

BTH 320

# SOTERIOLOGY

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## BTH 322 SOTERIOLOGY

### Reading Assignments

The student must be prepared to report the reading assignment completed when discussion on each section is finished. All reading must be completed before the student can take the final examination and receive a grade for the course.

#### Part One: THE OLD CREATION CREATED

- a. J. C. Wenger, Introduction to Theology, pp. 73-85: "The Biblical Doctrine of Creation"; "The Constitution of Man" (reserve)
- b. Text: pp. 5-12

#### Part Two: THE OLD CREATION CORRUPTED

Text: pp. 13-53

#### Part Three: THE OLD CREATION CONDEMNED (Death)

- a. Text: pp. 54-93
- b. Cottrell, "An Upside-down World" (reserve)

#### Part Four: THE NEW CREATION BEGINS (The work of Christ)

- a. Text: pp. 94-185
- b. Cottrell, "A New Beginning" (reserve)
- c. Fisher, "God Can Do Anything," CS (April 12, 1961; April 19, 1981). (reserve)

#### Part Five: THE NEW CREATION CONTINUES (The Work of Christ applied)

- a. Text: pp. 186-498
- b. Cottrell, "The New Creation" (reserve)
- c. Chambers, "Asimov's Mule and Augustine's God," CS (July 18, 1982).

### RESERVE SHELF

Virgil Warren, What the Bible Says about Salvation

Wenger, Introduction to Theology (as many copies as we have)

Leon Morris, The Apostolic Preaching of the Cross

Robert Shank, Life in the Son

Robert Shank, Elect in the Son

Jack Cottrell, "An Upside-down World"

Jack Cottrell, "A New Beginning"

Jack Cottrell, "The New Creation"

Fisher, "God Can Do Anything," Christian Standard (April 12, 1961; April 19, 1981)

Chambers, "Asimov's Mule and Augustine's God," Christian Standard (July 18, 1982)

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## BIBLIOGRAPHY

The following is a list of general works available to the student. It does not include works representing modern speculative theology. In doing research for the term paper required for this course, the student should begin with these and other basic works and expand to commentaries on various Scripture texts being handled in the paper.

Bancroft, Emery. Christian Theology. Grand Rapids: Zondervan, 1978.

Brown, Wm. Adams. Christian Theology in Outline. New York: Scribner's, 1907.

Campbell, Alexander. The Christian System. Cincinnati: Christian Standard, 1835.

Leitch, Addison H. Interpreting Basic Theology. New York: Channel, 1961

Milligan, Robert. Scheme of Redemption. St. Louis: Bethany, 1960

Morris, Leon. The Apostolic Preaching of the Cross. Grand Rapids: Eerdmans, 1965.

Seeburg, Reinhold. History of Doctrines. Grand Rapids: Baker, 1978.

Shank, Robert. Life in the Son. Springfield: Wescott, 1961.

Shedd, Wm. G. T. Dogmatic Theology. 4 vols. Minneapolis: Klock and Klock, 1899. (An example of the 19th century approach to theology.)

Valentine, Milton. Christian Theology. 2 vols. Philadelphia: Lutheran Publication Society, 1906.

Wenger, J. C. Introduction to Theology. Scottdale, Pennsylvania: Herald Press, 1966.

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## Part One: The Old Creation Created (Gen. 1:1)

### I. WHY?

The first question of philosophy: "Why does something exist rather than not exist?"

#### A. The non-Christian world view

1. Concerning the source of the natural order: CHANCE
2. Concerning the purpose of the natural order: NONE
3. Concerning the ultimate destiny of the natural order: DEATH

#### B. Expressions of the non-Christian world view

1. Julian Huxley (Time, August 1, 1960): "the idea that the universe must have been created, hence have a Creator, is scientifically old hat. . . (the world) can now be accounted for in principle in naturalistic terms: to invoke the operation of God in the process is not only unnecessary but intellectually dubious."
2. Bertrand Russell ("A Free Man's Worship," in Mysticism and Logic (London: Longmans, Green and Co., 1919), pp. 47,48.): "That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms, . . . are . . . nearly certain."
3. Julian Huxley (Evolution in Action (New York: The New American Library, 1953), p. 11): "Nowhere in all its vast extent is there any trace of purpose, or even of prospective significance. It is impelled from behind by blind physical forces, a gigantic and chaotic jazz dance of particles and radiations, in which the only over-all tendency we have so far been able to detect is. . . the tendency to run down."
4. Karl Heim describes the view (not his own): "The whole creation is like a wood, through which the forester has gone with axe in hand, marking with a stroke every tree which is to be felled in the approaching deforestation. So every man, however young and healthy he may be, is already marked for death, and has a precisely predetermined time still to live, before it is his turn in the universal death which pervades the whole creation."
5. Bertrand Russell (loc. cit.): ". . . that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death

of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins--all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."

C. The ultimate expression of the non-Christian world view: DEATH

D. The Christian world view

1. Concerning the source of the natural order: an intelligent God Who created everything from nothing.
2. Concerning the purpose of the natural order: the nonhuman order was created for the benefit of man (Gen. 1:29,30), and man was created for intimate fellowship with God.
3. Concerning the ultimate destiny of the natural order: LIFE. Life is the original and normal state. In the midst of His creation, God placed the symbol of His ultimate plan for the universe: the tree of life (Gen. 2:9), and the tree appears in John's vision of the consumation of all things (Rev. 22:2).

The presence of life everywhere on the earth stands in stark contrast to the absolute deadness of other planets (as far as is known).

## II. HOW?

- A. The non-Christian view: total chance organic evolution.
- B. The Christian view: creation.
- C. The basic character of the conflict: the theory of evolution misinterprets the record of nature. The Christian needs to be careful not to misinterpret either the record of nature or the record of Scripture.

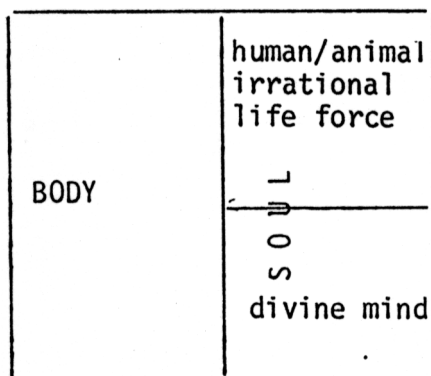
## III. WHAT is the nature of man?

- A. Naturalistic monism: man is a collection of atoms and is, therefore, physical and nothing else. Thought is nothing more than electro-chemical process and "spirit" is a mental construct with no corresponding reality. What you see is all there is.

B. Supernatural holism: the often ill-defined view that, while man has a divinely-imparted "spirit," there is nothing of man that survives in a conscious state the death of the body. This view is sometimes called "soul-sleeping."

### C. Trichotomous

#### 1. Greek

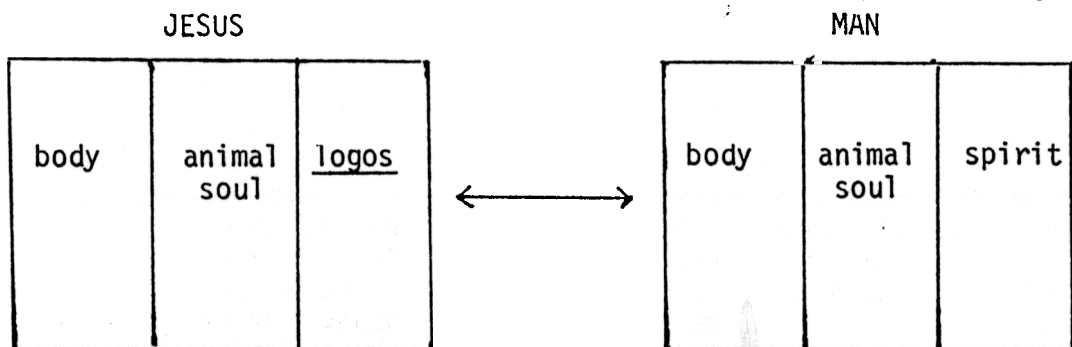


Example: Seneca, the famous Stoic philosopher, conceived of the body as "husk" to be left behind at death. After death, the fate of the body is irrelevant. Soul was an irrational animal life force divided into two parts: human and divine.

Example: According to Plato, man's highest calling is the cultivation of the mind and control of the body; this is the object of the wise man, the philosopher. The mind can apprehend truth; but the bodily senses can hinder the soul from the acquisition of knowledge. Therefore the mind must have as little to do as possible with the body (Phaedo 64D, 82C, 114E).

#### 2. Christian

The early Church had trouble thinking about the nature of Christ, and many of the early fathers of the Church appealed to Greek trichotomy for a concept and definition of what came to be a tripartatism. To man was ascribed a corresponding trichotomy.







#### 4. The distinctions in the New Testament between soul and spirit

- a. Spirit - pneuma, in nearly every case, refers to that part of man that is non-material.

- (1) Man is more in the image of God in spirit than in body.
- (2) In having a spirit, man is something like what angels are.

Soul - psyche has three primary uses

- (1) The rough equivalent of spirit; man's spiritual nature  
Rev. 6:9, 20; Matt. 10:28; Luke 1:46,47
- (2) The whole person or self. Acts 2:41; 7:14; 27:37; Ro. 13:1;  
Jas. 5:20; I Peter 3:20
- (3) The life of the person. John 10:11; Acts 15:26; Matt. 16:26,  
etc. Psyche is translated "life" 40 times in the KJV.

E. Importance of the distinction between the trichotomous and the dichotomous views: NONE

F Importance and implications of the biblical view of man vs. the Greek and naturalistic views

- a. Man is a body (technically not "has" a body). The material aspect of man is neither accidental nor degrading. The body is not a jail, neither is it a tomb. The death of the body is not a natural thing; death is not a debt owed to nature. Salvation is incomplete until the body has been raised and glorified.
- b. Man is spirit (technically not "has" a spirit). There is something of man that is of different metaphysical "stuff" from the body. It is neither physical nor measureable. It is inseparably connected with the space-time body during life. The spirit is inherently good as created (to be discussed later).
  - (1) The spirit of man is not to be considered a "divine spark;" a "little bit of God." (The "spark in the clod" theory.)
    - (a) Alexander Campbell spoke of man receiving ". . . a portion of Thine Own Spirit" and man having "a Divinity stirring within him."
    - (b) This theory confuses diving creation with divine gift.
    - (c) This theory makes Jesus different from other men only in degree.
    - (d) If the spirit/soul of a man is lost for eternity, is a portion of God in hell?

(e) This idea has roots in Greek mythology. Dionysus was killed and eaten by Titans, so Zeus destroyed the Titans, reduced them to ashes, and from the ashes created the human race. Men, therefore, were a bit of deity.

(2) The spirit of man is that element of man that is always aware, conscious, persists through change, survives death; it is the seat of continuity. Immortal, but not in the Greek sense.

c. Man is a unity of body and spirit.

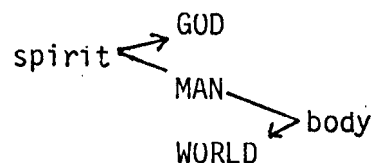
(1) Not an inseparable unity (cf. supernatural holism).

(2) Man is just as much a body as he is a spirit. We must resist the Platonic-Augustinian-Calvinian idea that the spirit/soul is the real person vs. the body. One cannot elevate the spirit above the body. This has serious implications in regard to the attitude of the Christian toward his body.

(3) Sin involves the whole man and salvation includes the body (previously discussed). Jesus saves men, not spirits. Ro. 8:23

(4) Death is abnormal just because it divides man and division is unnatural.

(5) Man, as a unity of spirit/soul and body, is well-equipped to discharge his responsibilities to God and to the world.



The physical element of man must be involved in worship because man is essentially a unity of body and soul/spirit. Theology based on ontological dualism rejects, as much as possible, the physical element in man's response to God and worship in particular. The idea is that "a physical act cannot bring about a spiritual result." (Some worship may be purely spiritual.)

G. The image of God (Gen. 1:26,27)

1. The image of God is the condition or nature of man that equips him for a relationship, a relationship God could not have with the animal kingdom.

a. The form of the condition: PERSONHOOD

b. The content of the condition: KNOWLEDGE AND RIGHTEOUSNESS

2. The order of the relationship for which the image of God prepares man

- a. To the world: man is the crown of the natural creation and he is to have dominion over it, and subdue it. Gen. 1:27,28.
- b. To God: servant-in-fellowship

GOD

MAN

WORLD

3. The basic character of the Fall of man

- a. The character of the temptation: the possibility of becoming God, in function if not in person (Gen. 3:5).



WORLD

- b. the character of the Fall: the reality of becoming a servant, not only of God, but of the world (Gen. 3:17-24).

GOD



Gen. 3:23 . . . לַעֲבֹד אֶת-הָאֲדָמָה  
lit. "to serve the ground."

4. The status of the image of God after the Fall

- a. Man retains the FORM of the image of God. Gen. 9:6; Acts 17:28; I Cor. 11:7; Jas. 3:9.
- b. The CONTENT has been lost and needs to be restored. Col. 3:9-10.

Form = moral and intellectual capacity; potential  
Content = rebellion and ignorance rather than the intended content of knowledge and righteousness

	<u>pre-Fall</u>	<u>post-Fall</u>
intellectual	knowledge	ignorance
moral	righteousness	rebellion

## 5. Implications of man being in the image of God

- a. The inherent dignity of every human being.
- b. The inherent necessity for the respect of life.
- c. The value of every human being, especially in regard to the call to evangelize.

## Part Two: The Old Creation Corrupted

### I The beginning of sin (Gen. 3:6)

#### A. Sin did not begin with God

##### 1. The view of Calvin: "effecacious permission"

##### a. The Belgic Confession of Faith (1561), Article XIII:

We believe that the same good God, after He had created all things, did not forsake them or give them up to fortune or chance, but that He rules and governs them according to His holy will, so that nothing happens in this world without His appointment; nevertheless, God neither is the Author of nor can be charged with the sins which are committed. For His power and goodness are so great and incomprehensible that He orders and executes His work in the most excellent and just manner, even then when devils and wicked men act unjustly. And as to what He does surpassing human understanding, we will not curiously inquire into farther than our capacity will admit of; but with the greatest humility and reverence adore the righteous judgments of God, which are hid from us, contenting ourselves that we are pupils of Christ, to learn only those things which He has revealed to us in His Word, without transgressing these limits.

##### b. The Westminster Confession of Faith (1648), Chapter III:

God, from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.

##### Chapter VI;

Our first parents, being seduced by the subtilty and temptation of Satan sinned in eating the forbidden fruit. This their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.

c. Palmer, The Five Points of Calvinism (Baker, 1972), p. 25:

God is back of everything. He decides and causes all things to happen that do happen. He is not sitting on the sidelines wondering and perhaps fearing what is going to happen next. No, He has ordained everything "after the counsel of his will" (Eph. 1:11): the moving of a finger, the beating of a heart, the laughter of a girl, the mistake of a typist--even sin.

p. 82:

It is even Biblical to say that God has foreordained sin. If sin was outside the plan of God, then not a single important affair of life would be ruled by God. For what action of man is perfectly good? All of history would then be outside of God's foreordination: the fall of Adam, the crucifixion of Christ, the conquests of the Roman Empire, the battle of Hastings, the Reformation, the French Revolution, Waterloo, the American Revolution, the Civil War, two World Wars, presidential assassinations, racial violence, and the rise and fall of nations.

p. 85:

To say on the one hand that God has made certain all that ever happens, and yet to say that man is responsible for what he does? Nonsense! It must be one or the other, but not both. To say that God foreordains the sin of Judas, and yet Judas is to blame? Foolishness! Logically the author of The Predestinated Thief was right. God cannot foreordain the theft and then blame the thief.

And the Calvinist freely admits that his position is illogical, ridiculous, nonsensical, and foolish. This is in accord with Paul, who said, "The word of the cross is to them that perish foolishness" (I Cor. 1:18).

c. Question: Did God, by the act of creating man as he is, limit the range and impact of His own active determination. Calvin said no.

2. Two views that oppose Calvinism

a. Permission. If man is to freely love God, the possibility must exist that he will not love God, therefore God, by the nature of the creation, gives man permission to reject Him.

(1) This view does not completely solve the problem of God's holiness.

(2) This view is very close to Calvin's "effecacious permission."



Effecacious permission:

- God is immediately and directly responsible for all sin.
- Human free will is an illusion.

Permission:

- God created conditions under which rebellion might occur (knowing that it would).
- Man has genuine freedom of the will in regard to his relationship to God.

- b. Probation. Man was created negatively or passively good, and required the experience of evil and suffering for moral maturity. This view has God allowing sin for educational purposes.

3. Conclusion: God does not produce sin, He permits it for the time being.

B. The beginning of sin in the angelic realm: the fall of Satan

1. Angels were created before man, and probably before the physical universe. II Peter 2:4; Jude 6; Luke 10:18; Matt. 25:41; Jo. 8:44; I Tim. 3:6
2. Many believe that Satan had no tempter, therefore he and those who followed him in the rebellion had no opportunity for repentance
  - a. The combination of free will and opportunity is, in itself, a temptation. No personal tempter is needed.
  - b. Satan may have had opportunity to repent, although Scripture does not record it.
3. Satan is the head of a demonic hierarchy. Eph. 2:2; Matt. 12:24; Jo. 12:31; Jude 9; Rev. 12:7-9; Jo. 16:11; Jo. 14:30; II Cor. 4:4.
4. Satan is not the evil counterpart to God. He is created, finite, and he derives his continuing existence from God.

C. The beginning of sin in the human realm: the fall of Adam

1. The probation (Gen. 2:16,17)
  - a. Apparently, the angels also had a period of probation (see above).
  - b. The Bible does not say that we are put here just to test us to see if we are fit for heaven. This is very close to the Greek view of earthly life as a combination school and prison.
  - c. The Tree of the Knowledge of Good and Evil was a probation; it was probably a temporary phenomena.

d. Was it possible for Adam to not sin? (posse non peccare)

- (1) Calvin said no, because of the eternal decree of God.
- (2) Adam had free will; it was as possible, therefore, for him to not sin as to sin.
- (3) This is a possibility that we enjoy only theoretically. We are not caused to sin by inherited metaphysical disability (to be discussed later), but by a thoroughly contaminated environment and possibly a weakened mental capacity (devolution).
- (4) Some suggest that if Adam had passed the test, he would have been in a state of non posse peccare (not possible to sin). Some posit this as the state of the redeemed in eternity.

e. The time lapse between Creation and Temptation? Apparently a brief time, and apparently before the birth of their first children.

## 2. The temptation (Gen. 3:1-7)

a. The possibility that Serpent was a personal name.

b. The appeal of the temptation (Gen. 3:6)

- (1) Physical - good for food
- (2) Esthetic - delight to the eyes
- (3) Intellectual - desirable to make one wise

Compare I Jo. 2:16:

Physical - lust of the flesh

Esthetic - lust of the eyes

Intellectual - boastful pride of life

c. The call break out (upward) of the creation order (see p. 7).

## 3. The transgression

a. The internal character of sin: the decision vs. the outward act (Matt. 5:27,28); based on pride and selfishness.

b. The external character of sin: transgression of the law ("... she took from its fruit and ate; and she gave also to her husband with her, and he ate.")

c. The essence of sin: The attempt to kill God and take His place. (To be discussed later.)

#### 4. The transmission

- a. The biblical doctrine of sin and the Fall makes evolution impossible. Evolution would make the Fall a "rise of self-awareness," when a subman first realized his humanity.
- b. The question: What is the relation between Adam's sin and our sin? The physical consequence is death. (Ro. 5:14) About this there is little theological controversy. (Death includes physical pain, sickness, weakness, etc.) The important question is, what is the spiritual relation? Historically, there have been 3 principal views:

##### (1) The Augustinian view (vs. Pelagius)

##### (a) Realistic vs. Representative transmission

The Belgic Confession (1561), Article XV:

We believe that through the disobedience of Adam original sin is extended to all mankind; which is a corruption of the whole nature and a hereditary disease, wherewith even infants in their mother's womb are infected, and which produces in man all sorts of sin, being in him as root thereof, and therefore is so vile and abominable in the sight of God that it is sufficient to condemn all mankind.

The Representative view of transmission is that the effects of Adam's sin is not inherited in substance, but rather that Adam was our representative, the federal head of the human race. As a legislator in a government assembly votes on our behalf and as the outcome affects us as well as the legislator, so Adam represented us in the Garden. (He could have passed the test for us.) Christ was our representative on the Cross. We elected neither Adam nor Christ.

- (b) Because of Adam's sin, all men inherit CORRUPTION BONDAGE, AND GUILT.

CORRUPTION = Universal corruption or TOTAL DEPRAVITY.

Palmer, Five Points of Calvinism, p. 9:

To be totally depraved, however, does not mean that a person is as intensively evil as possible, but as extensively evil as possible. It is not that he cannot commit a worse crime; rather, it is that nothing that he does is good. Evil pervades every faculty of his soul and every sphere of his life. He is unable to do a single thing that is good.

The spirit has been polluted, tainted, made depraved, filled with sinful tendencies. Psalm 51:5; Job. 14:4.

BONDAGE = total disability of the will

Palmer, Five Points of Calvinism, pp. 15,16:

Not only is man unable to do the good by himself, he is not even able to understand the good. He is as blind as Cyclops with his one eye burned out.

.....

If a man is not regenerated, he cannot understand.

In opposition to Erasmus's Discourse on the Freedom of the Will, Luther wrote Bondage of the Will.

To the Augustinian, "free will," means the freedom to do anything consistent with your nature. (But your nature is so sinful that you can never want to do anything but evil.) In the normal use of the term "free will," we mean the power of opposite choice. We do one thing when we could have done the opposite.

GUILT = every infant bears the guilt of Adam's sin, and if it dies unbaptized, it will be eternally separated from God because of this inherited guilt.

Scriptures used: Ro. 5:12-15; Eph. 2:3.

## (2) The Pelagian view (vs. Augustine)

(a) A baby is born PURE, FREE, and INNOCENT.

### (b) Particulars

- The only consequences of Adam's sin are indirect, i.e., through the environment. Man is born a blank tablet; no tendencies or moral leanings. He blank morally, spiritually, epistemologically.
- A Pelagian would most likely believe that a baby is given a spirit after conception, a fresh creation. An Augustinian would most likely believe in traducianism. Traducianism is the belief that creation stopped after the seven days of creation in Genesis and that man's soul/spirit is inherited from parents along with the body.

## (3) The Semi-Pelagian view

a) A baby is born CORRUPT, yet FREE and INNOCENT

## (b) Particulars

- Man has inherited a tainted, corrupted nature; a leaning toward sinning. He is depraved, but not totally depraved; not totally disabled in his will.

Parentetical consideration:

The Pelagian and Semi-Pelagian views make man more evil than Augustinian total depravity. The latter has been described as "the evil of a rock that stubbornly refuses to roll uphill on its own." Who is more evil. . . the man who chooses evil because he cannot do otherwise or the man who chooses evil although he could have chosen the good?

- The spirit of man is diseased, but not bound.
- This is a substantive/realistic view, vs. a representative view of transmission.

## (c) Examples of those who hold to Semi-Pelagianism

- Alexander Campbell. (See The Christian System.) Campbell, trained a Presbyterian (Augustinian), often quoted Richard Watson, a Wesleyan Arminian (Semi-Pelagian) on the subject of transmission. Campbell denied that man is personally involved in Adam's sin, but that man inherits from Adam's sin both physical death and a proneness to sin. Man is easily seduced. Man is greatly fallen and depraved (not totally) in his whole moral constitution.
- The Anabaptists. In this version of Semi-Pelagianism, the fall of Adam was recapitulated in the death of Christ; thus the tendency to sin was atoned for and not reckoned as guilt. To offset inherited corruption and bondage, man inherits grace from Christ to overcome sin.
- A slightly different slant on Semi-Pelagian, finding roots in the Zwinglian and Anabaptist reformations, is offered in The Old Faith Restated, a collection of monographs on "The Ground of Man's Theology." J. S. Lamar ("Need of Salvation," pp. 98-119) explains that corruption, bondage, and guilt are transmitted from Adam, but that the death of Jesus removes the guilt of original sin, leaving the tendency to sin and bondage of the will. Many would deny that this is a Semi-Pelagian view at all, identifying it rather as a Semi-Augustian view.



Parentetical summary:

Augustinian	GUILT	CORRUPTION	BONDAGE
Pelagian	INNOCENT	PURE	FREE
Semi-Pelagian	INNOCENT	CORRUPT	FREE
Zwinglian	INNOCENT	CORRUPTION	BONDAGE
Roman Catholic	GUILT	CORRUPTION	FREE ??

c. The biblical view

- 1) A. I. Hobbs, "Conversion--What Is It, and How Produced?" in The Old Faith Restated, p. 269: "What, without our will and consent, we lost in the first Adam, we have regained or shall regain in the second Adam, without our will and consent."
- (2) Moses Lard, Commentary on Romans (5:15): "We die because of Adam's sin, depraved by our own sin: This much is sure, all else conjectural."
- 3) The Bible does not explain transmission. All views are deductive inferences. Augustinian anthropology is unacceptable because the conclusions violate clear teachings of the Bible concerning human free will and responsibility. The differences between Pelagian and Semi-Pelagian views are academic and hypothetical, i.e., the environment is so tainted and influential and sin reproduces after its kind so quickly and so deeply, that our only experience is of a tendency to sin. It matters little whether we inherited this tendency or acquired it from infancy.
- (4) Summary of Romans 5:
 

FROM ADAM: 1. The "sin system" (12,19) 2. Condemnation of the human race (16,18) 3. Physical death (12-15; 17, 21)

FROM OURSELVES: Personal guilt and condemnation (8, 12)

FROM CHRIST: 1. Righteousness through grace (15-21) ...  
2. Justification (16,18) 3. Reconciliation (10)

(WE DO NEED TO INHERIT THE GUILT OF ADAM'S SIN TO BE LOST.  
WE HAVE SUFFICIENT SIN OF OUR OWN TO ACCOMPLISH THAT END.)

## II. The Essence of Sin

### A. In its external aspect: transgression of the law (I Jo. 3:4)

#### 1. The universality of lawlessness

- a. Every sin bears this aspect.
- b. Every man has thus violated the law of God (whatever law is applicable). Ro. 3:23.

#### 2. The gravity of lawlessness

- a. Law is an expression of the very Nature and Person of God, the verbalization of His Own Character! Lev. 19:2; I Peter 1:15-16; Matt. 5:48.
- b. Even if a particular law does not express His Nature, it is yet His will!
- c. The fundamental fact of our relationship to God is that He is God and we are not God. (The first temptation dealt with this issue.) When we sin, we insult His Person, contradict His Nature, cast a vote for a different kind of universe (where we are God and sin is right); WE ATTEMPT TO KILL GOD AND TAKE HIS PLACE.

### B. In its internal aspect: the ultimate concern for self II Tim. 3:2; Phil. 2:21)

- 1. Our ultimate concern is that which we would give up last.
- 2. Sin speaks primarily of what we are, not of what we do.
- 3. That which we love most is our God/god in the very nature of things. Col. 3:5.
- 4. The unacceptable aspect of historic Pelagianism is the affirmation that sin has only to do with the outward act. Man himself is pure and neutral; not a sinful person, but a person who does sinful things.
- 5. Sin affects our nature. Gen. 3:5-7 and the loss of innocence. By the act of disobedience, the original pair knew by experience יָדָע (vs. 5) what it was to disobey and to become evil. This resulted in the loss of innocence. It is not necessary to think of the Tree of the Knowledge of Good and Evil as having supernatural properties.

## III. The Effects of Sin

### A. Upon the individual

1. It makes us guilty; it places us in a wrong relationship to the law of God.
  - a. It calls for the payment of a penalty; it places us in the path of the wrath of an absolutely righteous God.
  - b. We are guilty for our own sins only, not that of Adam. Deut. 24:16; Jer. 31:29,30; Ezekiel 18; Romans 14:12.
  - c. Guilt and wrath go together. II Cor. 5:10; I Pet. 1:17; Ro. 2:1-6; Matt. 16:27.
2. It makes us sick; it corrupts our very nature, contaminates our conscience, weakens our will, corrupts our habit patterns.
  - a. We must appreciate both effects of sin in order to understand salvation. A man who runs a stop sign, wrecks his car, and breaks his leg, has two problems. One calls for a policeman, the other for a doctor; one for the broken law, the other for the broken leg.
  - b. The wrong view of this sickness: total depravity.
    - (1) Passages that teach that teach inability: Ro. 8:7,8; Eph 2:1-5; Col. 2:13; Heb. 11:6.
    - (a) Scripture indicates that the alien sinner cannot please God in the state he is in! There is a LOGICAL inability (I Jo. 3:9). The question is, can he change his state, or is he in bondage to a total metaphysical, ontological, disability?
    - (b) An expression of Augustinian-Calvinian disability

Palmer, The Five Points of Calvinism, p. 18:

The Arminian compares the unregenerate to one who jumps out of a second story window, cracks three ribs, breaks his leg, and still lives. The man knows that he is seriously injured and needs a doctor. In fact, he can call for help from a passer-by or drag himself to the phone to call the doctor. He wants to be made whole and well.

The Calvinist, however, would compare man to one who jumps off the top of the Empire State Building and is spattered over the sidewalk. Even if there were anything left of him when he landed, he could not know that he needed help, let alone cry out for it. That man is dead--lifeless--and cannot even desire to be made whole.

Or, to use another example: the theory that gives man a little credit for his salvation by granting him the ability to believe, pictures man as drowning. His head is bobbing up and down in the water as he flails his arms, trying to keep above water. If someone doesn't save him, he will die. He may have his lungs partially filled with water, even lose consciousness for a moment or two, but he still has enough presence of mind and ability to wave and yell to the lifeguard to save him. If he calls to the guard, the guard will rescue him.

The Biblical picture, however, is of a man at the bottom of the ocean in the Marianas trench, more than thirty-five thousand feet deep. The weight of the water on top of him is six tons for every square inch. He has been there for a thousand years and the sharks have eaten his heart. In other words, the man is dead and is totally unable to ask any lifeguard to save him. If he is to be saved, then a miracle must occur. He must be brought back to life and to the surface, and then he can ask the guard to rescue him.

And that is the picture of the sinner. He is dead in his sins and trespass (Eph. 2:1,5). He does not want to be made whole, let alone even know that he should be made whole. He is dead.

## (2) The Bible teaches that faith precedes regeneration

- (a) A key passage: Col. 2:12.
- (b) Calvinism wrongly equates human response with works-that-make-righteous. The only righteousness that will save us is the righteousness of Jesus (Ro. 3:21,22; 10:1-4). This is not to be confused with our righteousness which is simply an expression of our faith (I Jo. 3:7).
- (c) Calvinism wrongly attributes human faith to God, by the misinterpretation of Eph. 2:8-10.

vs. 8: τῇ γὰρ <sup>fem.</sup> χάριτί ἐστε <sup>fem.</sup> σῶσθαι διὰ πίστεως· καὶ  
 (by) for grace are you saved through faith; and  
<sup>neut.</sup> τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον.  
 that not of yourselves, (it is) the gift of God.

(See marginal note in NAS.)

- (d) Faith is produced by the Word of God, not by the act of regeneration. Ro. 10:17; Jas. 1:18; I Pet. 1:23.
- (e) The Calvinist must make his concept of conversion fit his idea of the effect of sin upon the individual.

c. The Bible teaches that sin does create sickness--the corruption of our spiritual natures. Matt. 7:17; 12:33-35; II Thess. 3:2; II Tim. 3:13.

- (1) There is something in us or about us that is evil and is foresworn at conversion. Col. 3:9; Ro. 6:1-11; Eph. 4:22
- (2) There is a genuine "heart disease" created by sin. Ro. 3:9-20; Eph. 4:18; Ro. 7:14-25.
- (3) We are so corrupted that our righteousness is absolutely useless insofar as it makes us acceptable to an absolutely righteous God. (Previously discussed.) We must accept by faith the righteousness of Christ as a substitute for our own.
- (4) Our corrupt nature gives rise to our sinful acts. Matt. 7:17; 12:33f; 15:18f; Luke 6:45.
- (5) The sickness created by sin is separate from and beyond the guilt that sin creates in the mind of God.
- (6) A person outside of Christ cannot solve the problem of the disease. He can only suppress the symptoms. (The matter of sanctification will be taken up later.)

Parentetical Summary:

The effects of sin upon the individual. . . biblical inability.

Sin makes us guilty. . . . . legal inability

Sin makes us sick. . . . . moral inability

The sinner who chooses to retain  
his sin and reject God cannot be  
accepted of God. . . . . logical inability

3. Our need for a deep sense of personal sinfulness

a. I Tim. 1:15. Unless we know ourselves as sinners, we cannot know Jesus as Savior. If we do not know him as Savior, then we cannot know him at all, for this is why He came.

b. A sense of sinfulness missing

- (1) Abandoned by radical theology and the "new morality."
- (2) We find it easier to confess our sins that to confess that we are sinful. Sin is not an accident committed by a normally good person. We sin because that's the way we are! (Ro. 7:14-23) It is not the way we want to be.

- (3) We are mistaken to see our conversion as complete purification. (This issue to be discussed later.)

c. The benefits of a deep sense of personal sinfulness

- (1) A deep awareness of personal sinfulness makes us realize how much we need Jesus Christ.
- (a) This forms a strong bond between ourselves and Jesus, just as the nonswimmer clings more tightly to the life preserver than the swimmer.
- (b) A sense of dependence creates a healthy attitude. It is dangerous to view ourselves as co-redeemers and to believe in our inherent goodness. Ro. 3:27.

<p>If we are ignorant, we need a teacher.          If we are lonely, we need a friend.          If we are weak, we need a leader.          If we are lost, we need a savior.          It is bad to be ignorant, lonely, or weak.          It is fatal to be lost.</p>
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

- (2) A deep awareness of personal sinfulness teaches us how to love God and one another. Luke 7:36-50.
- (a) If we do not think we need much, we are not aware of having received much, and we do not find ourselves able to give much.
- (b) We find ourselves able to love the unlovely when we realize that we are not up on some pedestal, but rather that we are worse than they are. Phil. 2:3.
- (c) The person who will not forgive is the antithesis of Christianity. Eph. 4:32; Matt. 18:21-35.
- (3) A deep awareness of personal sinfulness is the ground of our assurance of salvation.
- (a) Most Christians believe the opposite
- (b) People feel insecure in Christ because they feel they have to be "good enough" for heaven. When we are conscious of the awful depth of our sin, we can give up on ourselves and depend on Jesus. Result: assurance.

- (c) Christians often have no joy in Christ because they were given the solution before they understood the problem. They have never had a real appreciation for repentance.
- (d) The doctrine of hope in the Bible is not the idea that "It probably won't happen, but we can always hope." Rather it is of confident expectation. Ἐλπίζω (hope) means "to wait for salvation with joy and confidence."
- (4) A deep awareness of personal sinfulness leads us to hate sin itself rather than simply the punishment for sin; to hate what our sin does to God more than what our sin does to us.

#### B. Upon the creation order

1. Our relationship to God is reversed. The "servant in fellowship" became the "rebel in fear." Gen. 3:10.
2. Our relationship to the created universe is reversed. (See p. 7.)
3. Our relationship to death is reversed. Formerly death in the animal kingdom served man, now death becomes the master of man. (To be discussed in the next section.)
4. There is a reversal in our worship. Ro. 1:25.
5. The world has become evil and must be avoided; there is a morally antagonistic environment. (Not inherently, but as it stands.)
  - a. Col. 3:1,2: earth = γῆς = the ground, the earth.
  - b. I Jo. 2:15: world = κόσμος = the world, the universe.
  - c. Gal. 1:4; Ro. 12:2: world = αἰών = world, age.
6. Creation itself groans under the unnatural burden. Ro. 8:20-22. It cries out for restoration. Matt. 19:28; Acts 3:21; II Peter 3.

### Three: The Old Creation Condemned (Death)

#### I. The Entrance of Death

- A. The creation about which God said "it was very good" (Gen. 1:31) cannot be the world we now see.
- B. God had warned that the punishment for disobedience would be death (Gen. 2:17). Satan, in tempting the woman, denied this (Gen. 3:4). When sin entered, death came with it. The world became an upside-down world. Good became bad and life gave way to death.

#### II. The Essence of Death: Separation from God

- A. If God is absolutely holy, then separation from God is the natural result of sin. Isa. 59:2.
- B. Death as separation from sin is also the positive penalty for sin. God cannot simply avoid sinful man, but He must actively condemn the wicked to eternal separation from Himself. God does not simply abandon man, but he man becomes the object of His holy wrath.

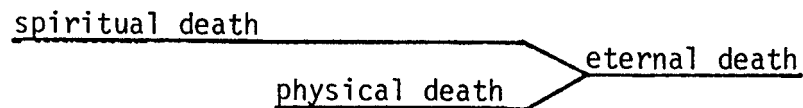
#### The Aspects of Death

- A. Spiritual death, the corruption of our spiritual nature (Eph. 2:1, 5; Col. 2:13).
  - 1. The human race, apart from Christ, is a race of zombies, the walking-dead.
  - 2. See previous discussion (p. 19) for a review of the nature of this corruption.
- B. Physical death, mortality (Ro. 8:10).
  - 1. Continuing or eternal physical life under the present conditions became unthinkable, even undesirable. Gen. 5:29.
  - 2. Questions: If man had not sinned, would he have suffered physical death? Was God's original plan for man to spend eternity in this body on this world? Possible answer: man could have theoretically enjoyed translation rather than death, as in the cases of Enoch and Elijah. Gen. 5:24-Heb. 11:5; II Ki. 2:11. Perhaps the experience of Enoch and Elijah anticipates the experience of those Christians who will be alive on the earth at the return of Jesus. I Thess. 4:17.



c. Eternal death, condemnation in hell (Rev. 20:14,15; 21:8).

- 1 Physical death is the threshold of the courtroom of the Righteous Judge. Heb. 4:13; 9:27.
2. It is separation from God for eternity that the fearful aspect of physical death. Heb. 2:14,15; I Cor. 15:55,56.
3. Hell is the worst possible penalty for the worst possible crime. Rebellion against God is worse than the worst crimes committed by man against man; worse than the Holocaust, worse than child abuse and murder, worse than all mass and multiple murderers.
- 4 Hell is separation from God forever. Matt. 25:41; II Thess. 1:7-10.
5. At the resurrection of the lost, the eternal aspect of death sets in. Rev. 20:14,15.



IV. The Lordship of Death: Death reigns.

- A. Man, the original ruler of the earth, is in bondage to King Death. Ro. 5:14,17; Heb. 2:15.
1. We cannot explain the meaning of life if we view death as normal and life accidental (see pp. 1,2).
  2. Although Jesus, the Prophets, and the Apostles, raised people from the dead, physical death had the final say (so far).
  3. The reign of death is not confined to the ultimate physical death of all, but is in the mental bondage of the living. Life (apart from the Christian faith) is little more than the absence of death and is preoccupied with avoiding death.
    - a. Death is the ultimate obscenity and is seldom discussed.
    - b. Christians are often misled into viewing death as a normal thing, a "debt owed to nature." It is not. I Cor. 15:26.
    - c. Existentialism is the attempt, in an evolutionary context, to create meaning in an ontologically meaningless world.
    - d. Evolutionists must consider human death as normal. Neo-orthodox theologians and theistic evolutionists must try to reconcile their position with the biblical view of death as abnormal.

- B. Although death is king, it is only the puppet-king of Satan. Heb. 2:14; Jo. 12:31; Eph. 2:2; I Jo. 5:19.
- C. The Satan-death despotism is a usurper power, and will be overthrown. I Cor. 15:25-28. Everything will be set straight. Rev. 1:18.

## Part Four: The New Creation Begins (The Work of Christ)

### I The overall purpose of the work of Christ

- A. Setting an upside-down universe rightside-up. Acts 17:1-7.
  - 1. Intellectually, vss. 2,3.
  - 2. Ontologically, vs. 3 (the Resurrection).
  - 3. Morally, vss. 5,6.
- B. The Original Builder comes to the site of the ruins and lays a new foundation, the Resurrection of Jesus, after the ruins have been cleared (by the death of Jesus).

### II. The relation of the work of Christ to the eternal purpose of God

- A. The work of Christ in overcoming the effects of sin is in the eternal plan of God. We must not view the work of Christ as "Plan B," a "second effort," and "afterthought" forced upon God because of the failure of His original plan. Eph. 1:3-11; 3:8-88; Ro. 8:28-30; Acts 2:23; 4:28; I Peter 1:18-20.
- B. Christ accomplished His work by OBEYING the will of God the Father that the eternal plan be carried out. Christ was not without choice. The work of Christ is stated in terms of OBEDIENCE.
  - 1. Jesus was sent to do a work. Jo. 17:18; Ro. 8:3; Gal. 4:4
  - 2. He saw Himself as a servant. Isa. 52:13-53:12; Heb. 5:8,9; Heb 10:7 (Ps. 40:7); Jo. 4:34; 6:38; 10:17,18; Phil. 2:7,8; Ro. 5:19; Jo. 26:39.
- C. The predestination of believers to salvation is included in the eternal plan as its goal. Individuals are predestined to glory on the basis of God's foreknowledge of our relation to Christ, just as the plan of God could be based on God's foreknowledge of the obedience of Jesus to the plan.
  - 1. Biblical predestination; our eternal destiny has already been determined. II Tim. 1:9; II Thess. 2:13; Ro. 8:28-30; Eph. 1:3-11.

2. Not ordained to believe, but ordained to eternal life. Acts 13:48
3. On the basis of His foreknowledge. Ro. 8:28,29; I Peter 1:1,2, 20.
4. On the basis of His foreknowledge of our relationship to Christ. Eph. 1:4; II Tim. 1:9. (It is in Christ Jesus.)
5. Calvin (and Luther), following Augustine, took the Greek view of God, i.e., that the sovereignty of God demanded that He be unchangeable and that His will be the only truly free will in the universe. He, therefore, saw the decree of God as the cause, the choice of man as the effect, rather than the other way around. His point of reference for all his theology was a misunderstanding of Romans 9. His theology was also, in part, a reaction to the Medieval Roman Catholic system which saw Heaven at the mercy of the whims of man. (Example: the sale and use of indulgences, the habit of popes of banning people from salvation.)

### III. The relation of the work of Christ to the person of Christ

- A. Christ can do what He does only because He is Who He is. The doctrines of His deity and the Atonement stand or fall together.
- B. What Christ does establishes Who He is. Jo. 10:37,38; Acts 17:31.

### IV. Theories of atonement. We know for whom Jesus gave His life, but to whom was the sacrifice made? With whom does the problem lie, the problem resulting in man being lost? To whom was the ransom paid? Various answers have been given.

- A. Satan. Lost man is in the devil's prison. The death of Christ was a ransom paid for the release of the captives. Usually this is thought of as a deception of Satan, for Christ escaped Himself by His resurrection. This view was popular in the early centuries of the Church, e.g. in Origen and Gregory of Nyssa. The holding of slaves, prisoners of war, captured nobility, hostages, etc, for ransom was a prominent feature of life in the Roman Empire.
- B. Man. The problem is man's stubborn rebellion and pride. The death of Christ persuades man to repent.
  1. This view is characteristic of theological liberalism. In this view, repentance is the key to atonement.
  2. Two versions:
    - a. The "moral influence" theory. Christ's suffering reveals the tremendous love of God and calls for a responsive love in man. The cross is not absolutely required for human salvation, but it serves to inform man that there is no obstacle.

Karl Barth (1886-1968), sermon "Saved by Grace:"

I was doomed and miraculously escaped and now I am safe! You ask: "Do we really live in such danger?" Yes, we live on the brink of death. But we have been saved. Look at our Saviour and at our salvation! Look at Jesus Christ on the cross, accused, sentenced and punished instead of us! Do you know for whose sake he is hanging there? For our sake--because of our sin--sharing our captivity--burdened with our suffering! He nails our life to the cross. This is how God had to deal with us. From this darkness he has saved us. He who is not shattered after hearing this news may not yet have grasped the word of God: By grace you have been saved!

- b. The "governmental" theory. The cross demonstrates the wrath of God against sin and deters man from sinning. Thus God can forgive men (he could have done so without the cross) and not be afraid that His moral government of the world will collapse. The cross instills fear in the hearts of men. This view is held by Grotius (1583-1645), Wesleyan Arminianism, including Richard Watson, whom Alexander Campbell follows, and most modern rationalistic theology.
- C. God. The death of Jesus on the cross removed an obstacle to forgiveness existing in the very nature of God. It allows God to forgive us in love while preserving his absolute holiness in relation to His law. It allows God to be both just and justifier (Romans 3:26). The cross is rooted in the inherent necessity of the satisfaction of the wrath of God against sin, wrath that is a part of or a result of His divine nature. Two versions:
  1. Anselm (1033-1109): the satisfaction theory. Sin robs God of His honor, therefore sinners are in debt to God's honor. Man must repay this debt plus satisfaction for having committed the crime. Man must satisfy or suffer. We might do good works enough to satisfy God's honor, but we cannot pay satisfaction by doing anything "extra" (Luke 17:10). By His perfect life Jesus was able to avoid "getting behind." His death, therefore, earned enough surplus merit to pay our debt of satisfaction.
  2. Calvin: the penal substitution theory. Christ died to satisfy the wrath and justice of God (vs. Anselm's "honor.") According to Calvin, since God wants to save some men, the penalty of the law must be paid. Man cannot pay it because of his depravity, so the penalty is transferred to a substitute. Christ took the place of the sinner and bore the punishment due.
- D. The above views are not exclusive. Each has an element of truth. Christ did come to stalk Satan, woo man, and satisfy God. The question is, which one is foundational?

## V. The death of Christ

A The necessity of the cross is rooted in the nature of God. The cross was required for the salvation of man. Matt. 26:39.

1. God is just, and justice requires the punishment of sin. The holiness of God is not an attribute that He chooses, it is His very nature.
  - a. Sin is a violation of the very nature of God.
  - b. Sin requires our damnation. Heb. 12:29.
  - c. If sin goes unpunished, unresolved, for eternity, then sin ultimately prospers and becomes an eternally evil principle that co-exists with the eternally righteous God. If this were to be the situation, then God would not be absolutely holy because absolute holiness not only cannot commit sin, it cannot (forever) permit sin. (We recognize that even human righteousness cannot permit sin where opportunity exists to stop it.) The scales would ever be out of balance. If the Bible did not teach eternal punishment, logic would demand that we believe in it.
2. God is love, and love desires our salvation.
  - a. If we were all cast into hell, this would satisfy the justice and preserve the holiness of God. Ro. 6:23.
  - b. How to preserve holiness and practice love (Jo. 3:16) is a problem fit for God. Romans 3:25-26.

B. The cross removes the obstacle existing in the nature (holiness and love) of God. This is the fundamental point in the words and concepts used in the Bible to describe the death of Christ and its effects. The cross was not only demonstration, it was substitution.

1. Propitiation (ἱλασμός, ἱλαστήριος = ἡῖς, Ro. 3:25; I Jo. 2:2; I Jo. 4:10), the turning away of wrath by an offering.
  - a. Not "appease" the arbitrary wrath of a pagan god, but turn aside the righteous wrath of a holy God.
  - b. The problem is the wrath of God, which must punish sin. Christ, in His death, turns the wrath of God away from us by suffering it Himself. Christ becomes our substitute and suffers the penalty of our sin for us. I Peter 2:24; Gal. 3:13; II Cor. 5:21.
  - c. Since His wrath is satisfied, God is free to forgive sins without sacrificing His holiness.
  - d. This is not an unworthy view of God, for it is God Himself who provides the means of turning away His own wrath.

Parentetical problem: In what way was the suffering and death of Jesus on the cross equal to the eternal punishment of the sinner?

Speculations:

1. Because sin was so abhorrent to Jesus, when He became our sin, His suffering was equal to eternity in hell for every human being; not only in His body, but also in His spirit.
2. Sin against an infinite God demands infinite punishment.

Possible alternatives:

- a. A finite being (a man) suffering infinitely.
- b. An infinite being (Jesus) suffering finitely.

Certainty: The death of Jesus satisfied God, and we can rest there.

2. Sacrifice (θυσία = θύη and θύς, Eph. 5:2; Heb. 10:12), the guilt of the guilty transferred to the innocent and the guilt removed by the death of the innocent one as a sacrificial victim

- a. The New Testament concept depends upon the Old Testament sacrifices, particularly the trespass and sin offerings. Isa. 53:10; Jo. 1:29.
- b. Christ was a sacrifice for sin in that our guilt was transferred to Him, and He was put to death. Lev. 16:20ff.

3. Reconciliation (καταλλάσσω, ἀποκαταλλάττω = רָפָא, Eph. 2:16; Col 1:20,21; Ro. 5:10; II Cor. 5:20), change, exchange (used for money-changers), adjustment of a difference, restoration to favor.

- a. The restoration of peace with God where once there was hostility. Christ removed the enmity between us and God.
- b. Whose was the enmity removed by the cross? Ours? God's? The parallel with Matt. 5:23-26 shows that when we are reconciled to God, it is the enmity of God that is removed. This also becomes clear with close examination of the texts that speak of reconciliation.

#### 4. Redemption

- a. Although English translations do not indicate it, there are two Greek words translated redeem or ransom in the NT.

(1) λυτρόω = to release on receipt of ransom.

(2) ἀγοράζω = to purchase in the marketplace (or out of the marketplace).

- b. They are used interchangeably, i.e., without connection between context and the different shades of meaning between the two words.

λυτρόω - Titus 2:14; I Pet. 1:18; Ro. 3:24; 8:23; Eph. 1:7.

ἀγοράζω - Gal. 3:13; 4:5; I Cor. 6:20; 7:23; II Pet. 2:1.

- c. The Old Testament concept (לָקַח & הָרָה), to free by the payment of a price in substitute. Every firstborn belonged to the LORD, man or beast. Ex. 13:11-15. (The price for a son was 5 shekels, a token amount.)
- d. There are two aspects of NT redemption.
- (1) From the penalty of sin (guilt). Gal. 3:13. Redeemed as one set free from death row or from debtors prison.
  - (2) From the power of sin (corruption). I Pet. 1:18,19. Redeemed as the slave of an evil, cruel, master is bought by a kind, loving, master, never to be sold again.

## VI. The extent of the Atonement

- A. Calvinism says that Christ died for the elect only.

Palmer, The Five Points of Calvinism, p. 41:

The Arminian says that Christ died for all the world, including Esau and Judas. Christ, they say, paid for the sins of even the reprobate, those who consciously reject Jesus, those who go to hell. They make a disjunction between what Christ did (He died for all) and what Christ accomplished (all are not saved). To them the atonement is like a universal grab-bag: there is a package for everyone, but only some will grab a package. Christ not only shed His blood, He also spilled it. He intended to save all, but only some will be saved. Therefore, some of His blood was wasted: it was spilled.

- B. The basic error of Calvinism on this point: thinking of the death of Christ in terms of quantity (How much blood did it take to remove all the sins of the world?), when, in reality, the effects of the death of Christ are potentially infinite. We are not freed of the guilt of sin by having a little bit of the blood of Jesus "applied" to our sins, we are saved by the fact of his substitutionary death. In New Testament language, blood and death are used synonymously; "blood" is idiomatic for his death. Ro. 3:25. The blood was "applied" to God (Heb. 9) in that the death of Christ was directed toward God. It is "applied" to the sinner (I Peter 1:2) in that he, in obeying the Gospel, enters into the salvation thus made available. In either case it is not physical and must not be quantified.

### C. The biblical data

1. Passages that reflect a limitation to the atonement speak of result, not intention: Titus 2:14; Ro. 8:29-32; Eph. 5:25.
2. Passages that speak of universal atonement as far as intent is concerned: Heb. 2:9; I Tim. 2:6; I Jo. 2:2.
3. Passages that indicate that some for whom Christ died may be lost: Ro. 14:15; I Cor. 8:11; II Peter 2:1; II Peter 3:9 Rev. 3:5.

D. Conclusion: In the cross, God overcame our legal problem, our guilt. It deals mainly with as the penalty for sin: Christ takes the penalty upon Himself.

## VII. The Resurrection of Christ

A. The death of Christ removed the legal barrier. The resurrection began the new creation and is the foundation of God's plan for overcoming the effects of sin on our nature, both spiritual and physical.

- 1 The actual condition of the sinner is not changed by the death of Christ, only his standing with God.
  - a. He still dies physical death (Heb. 9:27).
  - b. He still struggles with his sinful nature (Ro. 7:14).
2. The death of Christ does not restore the ruined building, it clears the ruins and clears the way for a new building.

B. Inadequate interpretations of the resurrection of Jesus

1. An "emergence of faith" in the hearts of believers rather than a historical event; something that happens to His followers only. (Barth, Bultmann, Brunner, et al.) (liberal)
2. God's stamp of approval on the death of Jesus for sin; evidence that God accepted the sacrifice. The removal of the props from the stage after the play is over. (conservative)
3. The theory of the "finished work" (Calvinism) does not give proper attention to the resurrection of Jesus. Ro. 4:25.

C. The defeat of Satan and death

1. The defeat of Satan was a legitimate and necessary aspect of the work of Christ. I Jo. 3:8; Heb. 2:14,15.
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2. The preliminary skirmishes. Matt. 4:1-11; 8:29.
3. The eve of the final battle. Jo. 12:31 (last public discourse of Jesus); 14:30; 16:11.
- 4 The decisive battle: the cross. Christ appears to be defeated and is cast into Hades, as it were a prison\*. Matt. 16:18; Heb. 2:14 (Satan has the keys to the prison).
5. The victory \*A principle, not a place.
  - a. The resurrection of Jesus is the defeat of Satan. Col. 2:15; II Tim. 1:10; Eph. 4:8.
  - b. Now Christ has the keys to the prison. Rev. 1:18. (This is the key to Rev. 20, Satan bound. Luke 10:17-22; Rev. 12:1-12.)

#### D. His reign in power

1. The resurrection, ascension, and enthronement of Christ manifests his Lordship and power and his present reign over the Kingdom of God, the Church. Matt. 28:18; Acts 2:29-36; Eph. 1:18-23; Phil. 2:9-11; I Peter 3:22.
2. He reigns in power until the end of the world. The enemy has been dealt a fatal blow (Gen. 3:15) and will disappear at that time. Heb. 10:12,13; I Cor. 15:24-28; Rev. 20:14--Matt. 25:41.

#### E. The resurrection and the new creation

1. The resurrection is the beginning, or first step, of the new creation. (Rev. 1:18: ". . . I am alive forevermore.")
  - a. Other resurrections again succumbed to death.
  - b. In other resurrections, such as that of Lazarus, there was no essential difference between the new and the former life.
2. The resurrection is the foundation of the new creation.
  - a. The foundation of a new building.
  - b. The foundation of a new kind of building. Heb. 7:16
3. The resurrection is the guarantee of the new creation.
  - a. He is the firstfruits, i.e., the first and the best. I Cor. 15:20-23; Ro. 8:29; Col. 1:18; Rev. 3:14.
  - b. The resurrection of Jesus began something that cannot be stopped.
  - c. His resurrection is the basis of all other resurrections, past and future.
  - d. Death is excluded from the new creation. Matt. 16:18; Rev. 21:4; I Peter 2:5. The fundamental characteristic of the Church is life.
  - e. His resurrection is also a guarantee of Judgement for unbelievers. Acts 17:31. It is a fact everyone will do business with.

## Part Five: The New Creation Continues (The work of Christ applied)

This section speaks of the application of the work of Christ to the individual life. (BTH 333 Ecclesiology deals with the corporate aspect.)

Illustration: A musician is the proud owner of a Stradivarius violin. He wakes up in the middle of the night to find his house on fire. He rushes out into the street, only to recall that his precious instrument is in his bedroom. He returns to his room, snatches the violin from the flames, and barely escapes again as the roof caves in, but not without injury to himself. The Stradivarius is charred and warped. The dejected musician takes the violin to a friend who is an expert on violin repair and restoration. The friend looks at the instrument and can only promise to do his best. Months pass with no word. Finally the musician is summoned to the shop and is presented with the instrument in beautiful condition. The skill of the woodworker is evident. The violin that was rescued from the fire has been restored to its original condition. It is again a beautiful instrument, but this is not enough. The musician purchases strings and a bow, tunes his instrument, and prepares for his next concert. Only when the kind of beautiful music for which the violin was originally designed flows again is the salvation of the Stradivarius complete, for violins are for music.

The benefits of the work of Christ described

A. Union with Christ. This is the comprehensive description; it embraces all the benefits of the work of Christ.

1. The terminology

a. Christ in us. Gal. 2:20; Eph. 3:16,17.

b. We in Christ. Ro. 8:1; Phil. 3:9; II Cor. 5:17; Gal. 3:26,27.

2. The extent of this union. It is with all the Godhead, including the Holy Spirit. Ro. 8:9-11.

3. The nature of this union.

a. It is not merely a restatement of the Omnipresence of the Godhead.

b. It is not an incarnation. We remain generically distinct from Jesus, who was, on earth, the embodiment of the Godhead (Col. 2:9).

c. It is not the personal presence in the sense that the Son is now present at the right hand of the Father. Luke 22:69; Ro. 8:34; Col. 3:1; I Peter 3:22; Acts 1:9-11 (the Ascension).

d. The view of mystical or immediate union with Christ.

- (1) The concept that, in some mysterious way, Christ is actually present to us and in us in a special, saving way.
- (2) This is often connected with a view of the indwelling of the Holy Spirit (to be discussed later).
- (3) Example. H. Lindsey, The Late Great Planet Earth, p. 186:

Jesus put the whole thing in a very picturesque way when He said: "Behold, I stand at the door (of your heart) and knock; if any one hears My voice and opens the door, I will come in to him, and will dine (have fellowship) with him, and he with Me" (Revelation 3:20 NASB).

Right at this moment, in your own way, thank Jesus for dying for your sins and invite Him to come into your heart. The door of the above illustration is your desire and will. You open the door by inviting Jesus Christ into your life.

Did you do it? If you did, then where is Jesus Christ right now? According to His promise (and He can't lie), He is in your heart.

Jesus further promised, "I will never desert you, nor will I ever forsake you" (Hebrews 13:5 NASB).

e. The view that union with Christ is limited to the attachment of faith.

- (1) Key verse, Eph. 3:17: ". . . so that Christ may  dwell  in your hearts  through faith ; and that you, being rooted and grounded in love, . . ."

Metaphorical use of "dwell in":

I Jo. 3:17	the love of God
4:16	one abides in love, abides in God
II Jo. 2	truth abides in us
Ro. 7:17	sin indwells me
7:18	nothing good dwells in me
II Tim. 1:5	faith dwells in
Col. 3:16	the word of Christ dwells in

- (2) A statement of the non-mystical view; Wenger, Introduction to Theology, p. 301:

Union with Christ is many times spoken of by believers as being something mystical, as if Christians were in Christ in some sort of vague atmosphere, like a bird flies in the air or a fish swims in the sea. It is much more Biblical to think of union with Christ in terms of faith, love, obedience, and the suffering which results from following God's will in bringing men into a state of reconciliation with Him. The indwelling of Christ in the believer, and the believer's being in Christ, are aspects of the same basic reality.

#### 4. Implications of union with Christ

- a. Love. I Jo. 4:16; Eph. 3:17.
- b. Obedience (identity of will and intention). I Jo. 2:5,6; 3:24,25; Jo. 15:10.
- c. Ethical resurrection. Ro. 6:3-6 (to be discussed later).

#### 5. The blessings of union with Christ (to be discussed later)

- a. Justification. Ro. 8:1.
- b. Regeneration and Sanctification. II Cor. 5:17
- c. Assurance. Col. 1:27.

### B. Justification

1. This is the specific answer to the problem of guilt.
2. Basic question: Does biblical justification make us righteous or does it declare us righteous when we, in fact, are not?
3. There are two possible ways to be just. Ro. 10:1-3; Phil. 3:9.
  - a. By law. To be declared righteous when and because one actually is righteous. This was the righteousness of Christ. Heb. 4:15.
  - b. By grace. To be declared righteous even though we are not and can never hope to be. Ro. 4:5.
4. The plan of God for our justification
  - a. The GROUND of justification, the DEATH of Jesus. Ro. 5:9; 3:21-26. The righteousness of Christ was not only His perfectly sinless life, it culminates in His perfect obedience to the Father in the voluntary submission to the cross on our behalf. The announcement of this way of justification is the heart or foundation of the Gospel. Ro. 1:16,17; I Cor. 1:18-25. In this plan He takes our sins (on the cross) and we take His righteousness. II Cor. 5:21. The righteousness of Jesus is imputed to the obedient sinner. Jas. 2:23,24. This righteousness that has been attributed to us in Christ must be understood as the way God sees us in Christ, not as what we actually are. Acts 22:16 must be understood in the light of Old Testament ceremonial purification. When ceremonial sprinkling was done, it did not miraculously change the person, only his standing before God and the people.
  - b. The MEANS of our justification, FAITH. Ro. 3:28; 4:3. Faith is the sinner's response. The act of faith does not contribute to the righteousness that makes us acceptable to a righteous God. That is Christ's alone. The reception of the free gift does not detract from its gracious character.

- c. The ESSENCE of our justification, GRACE. Ro. 3:24, 25; 5:2. Grace is a state we are in (in the eyes of God). The Christian life is an expression of FAITH and is a means of expressing gratitude to God for His gift:
- (1) Salvation is ever by grace! If we lived the most consistent Christian life possible, God would still not owe us a thing.
  - (2) We are made free from not only the Old Testament Law, but we are free from salvation by law in general. We are free from self-centeredness. We are moved, in principle, from the realm of "have to" to that of "get to."
  - (3) Salvation is free to us, but not free to God. I Peter 1:18, 19.

### C. Regeneration

1. Whereas justification involves only a change in our legal relation to God and His law. Regeneration and sanctification involve a change in our actual condition.
2. Regeneration is the initial change in our condition, and is the beginning of the answer to the problem of CORRUPTION (vs. GUILT).
3. Biblical terminology
  - a. Regeneration. Titus 3:5.
  - b. Renewal. Eph. 4:23-25; Col. 3:10; Titus 3:5.
  - c. Rebirth (born again, begotten again, born from above). John 3:3,5,6,8; I Peter 1:3, 22,23.
  - d. Resurrection (to raise with). Eph. 2:6; Col. 2:12; 3:1; Ro. 6:4,5; 7:4.
  - e. Quickening (to make alive). Jo. 5:21; 6:63; II Cor. 3:6; Gal. 3:21; Eph. 2:5; Col. 2:13.
  - f. Circumcision. Acts 7:51; Ro. 2:29; Phil. 3:3; Col. 2:11-13.
  - g. Creation. II Cor. 5:17; Eph. 2:10; Gal. 6:15.
4. In thinking about the biblical terminology, we must not construct a soteriology on the selective imposition of physical concepts on the metaphorical language in which regeneration is described.
5. How is regeneration accomplished?
  - a. Berkhof, Systematic Theology, p. 469: "Regeneration is that act of God by which the principle of the new life is implanted in man, and the governing disposition of the soul is made holy."
  - b. The theory of miraculous regeneration.

The Westminster Confession of Faith, X, "Of Effectual Calling"

All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds, spiritually and savingly, to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace. (Emphasis supplied.

J. E. Zoller, Heaven, p. 394:

THE MIRACLE OF THE NEW BIRTH

Now the Holy Spirit is ready to manifest His wonderful life-giving power. INSTANTLY THE HOLY SPIRIT UNITES WITH YOUR SPIRIT, AND INSTANTLY YOU ARE SPIRITUALLY BORN. ·

- c. The question of the effecting of a moral change by a miraculous process. Miracles vs. volition.
- d. Regeneration is the result of the addition of the Holy Spirit to our lives (Acts 2:38) rather than the miraculous alteration of our minds and spirits. Regeneration gives us a new orientation. We are "tuned to a different channel." The agencies of this new influence are the Word of God and the fellowship of the Holy Spirit.
- e. Regeneration does not completely remove our sinfulness. (The theory of miraculous regeneration logically calls for perfect sinlessness.) It speaks of a new direction, not a transformed condition. Ro. 7:14-25.
- f. A distinction must be made between the ministry of the Holy Spirit to the alien sinner (to be discussed later) and the ministry of the Holy Spirit in the Christian. Calvinism attributes to the reborn a miraculously-given will toward God that the sinner could not have prior to regeneration, i.e., regeneration produces faith and repentance.

D. Sanctification

- 1. Whereas regeneration is the beginning of the answer to the problem of CORRUPTION, Sanctification is the continuing answer.
- 2. Sanctification is a one-time even only in that conversion is the initial setting apart of man to God. I Cor. 6:11.

3. Sanctification is a process, a growing in grace and knowledge. It is the progressive eradication of sin and the progressive conformation to the image of Christ. I Thess. 5:23; Eph. 2:10; Ro. 8:29.
4. Sin remains, but it is not the source of condemnation. Ro. 8:1. It survives, but it does not reign. What was a delightful habit or the accepted norm, now becomes the humiliating exception. Ro. 6:1-11 (Contrast death for sin and death to sin.)
5. The degree of sanctification which one has achieved can never be the test of justification. The motive for personal righteousness is the desire to have a living faith and the desire to express gratitude for justification.
6. The theory of miraculous sanctification or the "Second Work of Grace." Because the Calvinistic concept of regeneration leads one (logically) to expect miraculous sinlessness, John Wesley et al, offered a second direct, miraculous act of the Holy Spirit which they identified with sanctification. The result was to be the life completely above sin.
7. How is sanctification accomplished?
  - a. God does not grant us miraculous spirituality.
  - b. God preserves the principle of freedom of the will regarding our relation to Him.
  - c. Sanctification must be understood in the light of the character of man's created nature. It is doubtful that miraculous spirituality is possible. (Jesus worked physical miracles, but not moral miracles. The latter requires persuasion.)
  - d. The "law of association." We are conformed to that which dominates our mind. II Cor. 3:12-18; Col. 3:16,17--Eph. 5:18-19; 26; Ro. 12:1,2; II Thess. 2:13.

## II. The benefits of the work of Christ applied

### A Faith

#### 1. The aspects of faith

- a. Assent. Acceptance of objective testimony; a judgment of the mind regarding the truth of a statement. It is believing THAT something is true. Matt. 16:16; Jo. 11:27; Ro. 10:9,10.
- b. Trust. Confidence in the conclusions drawn from intellectual assent to truth; a decision of the will. It is believing IN someone or something. It is the commitment of self to a person or an idea. Trust involves us existentially. Heb. 11:7.

2. The comprehensive character of faith. Faith is THE basic condition for the reception of the benefits of the work of Christ, and it is the source from which all other Christian attitudes and works spring. Heb. 11:6.
3. A biblical illustration of faith; Abraham. Heb. 11:17-19; Ro. 4:17-25. Abraham's faith is the pattern for ours. We believe that Jesus rose from the dead on the basis of eyewitness testimony. We, therefore, believe that God shall keep his promise to raise us from the dead. As a result, we actively commit our lives to Christ and live for him, confident that such a life will not be lived in vain.
4. The free-will character of faith. See p. 18

#### B. Repentance

1. Repentance is inseparable from true faith and is sometimes used as a synonym for faith in biblical language. Luke 24:47; Acts 5:31.
2. It involves a fundamental change of will and attitude. Luke 15:17-19.
3. It is not to be confused with simple regret over the consequences of our sin, nor with superficial and temporary remorse in the conscience. II Cor. 7:8-11:

8 For though I caused you sorrow (λύπη = annoying pain, grief, sorrow) by my letter, I do not regret (μεταμέλομαι = to regret an act upon later consideration) it; though I did regret it-- for I see that that letter caused you sorrow, though only for a while--

9 I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance (μετάνοια = a change of mind, will, attitude); for you were made sorrowful according to the will of God, in order that you might not suffer loss in anything through us.

10 For the sorrow that is according to the will of God produces repentance without a regret, leading to salvation; but the sorrow of the world produces death.

11 For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter.

4. In its connection with sanctification, repentance is a continuing process in the life of the Christian as he systematically adjusts his will and attitude to reflect his growing knowledge of the Gospel. Ro. 12:2.



### C. Confession

1. The CONTENT of the confession: JESUS IS LORD! Matt. 16:16; Jo. 11:27; Ro. 10:9; Phil. 2:11; I Tim. 6:13.
2. The CONTEXT of the confession: WHEREVER HE IS LORD. Matt. 10:16-33.
  - a. The confession of Christ is nothing less than the Christian's message to the whole world. It is the preaching of the Gospel
  - b. It must be understood in its historical context; first-century emperor worship. I Cor. 12:1-3; Phil. 2:11.

### 14. THE CHRISTIANS IN BITHYNIA: PLINY'S DILEMMA, c. 112

(Pliny, *Epp.* X.96.)

Pliny was sent to Bithynia, instead of the usual Senatorial governor, c. 112 by Trajan to reorganize the affairs of the province, particularly those of the self-governing cities, which had fallen into a deplorable state through the mismanagement of "local authorities". The extant correspondence between him and the Emperor shows Pliny to be "upright and conscientious, but irresolute, pedantic, and totally unable to think and act for himself in any unusual circumstances" (Mackail, *Latin Literature*, p. 225). The Christians were one of the unusual circumstances.

- 1 It is my custom, lord emperor, to refer to you all questions whereof I am in doubt. Who can better guide me when I am at a stand, or enlighten me if I am in ignorance? In investigations of Christians I have never taken part; hence I do not know what is the crime usually punished or investigated, or what allowances
- 2 are made. So I have had no little uncertainty whether there is any distinction of age, or whether the very weakest offenders are treated exactly like the stronger; whether pardon is given to those who repent, or whether a man who has once been a Christian gains nothing by having ceased to be such; whether punishment attaches to the mere name apart from secret crimes, or to the secret crimes connected with the name. Meantime this is the course I have taken with those who were accused before me as
- 3 Christians. I asked them whether they were Christians, and if they confessed, I asked them a second and third time with threats of punishment. If they kept to it, I ordered them for execution; for I held no question that whatever it was that they admitted, in any case obstinacy and unbending perversity deserve to be
- 4 punished. There were others of the like insanity; but as these were Roman citizens, I noted them down to be sent to Rome.

Before long, as is often the case, the mere fact that the charge was taken notice of made it commoner, and several distinct cases

- 5 arose. An unsigned paper was presented, which gave the names of many. As for those who said that they neither were nor ever had been Christians, I thought it right to let them go, since they recited a prayer to the gods at my dictation, made supplication with incense and wine to your statue, which I had ordered to be brought into court for the purpose together with the images of the gods, and moreover cursed Christ—things which (so it is

said) those who are really Christians cannot be made to do.  
 6 Others who were named by the informer said that they were Christians and then denied it, explaining that they had been, but had ceased to be such, some three years ago, some a good many years, and a few even twenty. All these too both worshipped your statue and the images of the gods, and cursed Christ.

#### D. Baptism

1. The meaning of baptism. It is the occasion, the point in time at which the benefits of the work of Christ are conveyed to the repentant sinner.
  - a. Gal. 3:27. Union with Christ
  - b. Acts 2:38. Justification
  - c. Col. 2:12. Regeneration
  - d. Ro. 6:3-11 Sanctification
2. Baptism is a symbol of that which happens at the time of baptism. Acts 22:16. Baptism is not a sacrament; not a means of grace.
3. Baptism is the response of faith, the expression of faith, an aspect of faith. Without faith, baptism is dead. Col. 2:12. (Faith without baptism is dead. Jas. 2:14-24.) Baptism for the remission of sins is salvation by faith.
- 4 The form of baptism.
  - a. The word means to immerse.. βαπτίζω = to dip, plunge, immerse.
  - b. The symbolism requires immersion. Ro. 6:4.
  - c. The apostolic Church practiced immersion. Acts 8:38.
5. The candidate for baptism; a repentant adult.
  - a. The New Testament is silent about infant baptism.
  - b. The requirements of understanding faith (Matt. 28:19,20) imply exclude infants.
  - c. Infant baptism was introduced as the logical requirement of "original sin."