in the Bible (Exodus 20:11; 31:17; 1 Chronicles 1:1; Job 38:4-7; Matthew 19:4-5; 1 Corinthians 11:7-8). If Genesis is untrustworthy, other parts of the Bible must be also.

A worldwide flood in the time of Noah did actually occur. That it was worldwide is attested to more than a dozen times in Genesis 6-11 as in 2 Peter 2:5 and 3:6. The Lord confirmed the actuality of the Flood in Matthew 24:38-39 and Luke 17:26-27.

The Flood would have caused a drastic change in the climate of the world after the Flood. This would affect the dating methods used to estimate geological ages. The Flood destroyed all life that was not in the ark Noah built, accounting for the fossil remains in the earth.

The “beginning” of Genesis 1:1 apparently refers to the beginning of the Creation of the world. The first verse is an absolute statement not a dependent clause related to verse 2. Even so the statement does not set the time of God’s creative activity.

- Some creationists hold to a young earth/recent creation, both of the earth and man.
- Others agree that man was recent (4,000-10,000 years) but the earth is older. The Gap theory and the Day-Age Theory support this view.
- Fewer make distinctions between man represented by the fossils who were incredibly old and lived and died before Adam, while Adam was a more recent creation.
- Theistic evolutionists regard man as ancient and the result of evolutionary processes by which the pre- and subhuman eventually produced humans.
- A few understand Genesis 1:1 as an original creation that was judged by God that was followed by what we read about in Genesis 1-2.

An original Creation prior to Genesis 1:1 may be possible but seems unlikely. If there were such, and if it contained plant and animal life, then fossils may have come from that period.

Genesis 1:3 records the beginning of events on day one (because of the phrase “Then God said, ‘Let there be light...’” which also appears at the beginning of the succeeding days). This means that we do not know how long the unformed and unfilled condition of the earth of verse 2 lasted before the days began. But however long or short, that condition, did not involve plant, animal, or pre-Adamic human life (Matthew 19:4; 1 Corinthians 15:45). Thus, the original un-fashioned earth might have been old, but fashioned earth, vegetation, animals, and man, all of which were created during the six days of Creation, cannot be older than solar days and genealogical tables allow.

Obviously, there is not complete agreement as to the time of Creation. However, it seems clear that the recent appearance of man is well established in the scriptural account. Even assuming the Day-Age theory, Adam was created on the sixth day-age, which would have been relatively recent. The genealogical tables in Genesis 5 and 11 (even with some gaps within them) also argue for the recent creation of Adam.

In Summary: Ultimately, we believe what God has revealed about Creation. No human being was present when it happened. But the revelation of it was given by God, who is true, to Moses, who was an educated and reliable writer. Though not all details are included in the record, many facts are, and they should be exegeted in the same way as other Scriptures are. Furthermore, the truths revealed in Genesis are attested to in other parts of the Bible and by our Lord.

Here are a few key Scriptures to guide our worship and praise to God for His amazing work of Creation:

- Psalm 104
- Psalm 121
- Psalm 8
- Isaiah 40:21-31
- Psalm 95:1-7
- Romans 1:18-25
- John 1:1-4
- Colossians 1:15-16
- Hebrews 1:2; 11:3

Discussion:

What are the traditional beliefs in your community about how the world and people were created?

In what respects are these similar to the Christian view, and in what ways are they different?

Lesson 2: Mankind II

Introduction

Humanity is the pinnacle of all God has created. Only humans are created in the image of God. Understanding our nature and significance in God's sight is an essential part of a biblical worldview.

Scripture Discovery: Genesis 1:27

"So God created man in his own image, in the image of God he created him; male and female he created them."

- What is the image of God?
- Why does God state that humans are created in the image of God no less than three times in the same verse?
- What does it mean that He made them 'male and female' in His image?
- If we are made in the image of God, does that mean we have any special responsibility in the earth? What would that be?

Characteristics of the Creation of Man

It was planned by God (Genesis 1:26)

The act of creating humanity was based on the deliberate counsel of God. Creation was incomplete without man. Man was not an afterthought, but the result of deliberate forethought on the part of the Godhead.

It was Direct, Special, and Immediate (Genesis 1:27; 2:7)

It did not involve any evolutionary processes that relate man to sub-, non-, or prehuman forms. The dust of the ground out of which man's body was made cannot be an allegorical reference to some animal form because God said man will return to dust when he dies, and man does not return to an animal state at death (Genesis 3:19).

It involved Two Facets

God used the dust from the ground into which He breathed the breath of life. This caused man to become a living being. This is a similar process God used of animals (Genesis 1:21, 24; 2:19), but since animals were not created in the image of God, as was man, there is a clear distinction between animals and man. Eve was created from a rib of Adam and fashioned into a woman (Genesis 2:21-23).

Pattern for the Creation of Man (Imago Dei)

God created humanity for His own glory (Isaiah 43:7; Ephesians 1:11-12). When we consider that God created us, to bring glory to His own name, it gives our lives great meaning. We are unique among God's created beings in that we can willingly and purposefully glorify Him.

Since God created us for His glory, our purpose in life is to think and act in ways that bring glory to God. For example: When we provide well for those under our care, we reflect Him, and therefore, bring Him glory. There are many admonitions to celebrate and rejoice in the Lord (Philippians 4:4; James 1:2 and others). When we celebrate the greatness of our God as only humans can do, we bring Him glory.

Questions

- What parts of human nature seem to be made to be like God?
- What things can Christians do to deliberately reflect God and bring glory to Him?
- ***God created man in His image and likeness (Genesis 1:26-27).***
 - Other Scriptures reference this truth of man being made in the image and likeness of God:
 - Transmission of the image from Adam to Seth and his descendants (Gen 5:1,3)
 - Reference to capital punishment (Gen 9:6)
 - Doctrine related to spiritual headship (1 Cor 11:7)
 - Believers exhorted to put on the new man in accordance with the image of his Creator (Col 3:10)
 - Use of proper speech (James 3:9).
- ***Meaning of the words "Image" and "Likeness".***
 - The Hebrews words in Genesis 1:26-27 are "tselem" and "demuth".
 - The equivalent NT words are "eikon" and "homoiosis."
 - There is no sharp distinction between these words. Tselem means a fashioned image, a shaped and representative figure. Demuth refers to similarity but not identical.
 - This may have been understood by the original readers, *"Let us make man to be like us and to represent us."*
- ***Meaning of the Concept.***
 - Man was created as a total being, material and immaterial, and that total being was created in the image of God. To be created in the image of God means to be a living being.
 - "The Image of God" refers, primarily, to our non-physical nature: our souls.
 - We are made to be like God and to reflect Him. We do so in our intellectual ability, moral pursuits, spiritual nature, dominion over the earth, creativity, ethical awareness, and our immortality.
 - As children bear something of the image of their parents, so all humans bear something of the image of our heavenly Father.
 - God's image has several distinct aspects. Refer to the list on the next page.

Moral Aspects

- We are morally accountable before God.
- We have an innate sense of right and wrong written in our hearts (Romans 2:14). This makes us different from all other creatures. Humans can choose to reflect God by righteous behavior. We also understand when our behavior is alienating us from God.

Spiritual Aspects

- We are able to conceive of the eternal and can enter into a relationship with God.
- We are created with “eternity in our hearts.” We have an awareness of the distant future and of eternity.

Mental Aspects

- We have an ability to think logically and learn, that is different from any other creature.
- We use complex language that is on a level completely different than any other creature.
- We are endlessly creative as seen in the many forms of art, music, architecture, and in countless other ways.
- We have a range of complex emotions unlike those of other creatures.

Relational Aspects

- In addition to our unique ability to relate to God, we can have a variety of different interpersonal human relationships. This degree of relational complexity reflects God.
- Marriage, in particular, reflects the image of God (Ephesians 5:22-33). Men reflect God in one way, women in a separate way. A marriage between a man and a woman as equals with differing roles reflects God in still a third way.
- Like God, we also bear a relationship to the rest of creation as its caretaker (Genesis 1:26, 28).

Physical Aspects

- The image of God resides in our soul. However, our physical bodies enable us to reflect God’s image in our actions.
- God gave us a brain as well as hands that enable us to create and do all kinds of skillful work (Ephesians 2:10).
- We have a God-given ability to bear and raise children who inherit from us the image of God.
- Our growth in Christlikeness occurs throughout our physical lives.

The fact that we bear the image of God grants us a special and glorious place among all that God has made (Psalm 8:5). Even in a fallen state, this image is still glorious and capable of great achievements.

Questions

- List ways in which our mental abilities reflect the image of God.
- Consider some of your most important relationships (spouse, children, parents, neighbors, etc.). How can you reflect the image of God more effectively in those relationships?
- How can the work of your hands reflect the image of God in the best conceivable way?

The Nature of Man

When God created Adam, He took the dust of the earth and breathed into it the breath of life to make a living person. Although there were two steps to the act of creating, the result was a single, unified living person. **Material and immaterial combined to produce a single entity.**

The material part of man consists of a variety of features: arteries, brain, muscles, hair, etc. And within the immaterial part of man, we also find various features: soul, spirit, heart, will, conscience, etc. But without the unity of man's being, this diversity could not function. The biblical view of man reveals great diversity plus unity of the whole man as a living being.

Everyone agrees that we have physical bodies. Most people (both Christians and non-Christians) sense that they also have an immaterial part – a “soul” that will live after their bodies die (referred to as Dichotomy). But here the agreement ends. Some believe that in addition to “body” and “soul” we have a third part, a “spirit” that most relates to God (referred to as Trichotomy).

2 Parts - Dichotomy view

- Distinctions between our material and immaterial features are indisputable.
- “Soul” and “Spirit” are sometimes used interchangeably in the Bible (Job 27:3; John 12:27/John 13:21; Luke 1:46-47; Hebrews 12:23/Rev 6:9, 20:4).
- At death, Scripture says that the “Soul” or the “Spirit” depart (Luke 12:20/John 19:20/Acts 7:59).
- Man is said to be “body and soul” or “body and spirit” (Matt 10:28/1 Cor 5:5/James 2:26).
- The “soul” or the “spirit” can sin. Trichotomists believe that the spirit is purer than the soul, but this is not supported by the biblical text (2 Cor 7:1)
- Everything the “soul” can do the “spirit” is also able to do.
- Jesus said the “body” plus the “soul” equals the whole person (Matt.10:28).

3 Parts - Trichotomy view

- Hebrew 4:12 seems to teach that “soul and spirit” can be “divided.”
- 1 Thessalonians 5:23 describes man as “spirit, soul and body.”
- The “spirit” seems to be that part of man which relates to God (our spiritual being) and is regenerated, while the “soul” is that which relates to man (our emotional being).

There are **other immaterial facets of man** that tend to be ignored in this “nature of man” discussion.

- Heart – center and seat of life (intellectual (Heb 4:12), emotional (Deut 6:5), volitional (4:29, Heb 4:7, Exod 7:22-23) and spiritual (Rom 10:9-10).
- Conscience – the inner witness that tells man he ought to do what he believes to be right and not do what he believes to be wrong.
- Mind – includes capabilities of perceiving and understanding as well as of feeling, judging, and determining.
- Will – A person can direct his will to do what is right or wrong (Rom 7:15-25; 1 Tim 6:9; James 4:4). The human will may be more of an expression of oneself through the other facets of personality rather than a distinct faculty by itself.

It may well be that the argument is unnecessary and that both views reflect the truth about man's nature.

We are at least material and immaterial. Our immaterial includes features such as soul, spirit, heart, conscience, mind, and will. In some cases, these features are perhaps truly distinguishable (soul and spirit) while other times the features overlap (spirit, heart, conscience).

Transmission of Man's Being (material and immaterial)

When Adam begat Seth, he became the father of a son in his own likeness, according to his image (Gen 5:3). Though Adam was made directly in the image of God, his children were generated in Adam's image, which of course, still bore God's image even after the Fall (1 Cor 11:7).

Thus, the transmission of man's being was and is through natural generation. No one questions this as far as the material aspect of man's being is concerned. Our bodies come from our parents, and each prior generation. **But how is the immaterial (spirit/soul) aspect of man passed from generation to generation?**

Scripture is not clear on this topic. **Some believe that the soul is transmitted along with the body through the process of natural generation (Traducianism view).** There are two points in support of this view.

- Scriptural: Hebrews 7:10 indicates a rational and moral act on the part of unborn Levi; Genesis 2:1-3 states that God rested on the seventh day of Creation because God's work of Creation was finished. No fresh acts, like creating new souls, are indicated; and 2:7 does not allow for the breath of life to be breathed into anyone else other than Adam.
- Physiological: Man is always seen as a union of the soul and body; therefore, it is more natural to consider both the material and immaterial parts of man developing together.

Alternate view (Creationism): It seems hard to avoid the testimony of Scripture that God actively creates each human soul, just as He is active in all the events of His creation. Passages like the ones listed below seem to make a case that God is the one who creates our spirits or souls.

- "Behold, children are a heritage from the Lord, the fruit of the womb a reward." (Psalm 127:3)
- "For you formed my inward parts; you knitted me together in my mother's womb." (Psalm 139:13)
- "Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it ... (Isaiah 42:5)
- Zechariah 12:1 "The oracle of the word of the Lord concerning Israel: Thus declares the Lord, who stretched out the heavens and founded the earth and formed the spirit of man within him ... (Zech 12:1)
- "Besides this, we have had earthly fathers who disciplined us, and we respected them. Shall we not much more be subject to the Father of spirits and live?" (Hebrews 12:9)

But the degree to which God allows the use of secondary causes (like inheritance from parents) to create a child's soul is not clearly explained for us in Scripture. Therefore, it does not seem profitable to spend time speculating on this question.

These discussions regarding the transmission of the soul have implications for our understanding of how Adam's sinful nature was passed to his descendants. This transmission has clearly happened, for the Bible makes a direct connection between the sin of one man (Adam) and the sin of all people: "sin entered the world through one man, and death through sin, and in this way, death came to all people, because all sinned" (Romans 5:12). God's judgment against Adam also applies to every one of Adam's descendants, for "all have sinned and fall short of the glory of God" (Romans 3:23). There are various theories of how this took place that we will explore in a future lesson on Sin.

Effects of Sin and Salvation on the Image of God in Mankind

At this point in our discussions related to man being created in the image of God, we can explore the effect of Sin and Salvation on the image of God in mankind. When sin entered humanity, the image of God in which man was created was not lost. It was defaced but not erased. It was corrupted but not destroyed.

- When humanity fell into sin, the image of God was not entirely destroyed. However, it was corrupted and darkened (Romans 1:21; Ecclesiastes 7:29). This means that people often use their God-given capabilities to do all kinds of evil instead of using them to reflect and bring praise to God.
- Further evidence that the image of God was not lost as a result of the Fall is found in the use the Scripture makes of it after the Fall. (Charles Ryrie, Basic Theology)
 - The fact that man was created in the image of God is the basis for the institution of capital punishment (Genesis 9:6).
 - Headship of the man is also based on his being in the image of God (I Corinthians 11:7).
 - James cautions us about cursing a fellow human being on the ground that humanity was made in the likeness of God (James 3:9).
 - These passages would have no basis if the image of God had been erased in the Fall.
- Salvation begins a process of repairing and restoring the image of God. This means that we are being changed to a fuller reflection of the image of God as we grow in our Christian lives (II Corinthians 3:18; Romans 8:29; Colossians 3:10). Paul describes this as moving from one kind of glory to another.
- When Jesus returns, the restoration of God's image in believers will be complete (I Corinthians 15:49). We will reflect Him perfectly and for eternity. This is cause for rejoicing.

Questions

- Is it only Christians or all people who are made in the image of God?
- How does this make you feel about your relationships to non-Christians?
- Do you think an understanding of the image of God might change the way you interact with someone who is racially, ethnically, religiously, morally, financially, or socially quite different from you? Explain your reasons.

Lesson Summary

As humans we are fearfully and wonderfully made! We are not merely animals with bigger brains than most. We are made in a way that is unique in all of God's creation. We have the privilege and responsibility of demonstrating the very nature of God in the ways we live our daily lives. This reflection glorifies God and is vital to all of the work we do for Him. May we grow in grace and in the knowledge of our Lord Jesus Christ so that our lives demonstrate that we are His brothers and sisters!

Lesson 3: Mankind III

Introduction

When God recorded His act of creating humanity, He was careful to specify and emphasize that humans were created “in His image” and that they were created as male and female (Genesis 1:27). This indicates that there is some distinction between the image of God in males and in females. In this lesson, we will explore those differences and what they mean.

CLASS ACTIVITY: THE IMAGE OF GOD ON MARS VS. VENUS

Please divide into groups as instructed by your teacher. Each group should be composed entirely of men or entirely of women. In your group, consider the nature of God as reflected in humanity. Male groups are to describe how women display the image of God differently than men. Female groups are to describe how men display the image of God differently than women.

Scripture Discovery: Genesis 1:27

“SO GOD CREATED MAN IN HIS OWN IMAGE, IN THE IMAGE OF GOD HE CREATED HIM; MALE AND FEMALE HE CREATED THEM.”

- Why does the Bible emphasize genders in God’s creation of mankind?
- How does Genesis 2:18-25 help to explain why God made Adam and Eve – ‘male and female’ – in His image?
- In what ways do you see God’s order of creation being violated today?

Male and Female are Equal, Different, and Relational

Male and female genders were designed, in part, to make men and women “suitable” for each other (Genesis 2:18). This demonstrates the image of God in at least three ways:

- First, they are created as **equals** in personhood and importance. Both carry the image of God.
- Second, there is some distinction in the expression of the image of God between males and females. Apparently, based on this difference, God specifies **separate roles** for the two genders.
- Third, the **harmonious, submissive relationship** between men and women in marriage demonstrates a further aspect of God’s image.



We will now look at each of these aspects of God’s image in men and women in further detail.

God designed men and women as equals.

The equality and importance of men and women are based squarely upon God's creation of both in His image (Genesis 1:27; 5:1-2). This equality is stressed throughout the Scriptures.

- Proverbs 31:10, 28-30 powerfully states the value and dignity of women.
- Jesus ministered prominently to women, and many of Paul's early converts were women (Luke 8:2-4; Acts 16:14).
- The Book of Acts quotes from the prophet Joel to describe the pouring out of the Holy Spirit on both men and women (Acts 2:17-18 quoting Joel 2:28-29).
- Peter tells husbands to honor their wives (I Peter 3:7).
- Paul emphasizes that men and women are interdependent (I Corinthians 11:11-12; Galatians 3:28).

Men and women may have separate roles. However, in importance, personhood, and spiritual significance, they are equal. Even where differences of role are emphasized in the Bible, the intrinsic equality of men and women remains the same for both.

Questions

- How does your culture agree or disagree with the biblical truth that men and women are equal in God's sight?
- What can be done to reinforce this within marriages, families, communities, and the church?

God designed men and women for separate roles.

- God declares that differences in roles between husband and wife reflect differences in roles within the Trinity (I Corinthians 11:3; John 10:30; Luke 3:21-22). Although there are separate roles within the Trinity, there is an equality of personhood and importance, and a perfect unity of three persons in one God.
- Men and women made in the image of God likewise have separate roles (I Corinthians 11:3). In marriage, God has given man the role of head, just as God the Father has that role in the Trinity. Just as the Father and Son are co-equal members of the Trinity with separate roles, so husband and wife are co-equal in personhood and importance, but with separate roles. Successfully conducted, these roles reflect and glorify the careful love, consideration, deference, and trust found in the Trinity. It is enormously satisfying to those involved (Ephesians 5:22-23).
- Marriage roles existed before the fall into sin and continue after the fall but are often distorted because of sin.
 - Adam's place as the first created human being is mentioned in the New Testament (I Timothy 2:13-15).
 - Eve was created as a helper for Adam following his good leadership (Genesis 2:18).
 - The curse distorted original male/female roles (Genesis 3:16). God is not commanding Adam to rule over Eve. He is stating what will tend to happen as a result of sin.

- Redemption reaffirms the order of roles at creation. The work of Jesus on the cross is meant to redeem a believer's entire life including the marriage relationship.
- The instructions in the New Testament concerning marriage (Colossians 3:18-19; Ephesians 5:22-33; Titus 2:5; I Peter 3:1-7) are meant to reestablish the role of husbands in God's original plan for marriage. This plan involves love, humility, submission, mutual trust, openness, servanthood, and respect. It is designed to be an experience of complete openness between a man and woman without shame. Within this relationship, the roles of headship and submission are practiced with great mutual consideration, respect, and trust.

Questions

- How does this make you feel about your family relationships? Are there ways in which you might reflect God more effectively in the way you relate to one another in your home?
- How does the Bible's teaching on differences in marriage roles compare to attitudes expressed in the culture around you?
- Is it sometimes difficult to adopt a separate set of values and behaviors than the norm in the culture around you?

God designed men and women for relationship.

God said, "It is not good for the man to be alone" (Genesis 2:18). God decided to "make a helper suitable for him." From this statement, we learn that humanity was made for relationships. While we are capable of many kinds and levels of relationships, none is as significant in importance or intimacy as marriage.

In marriage, the man reflects the image of God by his masculine personality and role as the head of the home, honoring and caring for his wife. The woman reflects the image of God through her feminine personality and role of honoring and complementing the man.

- Their union together in a harmonious marriage relationship mysteriously reflects the relationship between Christ and the Church (Ephesians 5:32).
- Although the analogy is inexact, something of the unity, trust, and intimacy of the Trinity can be seen in a harmonious marriage.
- When God blesses this union with children, the process of procreating and raising those children is a further opportunity to express the image of God and to bring him glory.

Questions

- Can the Christian life be conducted without relationships with other Christians? Explain.
- Can the Christian life be conducted without relationships with unbelievers? Explain.

Lesson Summary

Humans are made in the image of God. We are also individually unique. This includes the fact that God made men and women to reflect the image of God differently. Because men and women think differently and reflect God's image differently, they are made for one another and for marriage. In this relationship it is important to remember that, while occupying separate roles, men and women have equal value in their personhood, importance, and spiritual significance. We are designed to complement one another. It is also important to remember that in this, and all relationships, our purpose is to reflect God and bring Him glory.

Lesson 4: Sin I

Introduction

Sin is the problem. Sin separated humanity from God. Sin caused Jesus to go to the cross. Sin harms us in ways we do not realize until it is too late. In this lesson we will explain the definition of sin and explore sin's origin and how we inherit sin. We will also consider the nature of actual sin in our lives and God's ultimate punishment for sin.

Scripture Discovery: Romans 3:23; Galatians 5:19–21

“FOR ALL HAVE SINNED AND FALL SHORT OF THE GLORY OF GOD.” (ROMANS 3:23)

“NOW THE WORKS OF THE FLESH ARE EVIDENT: SEXUAL IMMORALITY, IMPURITY, SENSUALITY, IDOLATRY, SORCERY, ENMITY, STRIFE, JEALOUSY, FITS OF ANGER, RIVALRIES, DISSENSIONS, DIVISIONS, ENVY, DRUNKENNESS, ORGIES, AND THINGS LIKE THESE. I WARN YOU, AS I WARNED YOU BEFORE, THAT THOSE WHO DO SUCH THINGS WILL NOT INHERIT THE KINGDOM OF GOD.” (GALATIANS 5:19-21)

- What does it mean that we have fallen short of the glory of God?
- As you read Galatians 5:19-21, are there any terms within this list of works of the flesh that you do not understand?

Notes:

“sexual immorality” (porneia) where we get the word “pornography”

“sorcery/witchcraft” (pharmakeia) where we get the word pharmacy. Involved mind altering drugs, the occult, magic, etc.

“those who do such things” implies a lifestyle of sin, habitual, uninterrupted, unrepentant sin.

CLASS ACTIVITY: TARGET PRACTICE

The instructor will give you a target to try and hit. Were you able to hit it? What does this teach you about the nature of sin?

The Definition of Sin

There are at least eight basic words for sin in the OT and twelve in the NT.

Old Testament Words for Sin

- A. **Chata (522 times) - primary meaning is “to miss the mark”. Missing the mark implies hitting some other mark. This is not passive but active, used of moral evil and idolatry. (Ex 20:20; Judges 20:16; Prov 8:36,19:2)**
- B. **Ra (444 times) - primary meaning of breaking up or ruin; can be translated “wicked”.**
- C. **Pasha has the primary meaning “to rebel”, usually translated “transgression” (1 Kings 12:19; 2 Kings 3:5; Prov 28:21; Is 1:2)**
- D. **Awon - carries the idea of iniquity and guilt (1 Samuel 3:13) and defiant sin (Num 15:30-31)**
- E. **Shagag - means to err or go astray like a sheep or drunkard (Is 28:7)**
- F. **Asham - usually used in connection with the tabernacle or temple.**

- G. Rasha – means wicked, the opposite of righteous.
- H. Taah – to wander away, go astray. Sin is deliberate, not accidental.

Summary conclusions of the OT teaching in sin (Charles Ryrie, Basic Theology)

- Sin may take many forms, and because of the variety of words used, and an Israelites could be aware of the particular form his sin took.
- Sin is that which is contrary to a norm, and ultimately it is disobedience to God.
- Although disobedience involved both positive and negative ideas, the emphasis is on the positive commission of wrong and not merely in the negative omission of good.
- Sin is not only missing the mark but also hitting the wrong mark.

New Testament Words for Sin

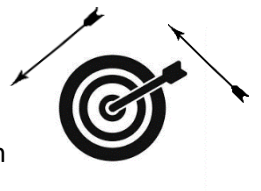
- A. Kakos – means bad, physical, and moral badness.
- B. Ponerous – means evil. Used of Satan and demons.
- C. Asebes – means godless.
- D. Enochos – means guilty, someone whose crime is worthy of death.
- E. **Hamartia (227) – most frequently used word for sin. Means missing the mark. (Acts 2:38; Romans 5:12; 6:1; 1 Cor 15:3; 2 Cor 5:21; James 1:15; 1 Peter 2:22; 1 John 1:7; 2:2; Rev 1:5)**
- F. Adika – means unrighteous conduct.
- G. Anomos – often translated iniquity and means lawless.
- H. Parabates – means transgressor.
- I. Agnoein – ignorant worship of other than the true God.
- J. Planao - to go astray, lead others astray.
- K. Paraptoma – falling away.
- L. Hypocrisis – interpret falsely, to pretend.

Summary conclusions of the NT teaching in sin (Charles Ryrie, Basic Theology)

- There is always a clear standard against which sin is committed.
- Ultimately all sin is a positive rebellion against God and a transgression of His standards.
- Evil may assume a variety of forms.
- Man's responsibility is definite and clearly understood.

The word translated "sin" in the New Testament is the Greek word "*hamartia*." It means very simply "to miss the mark." This understanding is reflected in the following definition. "*Sin is any failure to conform to the moral law of God in act, attitude, or nature*" (Grudem, Systematic Theology 1994).

Sin may also be defined as against the character of God (Romans 3:23; Genesis 39:9) where the glory of God is the reflection of His character. Sin, at its core, is ultimately against God (Psalm 51:4; Romans 8:7).



This basic idea of “failing to conform” or “missing the mark” is seen in Romans 3:23, *“For all have sinned and fall short of the glory of God.”* This is backed up by other defining passages such as I John 3:4: *“Sin is lawlessness.”* This is accurate as long as law is defined as defection from any of God’s standards. While we are not 100% sinful, sin touches every part of our being including our acts, attitudes, and even our very nature (Exodus 20:17; Matt 5:22-28; Romans 5:8).

Do not let these attempts to define sin diminish how terrible sin is in the sight of a holy God. Habakkuk said it clearly: “Your eyes are too pure to look on evil; you cannot tolerate wrongdoing (Hab 1:13). Sin is so damaging that only the death of God’s Son can take it away (John 1:29).

Questions

- How many sins does it take to fall short of the glory of God?
- Once we have sinned can we ever attain to the glory of God? How?
- Why is sin called “lawlessness?”

The Origin of Sin

Sin entered the human race with the sin of Adam and Eve in the Garden of Eden (Genesis 3:1-19; Romans 5:12-21).

What was Adam’s nature and his relation to God before he sinned?

- He possessed powers of understanding and reason (Genesis 2:19-23). God gave him the ability to use language so that communication was possible between God and himself.
- He was without sin. He was able to enjoy fellowship with God. Adam possessed unconfirmed creature holiness (different from the Creator). He had a free will and a mind capable of evaluating choices.
- His responsibilities were to exercise dominion over the earth.

The Test: (Genesis 2:15-17) Adam and Eve were clearly told the privileges of their home in the Garden of Eden and the prohibition: they were not to eat of one certain tree. There was no other temptation in the garden. There was simply a single choice to obey or disobey God. God demonstrated that He wanted men to voluntarily choose to obey and serve Him.

The Temptation: (Genesis 3:1-5). Satan chose to appear in an animal form – a serpent (Even today he usually does not want to be seen or known as he really is.). His approach was to first question God’s goodness (“Has God said, you shall not eat...” – 3:1). Then he blatantly denied God’s justice – that there were consequences for sin (“You surely shall not die” – 3:4). The temptation involved Satan’s counterfeit in comparison to the genuine.

The Sin: (Genesis 3:6) When Eve had listened to the serpent and doubted God’s words, she saw and desired the fruit and ate it. She then furthered Satan’s temptation by giving Adam the fruit. He also listened, doubted, saw, desired, and then ate. This sin was unique in that they sinned without having a sin nature. They sinned only by choice. The rest of humanity is now sinful by nature and by choice.

- Adam and Eve question what is true. God warned them not to eat from that tree. Satan directly contradicted God. They chose to question God’s warning of the consequences of disobedience.
- Adam and Eve also questioned what is right. God had given them a moral standard of obedience. They decided that the moral standard could be waived.

- Adam and Eve also questioned, “who they were.” God told them they were His creatures, dependent upon God and obligated to obey Him in all things. Instead, they wished to be like gods themselves.

“Sin takes you farther than you wanted to go and costs you more than you were willing to spend.”

Questions

- What does your community believe about how sin and evil came into the world?
- How do these passages support the primary teachings related to sin and temptation? (Genesis 3:1-7, Matthew 4:1-11, and 1 John 2:15-17)
- Eve gave the fruit to Adam, and he also ate. What was the nature of Adam’s failure in the fall into sin?

The Consequences of Sin

On Humanity (Genesis 3:7-13)

- A sense of guilt as evidenced by making a covering (3:7).
- A loss of fellowship as evidenced by hiding from God (3:8).
- This also brought both spiritual and physical death to the race. Death is always separation; immediately Adam and Eve experienced spiritual separation (Romans 6:23, Ephesians 2:5) and they began to experience the decaying process in their bodies, leading to physical death (Romans 5:12; Hebrews 9:27).

On the Serpent (Genesis 3:14)

- The serpent was condemned to crawl. The entire animal kingdom was affected by the Fall in order that man in his fallen condition could still exercise a measure of dominion over it (Romans 8:20).

On Satan (Genesis 3:15)

- Satan’s seed and woman’s seed – enmity will exist between Satan’s seed (all the lost, John 8:44; Ephesians 2:2) and the woman’s seed (all the family of God).
- Death for Satan; bruise for Christ – Christ (the Seed) will deal a death blow to Satan’s head at the cross (Hebrews 2:14; 1 John 3:8) while Satan will cause Christ to suffer temporarily (“bruise his heel”).

On Eve and Women (Genesis 3:16)

- Conception – God would multiply women’s sorrow in conception. Childbirth would now be accompanied by pain.
- Desire for her husband – In spite of the pain of childbirth, she would experience a deep, sexual attraction to her husband and thus desire to bear children. This is also interpreted to mean she shall have a desire to rule her husband contrary to God’s established order.
- Hierarchy of rule – serve in a supportive rather than ruling role (1 Corinthians 11:3; 14:34; Ephesians 5:24-25; Titus 2:3-5; 1 Peter 3:1, 5-6).

On Adam and Men (Genesis 3:17-24)

- Curse on ground – The ground was cursed because of Adam’s sin so that it would grow thorns and thistles, increasing his work to make it produce. Before this, Adam’s labor was enjoyable and satisfying, now it would be difficult and empty outside of Christ.
- Death – Adam and humanity would return to the dust of the ground at death.
- Expulsion – Adam was driven from the Garden, which was both a geographic and spiritual act symbolizing the break in fellowship. (From *Basic Theology*, Charles Ryrie)

Lesson 5: Sin II

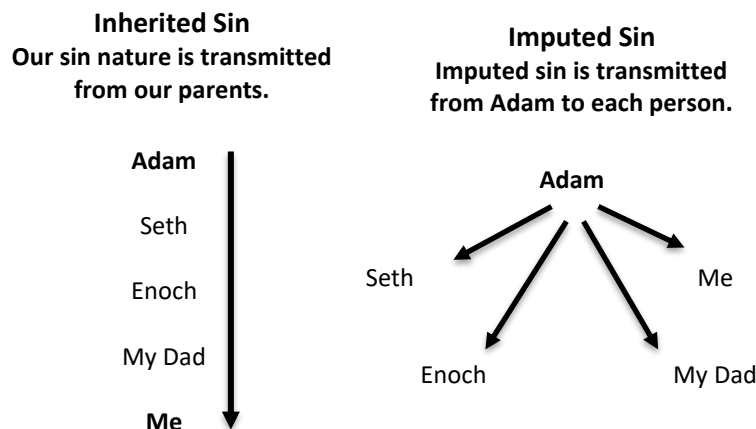
Imputed Sin, Inherited Sin, and Personal Sin

How does the sin of Adam and Eve impact us today?

Imputation of Adam's Sin

To impute means to attribute or reckon or ascribe something to someone.

- **We are counted guilty before God because of Adam's sin.**
- The apostle Paul explains the effects of Adam's sin this way: "Therefore ... sin came into the world through one man and death through sin, and so death spread to all men because all men sinned (Romans 5:12).
- **Paul is saying in Romans 5:12-21, that through the sin of Adam all men sinned.** All members of the human race were represented by Adam (as our legal representative before God) in the time of testing in the Garden of Eden. As our representative, Adam sinned, and God counted us guilty as well as Adam (this is the concept of imputing, reckoning, ascribing something to someone).
- **Humanity is joined to Adam and Adam's sin.** We all share Adam's sin and Adam's guilt. We are all equally guilty and in need of a remedy for our sin.
- **Grammatically the expression "all sinned" does not refer to our individual sins or our sinful nature.** It means that all sinned when Adam sinned (cf. Romans 5:18). That is imputation. We are each held responsible.
- **The penalty for imputed sin is physical death.** Each person's physical death was sealed and certain ever since Adam sinned ("death spread to all men because all sinned" – Romans 5:12). Our sin nature does not cause physical death but spiritual death (Ephesians 2:3).
- **The remedy for imputed sin is the imputed righteousness of Christ.** The moment anyone believes, Christ's righteousness is reckoned or imputed to that individual. As all are in Adam, so all believers are in Christ, and being in Him means that His righteousness is ours.
- **Not all evangelical theologians agree that we are counted guilty because of Adam's sin.** However, evangelicals of all persuasions do agree that we receive a sinful disposition/nature as an inheritance from Adam.
- **Imputed sin is transmitted directly from Adam to everyone in every generation.** Since I was in Adam, Adam's sin was imputed to me directly, not through my parents and their parents.



The Inheritance of Sin

Inherited sin is that sinful state into which all people are born.

- **All sin impacts others.** Eve's sin affected Adam, and Adam's sin affects the entire race. No one sins totally in private without impacting others.
- **Sin, once committed, can never be undone.** Forgiveness can be experienced and fellowship restored, but history cannot be changed or erased. Could Adam and Eve return to the Garden? Could Esau retrieve the birthright he sold to Jacob? Could Moses personally enter the Promised Land? Could the kingdom have been restored to King Saul following his disobedience to Samuel and God?
- **We inherited this sin nature from our parents all the way back to Adam and Eve** (Gen 4:1; Psalm 51:5; Rom 5:12). This means that everyone born into this world is a sinner. No one is born good, nor is anyone born partly good or partly sinful. All are equally sinful in God's sight.
- **The penalty related to inherited sin is spiritual death.** This is separation from the life of God in this present life (Eph 2:1-3). If this condition continues unchanged throughout life, the eternal death or second death follows (Rev 20:11-15).
- **The Bible clearly states that all aspects of man's being are corrupt.** By nature, we are children of wrath – objects of wrath (Eph 2:3). By actions we are also objects of God's wrath. Every facet of man's being is affected by this sin nature. His intellect is blinded (2 Cor 4:4). His mind is debased (Rom 1:28). His understanding is darkened, separated from the life of God (Eph 4:18). His emotions are degraded and defiled (Rom 1:21, 24, 26; Titus 1:15). His will is enslaved to sin and therefore stands in opposition to God (Rom 6:20; 7:20).
- Since God's standard for acceptance is perfection (Matthew 5:48), the fact that sin taints every part of our lives means that in our natures we lack what is necessary to be seen as holy by God (Romans 7:18; Jeremiah 17:9). This is called "total depravity." The word "depravity" means "not standing the test." Man fails the test of pleasing God. It is "total," because it affects all aspects of man's being and it affects all people.
- **While sin touches every part of our lives, we are not corrupt in every conceivable way.** God's image is still present in the human soul. It is merely corrupted by sin (Ephesians 4:18). Humans can do good apart from Christ. However, good actions can never cancel sin or merit favor in the sight of a holy God.
- **The remedy for inherited sin is redemption that includes a judgment on the sin nature so that the believer is no longer bound to serve sin (Rom 6:18; 8:1; Gal 5:24).** All that belongs to the old life has been crucified with Christ. The death of Christ separated us from the dominion/control of inherited sin. We are also set free from the power of sin in our daily lives through the indwelling presence of the Holy Spirit.
- Refer to the chart on the next page for various theories related to how and to what degree Adam's sin has been inherited by his descendants. These views have important implications for our understanding of how people can be saved from their sinful condition.

View	Description
Pelagianism	Developed in the fourth century by a British monk named Pelagius. He agreed with the creation theory of souls and so believed that every soul was directly created by God. Because God cannot create evil, every soul must be innocent. So, Pelagius argued that Adam's sin affected only himself and was not passed on to his descendants. When we sin, it is not because we have a sinful nature but because we are following Adam's bad example. Our wills are completely free, and we have the capacity to do what is good. But this seems contrary to Scripture. This view exaggerates the merits of works and their efficacy in salvation. Pelagianism is thus regarded as heretical but it has influenced the theology of Unitarian and liberal Protestantism.
Augustinianism	Based on the teaching of Augustine, who was the Bishop of Hippo in North Africa in the fourth century. He upheld the doctrine of original (imputed sin), which states that when Adam sinned, his nature was corrupted. He then passed on this corrupted nature (Genesis 1:26-27; 5:2; Romans 7:1, Psalm 51:5). He was sinful not just because of his own sin, but because sinfulness was an inherent part of his nature (Job 14:4; 15:14; Ps 58:3; Eph 2:3).
The Federal Theory	Some argue that we are sinners not because we inherited a sinful nature from Adam, but because he was the head of humanity. As such, whatever he did was equivalent to the action of the entire human race. Thus, we are all sinners because he sinned (Romans 5:12). This theory is like the Realistic Theory or Natural Headship, which says that because we were all within Adam (as his future descendants) when he sinned, we are all co-sinners with him.
Arminianism	Though the views of Jacobus Arminius (1560-1609) were not so divergent from traditional Reformed theology, those of his successors were increasingly so. Arminianism teaches that Adam was created in innocence, not holiness, that sin consists of acts of the will, that we inherited pollution from Adam but not guilt or a sin nature, that man is not totally depraved, that man has the ability to do good and to conform to God's will in this life so as to be perfect, and that the human will is one of the causes of regeneration. Wesleyan theology sometimes called evangelical Arminianism, holds similar views about Adam's sin and man's ability, though it differs in other points.
Corporate Personality Theory	Some argue that there is a close association between each individual and the group of which he or she is part. Thus, when Achan sinned, the nation suffered defeat, and his own family shared his punishment (Joshua 7; 1 Samuel 24:21). On this basis, when Adam sinned, the rest of humanity shared his guilt.
Socinianism	The movement, named after Lelio Socinus (1525-62) and his nephew Faustus (1539-1604), was the forerunner of Unitarianism. Its teachings include a denial of the deity of Christ, a denial of predestination, original sin, total depravity, and penal substitution.
Neo-Orthodoxy	In general, neo-orthodoxy takes sin very seriously. It is defined as self-centeredness, rather than God-centeredness. However, the account of Adam's sin in Genesis 3 is not seen as historical in that it was an actual event that happened at a certain time in a particular place. Adam was not a real individual who lived on this earth, yet Adam represents man at every stage of his development. The story of Adam's fall is the story of all of us. With such a view of biblical history, there can be no connection between the sin of Adam and his descendants.

Personal Sin

- Any thought or attitude, act, or failure to act, that violates God's standard of perfect holiness.
 - James 3:2 "We all stumble in many ways."
 - Romans 3:23 "All have sinned and fall short of the glory of God."
- Penalty.
 - The unbeliever's sins prevent him from having a personal relationship with God until he is saved.
 - The believer loses the enjoyment of fellowship with God when he lives with unrepentant, unfessed sins (1 John 1:9).
- Personal sins are obviously related to both inherited sin and imputed sin. Personal sins are the visible and "knowable" expression of our inherited sin nature and imputed sin. Personal sins are how a person knows he has a sin problem.

Remedies for Sin

Problem	Transmission	Consequence	Remedy	Response
Imputed Sin (Romans 5:12)	Direct from Adam to me	Physical death	The righteousness of Christ is "imputed" to us (2 Cor 5:21).	Takes place when we trust in Christ (Rom 3:21-22).
Inherited Sin (Ephesians 2:3)	Generation to generation	Spiritual death	Christ died for sinners (Rom 5:8). The Holy Spirit "regenerates" us (Titus 3:5).	Trust in Christ's sacrifice for our sin (John 3:16; 1 Timothy 1:15-16 etc.).
Personal Sins (Romans 3:23)	Related to imputed and inherited sin	Loss of Relationship with God (unbeliever) and Loss of Fellowship with God (believer)	Unbeliever: The death of Christ (Ephesians 2:13) Believer: The death of Christ (1 John 1:7)	Unbeliever: Trust in Christ (above) Believer: Confess Sin (1 John 1:9)

Sin in the life of a Christian

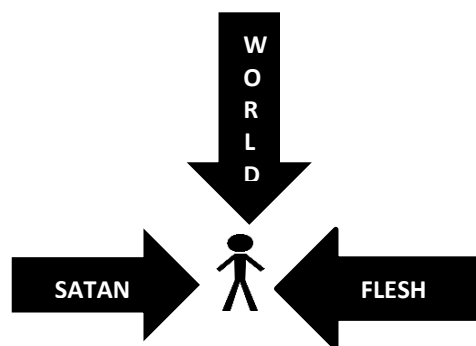
- ***All people are sinful before God and stand condemned apart from Christ.***

This teaching is found throughout the entire Bible. David said it (Psalm 14:3; 143:2). Paul said it (Romans 1:18-3:23). James said it. (James 3:2). John, the disciple who seemed most beloved by Jesus said it, too (1 John 1:8-10)! Even infants are guilty from the moment of conception because of Adam's sin (Psalm 51:5).

- **Christians still have the sin nature** (Romans 7:14-25; especially 7:17,20,21,23). Believers have both the sin nature and the new nature (Romans 8:10; Ephesians 4:22-24). The old nature is not removed (destroyed) in this life. That is why we continue to commit personal sin (1 John 1:8).

- ***The believer is continually opposed ...***

by the world (the fallen system corrupted by sin that is under control of Satan the Ruler of the kingdom of the air),
the flesh (our sin nature characterized by lusts and passions),
and the devil (the Deceiver, Father of lies, accuser of the brethren, and roaring lion looking to devour).



- ***Examples of individual sins that Jesus highlighted in His teaching.***
 - Sacrilege/Irreverence (Mark 11:15-18) (e.g., the money changers)
 - Hypocrisy (Matthew 23:1-36) (e.g., the Pharisees)
 - Covetousness (Luke 12:15)
 - Blasphemy (Matthew 12:22-27)
 - Transgressing the Law (Matthew 15:3-6)
 - Pride (Matthew 20:20-28; Luke 14:7-11) (e.g., the mother of John/James, self-promotion)
 - Being a Stumbling Block (Matthew 18:6) (cause others to sin)
 - Disloyalty (Matthew 8:19-22) (focus on self before following Jesus)
 - Immorality (Matthew 5:27-32) (e.g., lust, adultery)
 - Fruitlessness (John 15:16) (context: not abiding in Christ)
 - Anger (Matthew 5:22) (use of the tongue and our attitudes)
 - Sins of speech (Matthew 5:33-37; 12:36) (e.g., oaths and commitments)
 - Showing off (Matthew 6:1-18) (e.g., praying, fasting, and giving for the praise of men)
 - Lack of Faith (Matthew 6:25) (e.g., anxiety and worry about the future)
 - Irresponsible Stewardship (Matthew 24:14-30; Luke 19:11-27)
 - Prayerlessness (Luke 18:1-8)

- ***God has provided ways to prevent sin in our lives.***

- The Word of God (Psalm 119:9, 11; John 17:17).
- The Intercession of Christ (Hebrews 7:25, Luke 22:32).
- The Indwelling Holy Spirit (Galatians 5:16-24; I Corinthians 2:10; Hebrews 5:14; Romans 8:34; Ephesians 6:18).
- The grace of God (Titus 2:11-14)

- ***For believers, sin brings consequences into our lives and our relationship with God.***

The consequences of various sins in our lives, in human relationships, and in our relationship with God vary widely (John 19:11; Matthew 5:19; 23:23). For example, sins of the heart such as adultery may make one as guilty as the actual act (Matthew 5:28); however, the damage done by lustful thoughts may not be as severe.

- As believers, our standing before God is unchanged. We remain “justified” based on what Jesus has done (Romans 8:1; I Corinthians 15:3). There is no condemnation for us (Romans 8:1). Jesus paid for all our sins (I Corinthians 15:3) including past, present, and future sins.
- However, our fellowship with God is disrupted. We experience a loss of joy (John 15:11; Galatians 5:22), darkened walk (I John 1:6; 2:10), and lack of confidence in prayer (I John 3:19-22).
- God the Father continues to love us as His children and disciplines us to purify us (Hebrews 12:6; Revelation 3:19).
- God the Son is disrespected when we sin (Hebrews 10:29). He died to cleanse us from sin. Continuing to sin shows disrespect for the Giver of that gift.
- God the Holy Spirit is grieved when we sin (Ephesians 4:30). Prolonged sin can make us insensitive to the Spirit’s work in our lives (I Thessalonians 5:19).

- ***For believers, God’s punishment for sin came upon Jesus (II Corinthians 5:21; Romans 8:1). We are disciplined (Hebrews 12:6) but never condemned for our sin.***

Patterns of sin in our lives also damage us. The more we yield to sin, the more we become slaves of sin (Romans 6:16). When we sin, we may also lose some of our heavenly reward (I Corinthians 3:12-13). Works for Jesus done sinfully or with sinful motives become “wood, hay, and stubble” for which we receive no reward at the Bema seat judgment (II Corinthians 5:10).

- ***For the believer who persists in sin, more severe consequences may follow:***

- Chastening of some form may come (Hebrews 12:5-11). Sickness may be one form (I Corinthians 11:30).
- Discipline and excommunication from the local church may be necessary (Matthew 18:17; 1 Corinthians 5). The goal of this process must always be restoration and reconciliation.
- Physical sickness and even death may be a form of divine discipline for persistent, unrepentant sin (I Corinthians 11:30; I John 5:16).

- ***The remedy for believer's sin may be stated in one word: CONFESSION (1 John 1:9).***
 - "Confess" means to "agree with" God about that sin. If we still defend sinful thoughts or act in any way, we have not confessed.
 - True confession produces a desire to change. But even if we sin (in the same way) again, the solution is still confession.
 - Confessing sin is a major truth of the Christian's life. Confession brings the cleansing Christ provided (1 John 1:7).
 - Positionally, all sin is already forgiven, but we claim and experience this forgiveness by confession.
 - The joy of fellowship with God is then restored. The Holy Spirit is then free to "fill us" and change us (Ephesians 5:18; Galatians 5:22,23; Romans 8:13)
- ***For unbelievers, God's punishment for sin involves eternal separation from God and torment in a place referred to as the lake of fire (Revelation 20:11-15).***
 - Our merciful heavenly Father is often very patient with our sinning, not bringing severe penalties to us.
 - But we must never forget that sin has negative effects, internal and external, even if no obvious discipline comes.
 - At the final judgment, all our deeds will be examined by the Lord.

Questions

- Do you think Christians today have lost sight of the seriousness of sin? Explain.
- What impact might a lesser view of sin and a diminished view of God's holiness have in our daily lives?
- How might a biblical understanding of sin and its consequences prepare someone to grasp the need for salvation and appreciate the person and the atoning work of the Lord Jesus through the cross?

Lesson Summary

Sin is central in the story of humanity. It originated at the beginning. It is defined as missing the mark of God's glory by violating his law. It has been handed down to us from Adam. We would all be eternally condemned if it were not for Jesus Christ who died for sin to create a new race of the redeemed. In the end, all sin will be judged and only those whose judgment has fallen instead on Christ will be saved.

Lesson 6: Salvation I (Atonement)

Introduction

The doctrine of Salvation is the centerpiece of Christians theology. **At the heart of this doctrine is the person and work of Jesus Christ.** Scripture clearly identifies Jesus as “the pioneer and perfecter of our faith” (Hebrews 12:2). It also insists that salvation is for those who confess their faith in Jesus Christ based on His death, burial, and resurrection (Romans 10:9-10; Acts 16:31). There is no salvation outside of the person and work of Christ (Acts 4:12).

There are various theological positions regarding the biblical study of salvation. These views span a continuum of perspectives focused on God’s full sovereign grace on one end and man’s free will on the other, and with many alternate views in between. Various denominations have identified with specific views over the past 500 years. We do not have time in this course to do a comparative study of all these views, As with each of our GTN courses, our objective will be to draw out the primary biblical principles and remain focused on the person and work of Jesus Christ regarding His atonement for sin.

In the next two lessons we will consider the doctrines related to Atonement and the ministries involved in the application of redemption. Historically, this study has been labeled the *ordo salutis*, or way of salvation. It attempts to arrange in “logical” order (not chronological order) these activities involved in applying salvation to an individual. Many of these “activities” happen concurrently and remain a mystery to us regarding “how salvation is applied”. The most important aspects are “why we need salvation” and “what happens related to salvation” as we stay focused on the person and work of Jesus Christ.

The death of Jesus on the cross created a wondrous provision for our salvation. In this lesson we will focus on Christ’s atoning sacrifice for sin. We may define the atonement as “the work Christ did in His life and death to earn our salvation” (Grudem, Systematic Theology 1994).

Since the foundation of the church, there has been agreement on the core elements of the cross of Christ across all traditions. For example, all Christians agree:

- We owe our salvation to the death of Christ.
- Christ’s death was a real sacrifice.
- This sacrifice atoned for the sin of the world.
- The result: Eternal life, peace with God and forgiveness of sin.

“Second, the early church did not convene a council to settle this doctrine because the basic understanding of the cross was understood. No doubt, theologians emphasize different points in describing the nature of the cross, but they were clear that the redemptive power of Christ lay precisely in his death, the one great sacrifice for the sin of the world.” (Donald Macleod, Christ Crucified: Understanding the Atonement)

"HE IS THE ATONING SACRIFICE FOR OUR SINS, AND NOT ONLY FOR OURS BUT ALSO FOR THE SINS OF THE WHOLE WORLD."

- What does the word atonement mean?
- If Jesus is the atoning sacrifice for our sins, what does his death do in reference to our sin?
- For whom did Jesus make an atoning sacrifice?

Reminder of truths related to the doctrine of sin:

- Everyone in the world stands condemned.
 - Related to Adam's sin (Romans 5:12)
 - Based on our sin nature (Ephesians 2:3)
 - We all have the propensity to sin because of our sin nature (Romans 3:9-23)
- Sin is a universal condition and there is a universal need to be saved from sin's penalty.

The Cause and Necessity of the Atonement

Why did God send his son to die for us? The most obvious cause/source of the atonement is the great love God bears toward his creation (John 3:16). His love, however, can never be expressed apart from his justice (Romans 3:25). God's justice prevented him from having the fellowship with us which He desires. He was also prevented from ignoring sin because of His just nature. A penalty had to be paid. Jesus' atoning sacrifice (a sacrifice that satisfies the wrath of God) is an expression of God's justice and love together.

Penal Substitutionary Atonement

The doctrine that Christ died on the cross as a substitute for sinners. God imputed the guilt of our sins to Christ, and He, in our place, bore the punishment that we deserve. This was a full payment for sins, which satisfied both the wrath and the righteousness of God, so that He could forgive sinners without compromising His own holy standard. (John 3:16; Ephesians 2:4-5; Hebrews 12:2)

These supporting definitions come from Charles Ryrie, Basic Theology.

Penal: Refers to the corrupted state of humanity in Adam in which we stand under God's judgment and the penalty of death.

- This one word picks up a central feature of the Bible storyline: as the covenant head and representative of humanity, Adam disobeyed God, and his sin then became our sin by nature, imputation, and choice.
- All humanity is in Adam and therefore under the dominion, power, and penalty of sin – namely spiritual and physical death (Romans 3:23; 6:23, Eph 2:1-4).
- As a result, we are alienated from the triune covenant God who created us to know and love Him.
- We are under His verdict of condemnation; and because He is personal, holy, and righteous, He stands opposed to us in His wrath as a result of our sin.

Substitution: Refers to the person and work of our Lord Jesus Christ who acts on our behalf in His death on the cross.

- This picks up the Bible storyline to speak of the triune God of sovereign grace choosing to redeem a people instead of leaving us in our sin and depravity and under His judgment.
- God redeems us by His triune initiative through the provision of our substitute.
- As our new covenant head, Christ represented us in His life and in His death as the greater Adam who willingly obeyed the Father in perfection and by the power of the Spirit.
- In death, Christ stood in our place, took God's demand for our righteousness upon Himself, and paid our debt by receiving the penalty we deserved.
- The result of Christ's substitutionary work for us is that by our faith union in Christ, God the Father declares us just, forgiven of every sin in full, and frees us from the power of sin and the tyranny of Satan, who once held verdict of death and condemnation over our heads (2 Cor 5:21; 1 Peter 3:18; Gal 3:13; Heb 9:28; Romans 8:32)

To say that the cross is penal substitution is another way of proclaiming the gospel of God's sovereign grace! Our focus in lessons 6 and 7 is to exalt the person and work of the Lord Jesus Christ, the Savior, the Substitute, whose work accomplished everything for us.

The Nature of the Atonement

The atonement required Christ's obedience

Jesus' obedience was total. It brought Him to earth through a perfectly obedient life, and all the way to the cross (Philippians 2:5-8). This enabled Him to forgive our sins and impute (credit) righteousness to us at salvation.

The atonement required Christ's suffering.

- Suffering in life. Jesus suffered in many ways throughout His earthly life:
 - Matthew 4:1-11 (Temptation)
 - Hebrews 5:8 (Suffering)
 - John 11:35 (Grief, Loss)
 - Hebrews 12:3-4 (Hostility)
 - Matthew 26:38 (Sorrow)
 - Plus, betrayal, denial rejection, pain, consequences of sinful world.
- Suffering in death. Jesus' sufferings reached their climax on the cross. This involved...
 - The pain of crucifixion (Matthew 27:32-56).
 - The pain of bearing sin (Isaiah 53:6, 12; John 1:29 and many others).
 - Abandonment (Matthew 26:56; Habakkuk 1:13).
 - Bearing the wrath of God (Romans 3:25-26; 1 John 2:2; 4:10).

The atonement of Jesus Christ meets our greatest spiritual needs.

Although the full meaning of the death of Christ cannot be captured in one or two simple statements, it is also true that its central meaning can and must focus on several basic ideas. There are at least four such basic doctrines: Christ's death was a substitution for sinners, a redemption in relation to sin, a reconciliation in relation to man, and a propitiation in relation to God. Let us review each of these.

- **Substitution for Sinners "JESUS TOOK MY PLACE"**

Christ suffered as a substitute for us, resulting in the advantage to us of paying for our sins. Christ died as a sacrifice to pay the penalty of death that we deserve. (1 Peter 3:18; Hebrews 3:18; Mark 10:45)

- He was made sin for us (II Corinthians 5:21).
- He bore our sin in His body on the cross (I Peter 2:24).
- He suffered once to bear the sins of others (Hebrews 9:28).
- He was tortured for others' sin (Isaiah 53:4-6).
- He was made a curse for me (Galatians 3:13)

- **Redemption in relation to Sin "PAID IN FULL" "SET FREE"**

Redemption means liberation/freedom because of a payment that has been made. For believers, the payment was the blood of the Lord Jesus himself. (Romans 5:9-10; Colossians 1:13-14; I Peter 1:18-19; 2 Peter 2:1)

- People are redeemed from something: the "marketplace or slavery to sin.
- People are redeemed by something: the payment of a price, the blood of Christ.
- People are redeemed to something: a state of freedom; and then they are called to serve the Lord who redeemed them.

- **Reconciliation in relation to the world "ACCEPTED"**

Reconciliation means a change of relationship from hostility to harmony and peace between two parties. People can be reconciled to each other (Matthew 5:24, 1 Cor 7:11), and people have been reconciled to God (Romans 5:1-11; 2 Cor 5:18-21; Col 1:20).

The Need for Reconciliation – WHY?

Because of sin, God and man are in a relationship of hostility and enmity (Romans 5:10). The need for reconciliation lies in God's enmity against sinful humanity.

The Cause of Reconciliation – HOW?

Reconciliation comes through the death of the Lord Jesus (Romans 5:10). God made Him to be sin for us that we might be made the righteousness of God in Christ. God's provision of reconciliation is universal.

Because of the death of Christ, the position of the world from God's perspective was changed. People were now able to be saved.

But that alone saves no one, for the ministry of reconciliation must be faithfully discharged by proclaiming the Gospel message. When an individual believes, then he receives the reconciliation God provided through Christ's death. (2 Cor 5:18-21). Individual reconciliation through faith in Christ restores his relationship with God and changes the position of the person from unsaved to saved. Only then are his sins forgiven, though paid for on the cross.

The Object of Reconciliation – WHO?

God is reconciled to man, and through faith in Christ, man is reconciled to God.

- **Propitiation in relation to God “GOD IS SATISFIED”**

Propitiation means the turning away of wrath by an offering. In relation to the doctrine of salvation, propitiation means appeasing or satisfying the wrath of God by the atoning sacrifice of Christ.

The need for Propitiation: The Wrath of God

The Scriptures speak of divine hostility (wrath) against sin in a personal way (John 3:36; Romans 1:18; Eph 2:3; 1 Thes 2:16; Rev 6:16). To appease God's wrath was not a matter of vengeance but of justice and it required the sacrificial gift of God's Son.

The Provision of Propitiation: The Sacrifice of Christ

The Apostle Paul linked propitiation with the death of Christ in Romans 3:25. The references in 1 John 2:2 and 4:10 both stress the fact that Christ Himself is the offering that turns away the wrath of God.

If, because of the death of Christ, God is satisfied, then what can the sinner do to try to satisfy God? The answer is NOTHING!

Everything has been done by God Himself. The sinner can and need only receive the gift of righteousness God offers by grace through faith. Through the death of Christ, God's just wrath is appeased and satisfied eternally. This is the message we bring to a lost world: Receive the Savior who through His death satisfied the wrath of God. (Charles Ryrie, Basic Theology)

The Extent of the Atonement

Did Christ die for all people or just for those chosen by God in eternity past?

A clear reading of the Scriptures seems to teach us that Christ loved and died for the entire world. Christ's atonement for sin was intended for the entire world (unlimited atonement), but only those who respond by grace through faith will be saved (limited redemption). There are many verses throughout the NT that reinforce the doctrine of unlimited atonement.

- God so loved the world that he gave his one and only Son so that whoever believes in him shall not perish but have eternal life. (John 3:16)
- The Lamb of God who takes away the sin of the world (John 1:29)
- Christ Jesus, who gave himself as a ransom for all people. (1 Timothy 2:5-6)
- For the grace of God has appeared that offers salvation to all people. (Titus 2:11)
- Christ came so that he might taste death for everyone. (Hebrews 2:9)
- We have our hope set on the living God, who is the Savior of all people. (1 Timothy 4:10)
- Jesus is the propitiation for our sins ... and the sins of the entire world. (1 John 2:2)

The Bible also appears to teach two principles that, on the surface, seem to contradict each other. The first is man's responsibility to freely choose to accept or reject God's offer of forgiveness and eternal life. The second relates to God's sovereignty related to predestination (God's selection of those who will believe). God foreknew, chose, and secured the salvation of a limited number of persons while man is free to respond to the offer of salvation by grace through faith in Christ Jesus.

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, ⁶ to the praise of his glorious grace, with which he has blessed us in the Beloved" (Ephesians 1:3-6)

"For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified" (Romans 8:29-30).

"To those who are elect exiles ... according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you." (1 Peter 1:1-2)

However, it would be wrong to imply that God is partial and arbitrary in His choice, and not all-loving. God's grace is effective on the willing. When speaking about predestination, we must never treat it in isolation from God's entire plan of salvation.

- All have sinned and are destined for eternal damnation.
- In God's infinite love, He has provided salvation in Jesus, for those who confess their sin and trust in the atoning work of Christ ... redemption from sin, reconciliation toward man, and propitiation toward God.
- Outside of this provision of God, nobody can be saved (Acts 4:12).

Three statements can be made related to the extent of our atonement/salvation.

1. In the **past**, I was saved from the **penalty of sin** (Justification). (Ephesians 2:8-9)

Justification: A legal declaration by God that we have a righteous standing before Him based solely on our faith in Jesus. This happens at the moment of our belief in Jesus. (*Romans 5:1*)

2. In the **present**, I am being saved from the **power of sin** (Sanctification). (1 Cor 1:18)

Sanctification: The progressive action of God by which He changes our hearts and transforms us into people who reflect the character of Jesus. This happens throughout our lives, until we die or Jesus returns. (*Romans 6:22*)

3. In the **future**, I will be saved from the **presence of sin** (Glorification). (Romans 5:9)

Glorification: The point in time in which God removes all sin from our lives and gives us new resurrected bodies. This happens either after death or at the second coming of Jesus. (*1 Corinthians 15:51-54*)

This means that Jesus' death accomplished all that God intended. Jesus said, "It is finished."
We have not experienced all there is to experience of salvation in this life.

There is more to look forward to.

Lesson Summary

Jesus died as the atoning sacrifice for you and me. His death was rooted in the great love of God for His creation. It involved Jesus obeying and suffering in many ways during His life and death. His death satisfied God's justice and appeased God's great wrath against sin. It redeemed us from slavery to sin and reconciled us to God. It provided for all humanity by atoning for the sin of Adam which we all inherited. Thus, salvation is available to all who are willing to repent of their sin and receive the gift of salvation, by grace through faith.

Lesson 7: Salvation II

Introduction

Salvation is so simple that the gospel can be understood by a child. Yet it is so complex a scholar can spend his lifetime of study and still not understand it fully. In this chapter we will discuss what has been referred to as the “order of salvation” and the blessing and benefits applied because of God’s work of grace in and through Jesus Christ in the life of a believer.

Scripture Discovery: Ephesians 2:4–5

“BUT BECAUSE OF HIS GREAT LOVE FOR US, GOD, WHO IS RICH IN MERCY, MADE US ALIVE WITH CHRIST EVEN WHEN WE WERE DEAD IN TRANSGRESSIONS—IT IS BY GRACE YOU HAVE BEEN SAVED.”

- In what sense is a person dead before becoming a Christian?
- Why is God’s grace so strongly emphasized in these verses?

God’s Plan of Salvation

Note that each step involves God’s initiative. God initiates, God implements, and God culminates His plan of salvation.

God’s part in implementing and culminating His plan of salvation.

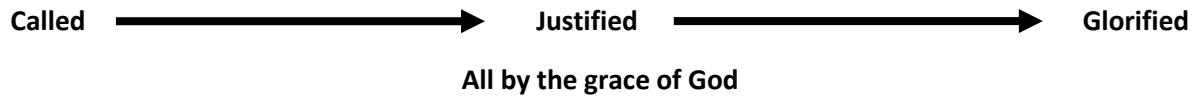
- The Father predestined (before the foundations of the world) in Christ, those who would believe and be conformed to the Christ’s likeness. (Ephesians 1:3-5; Romans 8:29-30)
- The Father draws people to Jesus (John 6:44) and calls to salvation. (Romans 8:29-30)
- The Holy Spirit convicts of sin. (John 16:8-9)
- The Holy Spirit washes and regenerates in response to faith. (John 3:3; Titus 3:5)
- God justifies the believer. (Romans 4:25-5:1)
- God adopts the believer into His family. (Romans 8:14-15)
- God continually sanctifies the believer and conforms him into the likeness of Christ. (2 Cor 3:18)
- God glorifies the believer when Christ returns. (Romans 8:30; Philippians 3:20-21)

Man’s part in salvation

- Man’s part in the salvation process is only to respond to God’s effectual and gracious call through faith. (Ephesians 2:8-9)
- Man also works, by God’s grace, in cooperation with the Holy Spirit as God Himself continually sanctifies the believer in body, soul and spirit, kept blameless at the coming of our Lord Jesus Christ. (Titus 2:11-14; 1 Timothy 4:7-8; Philippians 2:12-13; 2 Peter 3:18, 2 Corinthians 3:18)

Application of Salvation: Notes/Pictures

Romans 8:29-30



Conviction/Calling

John 16:8-11



1 Cor 1:9
2 Timothy 1:8-9
Romans 8:29-30

Conversion

Faith

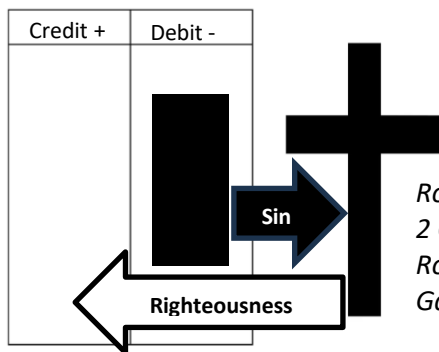
Repentance

Regeneration

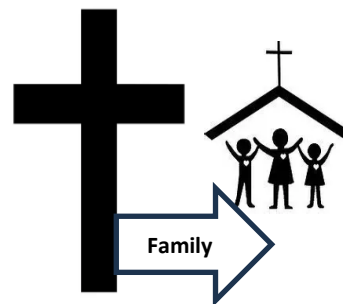
Eph 2:5
Titus 3:5
1 Peter 1:23-25



Eph 2:8
Mark 1:14-15
Acts 20:21
2 Cor 7:10
1 Thess 1:9-10

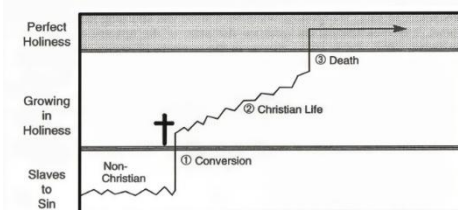


Romans 3:21-31
2 Cor 5:21
Romans 5:9-11
Galatians 2:16



Ephesians 1:4-5
Galatians 4:5-6
Romans 8:15-16

Sanctification



2 Cor 3:18
Romans 12:1-2
Phil 2:12-13
1 Tim 4:7-8
1 Thess 5:23-24
2 Peter 3:18

Glorification



1 Cor 15:12-58
Romans 8:17-25

Conviction



According to John 16:8-11, Jesus promised that after Pentecost the Holy Spirit

would convict the world of sin, righteousness, and judgment. *Conviction* is not the same as *Conversion*.

- It is convincing or refuting an opponent so that he has all the information needed to accept or reject the evidence.
- The world seems to be the focus of the convicting work of the Holy Spirit since it is expected that not all will accept the truth.
- The world is convicted of the sin of unbelief. The righteousness is what Christ provided on the cross. The judgment may be the sinner's future if he refuses to trust Christ.
- The Holy Spirit may speak directly to man's conscience, through the written Word or the spoken/preaches word.

Calling



There are only a few references in the NT that use the word "call" to convey the idea of a general call for the world to come to Him. (Matthew 9:13; 22:14 may be examples; this idea is most clearly expressed in Luke 14:16-24 and John 7:37.)

Effectual Call

When the terms for "calling" are used in the NT though with reference to salvation, these are not in conjunction to the universal call of the gospel, but to the call that ushers men into a state of salvation and it is therefore effectual.

The Author of the Call:

- God the Father (1 Cor 1:9, 2 Tim 1:8-9, Romans 8:29-30; Gal 1:15, Eph 1:17-18).
 - "God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord" (1 Cor 1:9).
 - "Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began," (2 Tim 1:8-9).
 - "For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified" (Romans 8:29-30).

The Nature of the Call:

- This call is stated to be according to God's purpose and finds its place in the center of the unbreakable chain of events beginning with the divine foreknowledge and ending in glorification (Romans 8:29-30).
- This is also a high, holy and heavenly calling (Phil 3:14, 2 Tim 1:9, Heb 3:1).
- This is God's work, though He uses the proclamation of the Word of God (Romans 10:17).
- When Christ is offered to the lost sinner through the proclamation of the gospel, it is not the possibility of salvation that is offered but the Savior himself.
- There is no imperfection in the salvation offered and there is no restriction – it is full, free and unrestricted.
- The call is to fellowship (1 Cor 1:9), light (1 Peter 2:9), liberty (Gal 5:13), holiness (1 Thes 4:7), and His kingdom (1 Thes 2:12).

Conversion

The word “conversion” means “turning.” In salvation, conversion refers to turning away from sin and turning toward Christ.

- Turning from sin is an act of repentance.
- Turning to Christ is an act of faith. These are inseparable. One cannot occur without the other.
- Regeneration by the Holy Spirit is a third means of God’s grace that is at work in Conversion.
- Some state that regeneration must precede faith, for it is argued, a sinner must be given new life in order to be able to believe.
- This may be logical, but it is not wise to insist on that; for it, may be argued that if a sinner has new life through regeneration, why must he believe?
- Of course, there can be no chronological order; regeneration, faith and repentance occur at the same moment.

Conversion begins when God initiates the calling or drawing of one unto Himself (John 6:44). This drawing is *like* that of a net (John 21:6) as one is drawn by inward power and divine impulse. God reaches out and draws men to Himself according to His good pleasure. He does this, of course, through the preaching of the gospel or the reading of His Word, and the conviction of sin through the Holy Spirit

Regeneration

Regeneration is an instant act of God’s grace at the moment of salvation by which He brings our soul to life (Ephesians 2:5).

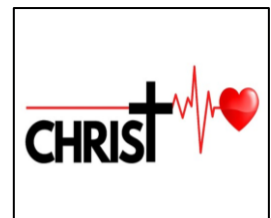
- Regeneration is completely a work of God’s grace (John 1:13; John 3:1-16).
- Regeneration takes place at the exact moment in which we respond to God’s saving work (I Peter 1:23-25; James 1:18, Titus 3:5).
- The exact nature of regeneration is a mystery (Ephesians 2:1,5). We know that at one moment we were spiritually dead because of our sin (Ephesians 2:1), and in the next moment we are made spiritually alive (Ephesians 2:5). Death and life in this context refer to God’s gift of eternal life.
- Genuine regeneration must bring results in life. John lays out several results in his first epistle which must necessarily follow if a person is genuinely regenerated.
 - Although not perfect, a true believer does not continue in a pattern of sin (I John 3:9).
 - Genuine love will develop (I John 4:7).
 - The believer learns to overcome the world (I John 5:3-4).
 - Those who are born again are protected from Satan who is prevented from doing us harm (I John 5:18).
 - The fruit of the Spirit will develop (Galatians 5:22-23).



Faith

Faith means trusting in, clinging to, or embracing Jesus Christ, who is the object of our faith.

- Salvation is always through faith, not because of faith (Ephesians 2:8)
- This faith is not the belief that we have been saved but trust in Christ in order that we may be saved.
- Faith includes knowledge, conviction/acceptance, and personal trust.

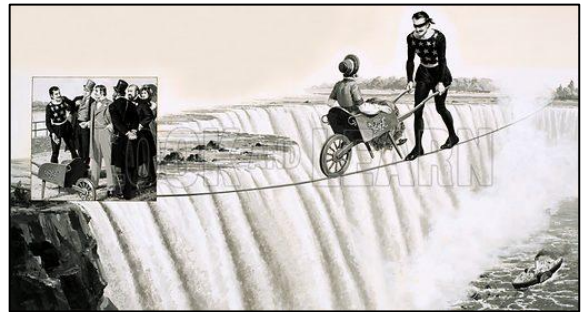


- Knowledge is necessary but is not enough (Romans 10:14). One must know the minimum facts of Jesus' identity as God, his death and resurrection for us. One must also understand that we are lost and that Jesus promises eternal life if we will trust Him.
- However, simply knowing is not enough. Demons have basic knowledge of these facts and yet are not saved (James 2:19).
- Knowledge and acceptance are also not enough. When Nicodemus first came to Jesus, he already knew some facts about Jesus and accepted of them (John 3:2), yet Jesus told him he needed to be born again (John 3:3-5).
- To be saved, knowledge and acceptance of the facts concerning Jesus must lead to trusting him for forgiveness of sins and for eternal life.
- The word trust is important here. It goes beyond mere belief in certain facts. Trusting Jesus means entering a personal relationship with him (John 6:37). Trust in Christ is the essence of saving faith.

ILLUSTRATION

Examples and illustrations may be useful to make clear certain aspects of salvation. For example: to illustrate the nature of saving faith as trust, you can describe a man pushing a wheelbarrow across a high wire. Once he has done it several times people believe he can do it. However, trust involves more than this. One must be willing to get in the wheelbarrow.

(Story of Charles Blondin, 1859)



Repentance

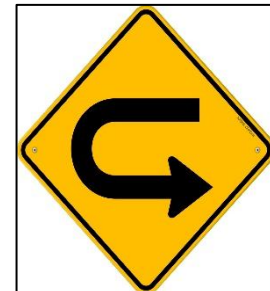
It has been discussed: which comes first, faith or repentance? It is an unnecessary question and the insistence that one is prior to the other is futile. There is no priority. The faith that is unto salvation is a penitent faith and the repentance that is unto life is a believing repentance.

Repentance involves a genuine sorrow for sin, a firm decision to turn away from sin unto God, and the turning to God implies faith in the mercy of God as revealed in Christ. It is impossible to disentangle faith and repentance.

(Mark 1:14-15; Acts 20:21; 2 Corinthians 7:10; 1 Thessalonians 1:9-10)

Repentance involves a changing of heart and will in at least four ways.

- Change of mind toward God.
- Change of mind toward ourselves.
- Change of mind toward sin.
- Change of toward righteousness.



Apart from regeneration our thoughts of God, ourselves, sin and righteousness are radically corrupted. Regeneration changes our hearts and minds; it radically renews them. The faith that is unto salvation is accompanied by the change of our thoughts and attitudes.

“Faith is of the character to receive and rest upon Christ alone for salvation. Repentance reminds us that if the faith we profess is a faith that allows us to walk in the ways of this present evil world, in the lust of the flesh, the lust of the world eyes, and the pride of life, in the fellowship of the works of darkness, than our faith is but mockery and deception. True faith is full of repentance. And just as faith is not only a momentary act but an abiding attitude or trust and confidence directed to the Savior, so repentance results in constant contrition. The broken spirit and contrite heart are abiding makes of the believing soul.”

(John Murray, *Redemption Accomplished and Applied*)

Justification

Scripture Discovery: Romans 3:28

“FOR WE HOLD THAT ONE IS JUSTIFIED BY FAITH APART FROM WORKS OF THE LAW.”

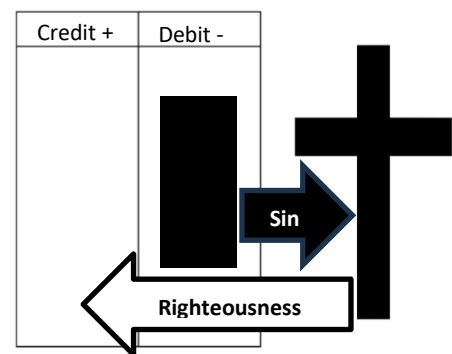
- What does the term ‘Justified’ mean in this text?
- Is it possible to be justified by doing good deeds?
- Do good deeds play any part at all in justification?

The question that must dominate our thinking is that of our relation to God. How can man be just with God? How can he be right with the Holy One? The question should really be not so much: how can man be just with God; but how can sinful man become just with a holy God?

The answer to that question points to the need for a complete reversal in our relation to God. Justification is the answer, and justification is the act of God’s grace. “It is God who justifies: who is he that condemns?” (Romans 8:33)

- Justification in the New Testament refers to God’s declaration of righteousness (Romans. 3:20, 26, 28, and many others). We were guilty before God because of sin. Justification is God’s declaration that our sin is forgiven, and we have the righteous standing of Jesus Christ.
- Justification involves forgiving our sins and crediting us with Christ’s righteousness. Both are necessary and occur simultaneously at the moment of salvation.
- Forgiveness alone would not be enough. If God merely forgave our sins, we would then be morally neutral with no status of either good or evil.
- God also credits or imputes to us the righteousness of Christ (Romans 3:21-22; 4:3; 5:19, 2 Cor 5:21). Thus, justification means we have our sins forgiven and possess all the righteousness of Christ.

“Not Guilty” “Innocent” “Righteous”



“For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21).

- There are five steps in this act of grace:
 - The plan (Romans 3:21) centers on the person and work of Christ.
 - The prerequisite (Romans 3:22) is faith in Christ
 - The price (Romans 3:24-25) was the blood of Christ.
 - The position – When the individual receives Christ, he is placed in Christ. This is what makes him righteous.
 - The pronouncement (Romans 3:26) that Christ’s righteousness, that we have received, meets God’s demands, and it also demands that God declare us justified (righteous, not guilty)
- Justification frees us from the domain of sin (Romans 6:2-10) (We died to sin in Christ and were made alive in Him).
- Justification frees us from the dominion of sin (Romans 6:11-14) (In Christ, sin is no longer our master)

ACTIVITY: COURTROOM SKIT

Ask for three volunteers. One will be a guilty prisoner and the other two will be guards. As the teacher, you will be the judge. Set up a table or desk to sit behind as the judge. Explain the scenario to the class. Have the guards drag the prisoner in. Then read the charges against him (make up some good ones). Then ask him how he pleads. If he says ‘not guilty’ ask the class to weigh in. Once his guilt is established, then you as the judge can decide to pay his fine yourself and then declare him to possess your own righteousness. Make a great show of it. Explain that this story will be continued in the next lesson.

- God justifies us based entirely on grace and not on our own merit. No one can produce the merit necessary to be just before God (Romans 1:18-3:20). Justification comes as a gift of God’s grace (Romans 3:23-24; Ephesians 2:8-9; Titus 3:7).
- God justifies us through faith in Christ. Justification comes when we trust Christ. It is based entirely upon the merits of Jesus Christ and not on our own merits (Romans 5:17-19).

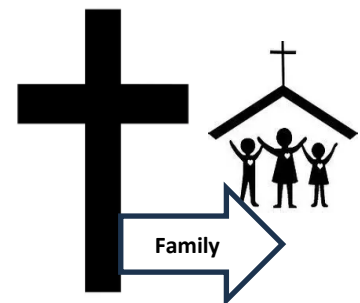
Questions

- Have you ever wondered if God is continuing to punish you for sins you have done in the past, even long ago?
- How does the doctrine of justification help you deal with those feelings?

Adoption

Adoption is an act of God’s grace distinct from and additional to the other acts of grace involved in the application of redemption. Justification means our acceptance with God declaring us righteous in Christ. Regeneration is the renewing of our hearts after the image of God. By adoption the redeemed become sons and daughters of God and receive all the privileges of God’s family. Adoption teaches the idea of adulthood and full privilege in the family of God.

“Belonging” “Full Rights”



Scripture Discovery: Romans 8:14-15

"FOR ALL WHO ARE LED BY THE SPIRIT OF GOD ARE SONS OF GOD. FOR YOU DID NOT RECEIVE THE SPIRIT OF SLAVERY TO FALL BACK INTO FEAR, BUT YOU HAVE RECEIVED THE SPIRIT OF ADOPTION AS SONS, BY WHOM WE CRY, 'ABBA! FATHER!'"

- What does it mean to be led by the Spirit of God?
- If we are led by the Spirit, do we serve God?
- If we serve God, does that mean we are His "slaves"? Explain.
- What occurs when a child is adopted? How is this a picture of our relationship with God?

ACTIVITY: COURTROOM SKIT (CONTINUED)

Emphasize that you, as the judge, have paid his penalty so that he no longer is guilty and no longer owes a debt of punishment for his crime. Then emphasize the further step of granting him the same righteous standing that you have as the judge. Finally, indicate that your own heart toward him is so compassionate that you are now going to declare him your son. Make the declaration with a dramatic flair and take the former prisoner out of the room as your own son.

Adoption is simply the act of God by which He makes us part of His family (Romans 8:14-17).

Adoption is an outcome of saving faith.

We are given new life when we are born again. We become part of the family of God by being adopted. The New Testament says that in response to our trusting in Christ, God has adopted us into his family. Children of wrath become sons of God! (Ephesians 1:5; Galatians 3:23–26).

Adoption comes with many privileges.

We have full rights to all of the privileges of being in God's family. Spiritual growth may be involved in the enjoyment of those privileges, but every believer has the right to them from the moment of salvation. The privileges of adoption fall into two areas. We have a relationship with God as our Father and with other believers as our brothers and sisters. Here are some of those privileges:

- We can pray to God in confidence that He hears us as a Father hears His children (Matthew 7:7-11).
- God loves us like a Father (1 John 3:1).
- God has understanding and compassion for His adopted children (Matthew 6:32).
- Our Father does not leave us orphaned. He has given us the Holy Spirit who is a comfort, giver of power, and encourager (Luke 11:13).
- As our Father, God has reserved for us an inheritance in heaven (1 Peter 1:4).
- We receive ongoing forgiveness of sins because we relate to God as our Father, not as our Judge (1 John 1:9).
- God disciplines us for our benefit (Hebrews 12:5-10).
- We have a deeper and more intimate relationship with other believers because we are a family (Romans 1:13; 8:12; 1 Cor. 1:10 and many others).
- We have the privilege of bringing glory to God our Father just as children make their parents proud (Matthew 5:16).
- We have a love for one another so unusual that it constitutes evidence of our salvation (1 John 3:10).

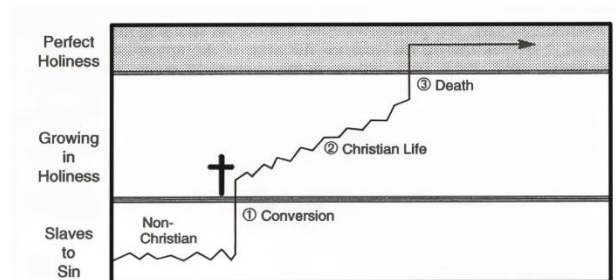
- This familial love among Christians is so strong it crosses cultural and racial barriers reconciling people groups which could otherwise not be reconciled (Ephesians 2:11-22) due to deeply ingrained historical hatred.

Questions

- What would eternal life be like if we had regeneration and justification, but were never adopted into God's family?
- How do you feel about the fact that God has adopted you into His family?
- What can a person who has had a cruel and unloving earthly father do to gain a better appreciation of who God is and what kind of Father He is?

Sanctification

In lesson 6 and 7 we discussed several acts of God's grace that occur at the beginning of our Christian lives: Conviction and Calling (which God graciously addresses to individuals), Conversion (that involves regeneration, faith, and repentance (by which God imparts new life to those who repent of sins and trust in Christ for salvation), justification (by which God gives us righteous legal standing before Him, and adoption (in which God makes us members of His family).



In this section, we review a part of the application of redemption that is a progressive, or ongoing work that continues throughout our earthly lives. It is also a work in which God and man cooperate, each playing distinct roles. This is called Sanctification: A Progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives. (Grudem, Systematic Theology 1994)

The repentant sinner who comes to conversion still struggles with the "old self" and needs the help of the Holy Spirit to live a life pleasing to God (Romans 6-8). At the moment of salvation, the Holy Spirit indwells every believer (John 14:16-17, 1 Cor 6:19). When He is absent, the person is not saved (Romans 8:9; Jude 19). The indwelling of the Holy Spirit is proof of the continuing presence of Jesus in the believer's life. The Scriptures teach that this is not an experience but a fact, and that it begins at conversion.

The constant reminders in the Bible to repent of sin, to confess sins and believe in God (Heb 11:6; 1 John 1:6-9) clearly show that as long as we live in this world, we will be undergoing a progressive sanctification, the process of being made holy.

Scripture Discovery: I Thessalonians 4:3

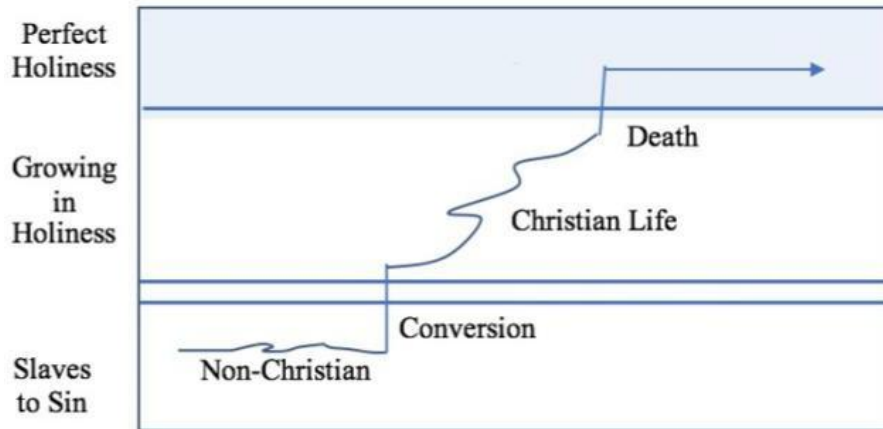
“For this is the will of God, your sanctification: that you abstain from sexual immorality;”

- Do you know the will of God for your life?
- What does “sanctification” mean?
- If it is God’s will that we be sanctified, does this happen automatically?

With a partner, develop a few contrasts between the doctrinal truths of Justification and progressive Sanctification.

	Justification	Sanctification	
- Legal Standing - Once for all time - God’s work - Perfect in this life - Same for all believers			- Internal condition - Continuous - Man cooperates with God - Not perfect in this life - Difference experiences for others

- Sanctification begins at the point of salvation (Titus 3:5, 2 Cor 5:17). “We have been sanctified.”
- It continues as an ongoing process in which we participate throughout our lives. “We are being sanctified.”
On the one hand, we have been set free from sin. On the other hand, there is an ongoing struggle to realize this freedom and break from old patterns of sin (Romans 6:13-14). This struggle leading to higher levels of Christlikeness is a common theme in the New Testament (2 Corinthians 3:18; Romans 12:1-2; Philippians 3:13-14, Colossians 3:8-14). We will never be completely free from sin before we meet Christ (Romans 6:19; 8:30), but we persevere because “our own sin appalls us” (Murray 1955) (Romans 6:14; James 1:22-25).
- Once we die and go to be with the Lord, our sanctification is complete. “We will be sanctified.” Our souls are set free from indwelling sin, and we are “made perfect” (1 Cor 13:10; 1 Thess 3:13; Heb 9:28; 12:23; 1 John 3:2).
- God and humans cooperate in sanctification. Some would argue that sanctification, like every other part of salvation, is completely a work of God. However, it seems clear both biblically and in practical experience that God AND humans both have a role in this process. (i.e., Philippians 2:12-13, I Timothy 4:7-8, II Corinthians 3:18, Romans 12:1-2).



Discussion:

The goal of becoming completely like Christ will never be fully realized by any believer while on earth.

What are the practical and personal ways that you keep from getting discouraged as you press on for a goal you will not attain until you get to heaven? (Philippians 3:12-14)

God's role in sanctification

- God the Father has the primary role in our sanctification (I Thessalonians 5:23). He reveals His will to us and gives us the power to carry it out (Philippians 2:13).
- God the Son plays a role in sanctification as well. His righteous life is imparted to believers through the indwelling Holy Spirit (Romans 5:10).
- God the Holy Spirit plays a significant role in our sanctification. Both Paul and Peter speak of the "sanctification of the Spirit" (2 Thess. 2:13; 1 Peter 1:2). The Holy Spirit produces the "fruit of the Spirit" (Gal. 5:22–23). As we grow, we "walk by the Spirit" and are "led by the Spirit" (Gal. 5:16–18; cf. Rom. 8:14).

The role of believers in sanctification

- Our role in sanctification begins by yielding ourselves to God and being willing to do His will (Romans 12:1-2).
- It continues by working out our salvation based on God's work in us (Romans 8:13 and Philippians 2:12-13). Look up these verses and identify what we are encouraged to in the sanctification process. What other verses would you add to this list?
 - (Hebrews 12:14).
 - (I Thessalonians 4:3).
 - (I John 3:3).
 - (2 Corinthians 6:14).
 - (2 Corinthians 7:1).
 - (2 Peter 1:5-8).
 - (Hebrews 10:24-25).
 - (I Thessalonians 5:11).

- (Ephesians 4:2-3).
- (Galatians 5:22-23).

As part of his work of bringing salvation and sanctification, the Holy Spirit convicts us of sin and points to Jesus (John 15:26; 16:8). He interprets Scripture (John 16:13-14). He illuminates the mind (Job 32:8; 1 Cor 2:6-16; 2 Cor 3:14-17; 1 John 5:7,11). He incorporates those who believe into the body of Christ (1 Cor 12:13). He seals them (Eph 1:13; 4:34). He guides (Rom 8:14; Gal 5:16, 25), empowers (Gal 5:17, 22; Eph 5:9), and teaches (John 14:26; 16:13; 1 Cor 2:14, 1 John 2:20, 27).

The Holy Spirit also distributes spiritual gifts (Rom 12:3-8; 1 Cor 12:1-14; Eph 4:7-16; 1 Peter 4:10-11). These gifts are intended for the good of the church (1 Cor 10:33; 12:7) and are diverse in “distribution”, function, enablement (1 Cor 12:4-6).

Under the doctrine of the Holy Spirit, we discuss the teaching related to the indwelling of the Holy Spirit (at salvation) and the filling of the Holy Spirit (moment by moment).

Another topic that requires more time is to explore what the Bible teaches related to how we guard against legalism (strict adherence to the Law of God going beyond what God may have intended) and antinomianism (living anyway one thinks because he is no longer under the Law but under grace) in our sanctification. Both legalism and antinomianism suffer from the same problem – an improper understanding of grace and the person and work of the Lord Jesus and what it means to be “in Christ”.

A final topic that should be discussed in a separate lesson might be the doctrines related to Eternal Security (Once Saved, Always Saved) and Assurance of Salvation.

Summary

Sanctification refers to two things:

1. The finished action of being made holy. (Hebrews 10:10; I Corinthians 1:30)
2. The daily process of becoming holy. (I Peter 2:2; Hebrews 12:14; II Peter 3:18)

One verse sums up both truths (Hebrews 10:14).

“Because by one sacrifice he has made perfect forever those who are being made holy.”

The goal that God is working toward in the life of every believer is Christlikeness. This is the “one thing” that the apostle Paul was consumed by in Philippians chapter 3.
(Romans 8:28-29; 1 John 3:2, Ephesians 4:13)

God is committed to complete His work in each believer. (John 17:19; Ephesians 1:4; Philippians 1:6)
Spiritual growth is not accomplished by trying harder but by trusting in God. Trust means we work out what God works in, by His grace and through the power of the Holy Spirit.

“Continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.” (Philippians 2:12-13)

“To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy— ²⁵ to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.” (Jude 24-25)

Glorification

Glorification is the final phase of the application of redemption. It is that which brings to completion the process that started with God's gracious call and invitation to salvation. Glorification means the attainment of the goal to which the elect of God were predestined according to His foreknowledge and it involves the consummation of the redemption secured and purchased through the person and work of the Lord Jesus Christ.



When Christ redeemed us, he did not just redeem our spirits (or souls) – he redeemed us as whole persons, and this includes the redemption of our bodies. In fact, the redemption of our bodies will only occur when Christ returns and raises our bodies from the dead. At this present time, the apostle Paul says that we wait for “*the redemption of our bodies*”, and then he adds, “for in this hope we were saved” (Romans 8:23-24). Referring to this future day Paul says we will be “glorified with him” (Romans 8:17).

Finally, the steps in the application of redemption end with glorification: For those whom he foreknew, he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified **he also glorified**.

- Glorification is the instantaneous change that will take place when our resurrected bodies will be united with our spirits.
 - Resurrection of the dead in Christ (1 Corinthians 15:12-34).
 - Glorified resurrected bodies (1 Corinthians 15:35-57).
- The glorification of believers is also associated with the renewal of creation (Romans 8:18-22).
 - When Adam sinned, God cursed the ground because of him (Genesis 3:17-19).
 - The creation longing for this liberation and renewal in conjunction with the glorification of our resurrected bodies.
- The unbelieving dead will be raised for judgment on the Day of Final Judgment.
 - Those who have died without faith in Christ (or the promise to the redeemer) will be raised from the dead to face a final judgment (Daniel 12:2; Matthew 25:31-46; John 5:29; Acts 24:15; Revelation 20:11-15)

“The biblical doctrine of “immortality” is the doctrine of glorification. And glorification is resurrection. Without resurrection of the body from the grave and the restoration of human nature to its completeness after the pattern of Christ’s resurrection on the third day and according to His likeness of the glorified human nature in which He will appear on the clouds of heaven with great power and glory, there is no glorification.” (John Murray, *Redemption Accomplished and Applied*)

“When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: “Death is swallowed up in victory.” “O death, where is your victory? O death, where is your sting?”

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. (1 Corinthians 15:54-58).

Questions:

- Is the hope of a future resurrection of your body one of the major things you look forward to in the future? If not, why not? What could help to increase your hope in the future resurrection of the body?
- How has your view of the person and work of the Lord Jesus been exalted based on our study of the Atonement (Lesson 6) and the Application of Redemption (Lesson 7).

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