ANTHROPOLOGY, HAMARTIOLOGY, AND SOTERIOLOGY: THIS COURSE IS DESIGNED TO DEEPEN THE STUDENT’S UNDERSTANDING OF MANKIND, HIS SINFULNESS, AND GOD’S SOLUTION TO SAVE HIM FROM THE ETERNAL CONSEQUENCES OF HIS SINFULNESS.
COURSE: THEOLOGY II - ANTHROPOLOGY, HAMARTIOLOGY, AND SOTERIOLOGY

Description:
This course is designed to deepen the student’s understanding of mankind, his sinfulness, and God’s solution to save him from the eternal consequences of his sinfulness.

Objectives: Upon completion of this course, the student should be able to...

• Defend the biblical account of the origin of man.
• Know what God’s expectations for mankind are.
• Understand the nature of sin and the sinfulness of mankind.
• Define and recognize the effects of sin and the Fall of Genesis 3.
• Recognize the need for salvation.
• Articulate the role of each member of the Trinity in salvation.
• Defend his view of how to reconcile God’s sovereignty and human volition.
• Explain the process of receiving salvation.
• Employ the power of salvation in the process of sanctification.

Learning Inputs:
1. Attendance of course lectures
2. Completion of assigned reading

Outcome Activities:
1. Complete Homework Assignments
2. Complete Final Project
ANTHROPLOGY

ANTHROPOLOGY, HAMARTIOLOGY, AND SOTERIOLOGY

Table Discussion:

1. Was man created by God to be essentially good or evil?
2. What was God’s original purpose for creating man?

Anthropology: Anthropology is the study of HUMANS.

In this study we will focus on the Bible’s teaching concerning (a) man’s origin, (b) his purpose for existence, and (c) his nature and constitution.

I. THE ORIGEN OF MAN (Genesis 1:24-2:25)

Proposition #1: God CREATED man.

(Genesis 2:7, John 1:3, Colossians 1:16, and Hebrews 1:12)

A. We were made from the DIRT OF THE GROUND.

(Psalms 103:14-18)

Strong's #6086

B. He gave man a living SOUL and SPIRIT. (Genesis 2:7)

God first created Adam’s lifeless body out of dirt. Then God, the only one who can create life, breathed into man his soul and spirit. Man is UNIQUE among all of God’s other creations, having both a MATERIAL body and an IMMATERIAL soul/spirit.

C. He was made to reflect God’s own IMAGE.

Having the “image” or “likeness” of God means that we were made to resemble God in specific ways:

1. 
2. 
3. 

D. He was created as a SEXUAL creature. (Genesis 1:27)

Humans were created to be either MALE or FEMALE. Both genders were made in God’s image and as such reflect His glory.
Proposition #2: God created man on the SIXTH day of the first week, literally.

There are 4 views as to how and when man came to exist. They are (a) Natural Evolution, (b) Theistic Evolution, (c) Deism, and (d) Creationism.

A. Natural Evolution

*Natural Evolution* is the belief that lower or SIMPLER life forms have evolved into HIGHER or more COMPLEX life forms over a long period of time. It is an attempt to explain the origin of man apart from God.

B. Theistic Evolution

*Theistic Evolution* is the belief that God INITIATED and OVERSEES the evolutionary process. It is an attempt to reconcile the apparent gap between FAITH and SCIENCE. It fails on both accounts. A closer examination of the sciences will lead one to the conclusion of a younger earth. It is also difficult to reconcile this view with the Genesis account of Creation. Some hold that the Genesis account is THEOLOGICAL in nature, but not HISTORICAL. However, Adam is GENEALOGICALLY connected to known historical figures. (See Genesis 5, 10, Matthew 1 and Luke 3)

C. Deism

*Deism* is the belief that God created the universe and then left it alone. He remains UNINVOLVED in his creation. It is an attempt to explain the origin of the universe, yet allow man his FREEDOM from any responsibility to a divine being.

“God gave us reason, not religion.” www.deism.com

D. Creationism

*Creationism* is the belief that God supernaturally created man just as described in the Genesis account. It is consistent with both SCRIPTURE and SCIENCE.

Table Discussion:

1. How does theistic evolution attack our beliefs?

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________
II. THE PURPOSE FOR MAN’S EXISTENCE  
(Genesis 1:26, Psalms 8:5-6)

A. To live in COMMUNION with God.

Man was created to have an INTIMATE RELATIONSHIP with God. God loves to bless mankind (Genesis 1:28) and mankind should respond with appreciation and worship.

B. To RULE OVER God’s creation.

1. The Great Commission of the Old Testament (Genesis 1:26)

a. Be FRUITFUL

God intends that man be PRODUCTIVE in a positive way. Cain obeyed this command by working the ground, and Abel obeyed it by tending the sheep. In Genesis 6 we find an example of disobedience to this command, when the people on earth were being productive, but in evil ways (Genesis 6:5).

b. MULTIPLY

God commanded mankind to POPULATE the earth. We accomplish that through childbearing. We see the opposite of this taking place within the first generation of human beings, when Cain killed Abel, effectively destroying one third of the human race from that point on.

c. FILL the Earth

God not only commanded that we populate the earth, but that we fill it. The idea here is that we SPREAD OUT. The Tower of Babel narrative (Genesis 11) is an example of how mankind has disobeyed this command. In Genesis 11:4, the people said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the earth.” The word “scattered” here is the same root word as “fill” in the divine commission. By building a city, they were refusing to scatter, or fill the earth.

d. RULE OVER all the other creatures

God put man in charge of all other creatures. Essentially, mankind fell in this area when Adam and Eve allowed themselves to be convinced by the Serpent to eat of the forbidden fruit.

2. The Great Commission of the New Testament  
(Matthew 28:18-20)

The Great Commission of the New Testament is similar to that of the Old Testament, except that it is only for believers. We are fruitful when we obey the commands of Christ (v. 20). We are to multiply ourselves spiritually. That is, we make DISCIPLES instead of descendants (v. 19). We fill the earth spiritually by taking the gospel to every nation (v. 19). It is in this manner that we earn our right to rule over creation (Revelation 5:9-10 and Luke 19:11-19).
III. THE NATURE AND CONSTITUTION OF MAN

A. The Components of Man: (Two Views)

1. DICHOTOMY

This is the belief that man is made up of two essential parts: (a) the BODY (the material component) and (b) the SOUL (the immaterial component). It is based on Genesis 2:7. “The Lord God formed a man from the dust of the ground (the material component) and breathed into his nostrils the breath of life, and the man became a living being.” (the immaterial component).

2. TRICHOTOMY

This is the belief that man is essentially made up of three components: (a) the body, (b) the soul, and (c) the SPIRIT. This view is based upon Hebrews 4:12 and 1 Thessalonians 5:23, which seem to distinguish between soul and spirit.

This should not be a divisive issue because both views hold some elements of truth. It is true that man is made up of both the material and immaterial components. At the same time, the immaterial part of man is MULTI-FACETED and relates more to function than to the essence or constitution of man.

B. The Personality of Man

Human beings possess the three components of personality. They are: (a) INTELLECT (Acts 13:7), (b) EMOTIONS (1 Samuel 29:4), and (c) WILL (Genesis 47:2, Exodus 18:25 and 1 Samuel 3:2).

Sin has affected man’s nature and constitution as well. More will be discussed on this issue in the section titled, “Hamartiology - The Doctrine of Sin.”
HAMARTIOLOGY

Hamartiology: Hamartiology is the study of SIN.

In this study, we will focus on the Bible’s teaching of (a) The Nature of Sin, (b) The Fall of Man, (c) The Effects of Sin, (d) The Punishment for Sin, and (e) The Implied Need for Salvation.

Definition of Sin: Any ACTION, ATTITUDE or THOUGHT that does not conform to the character or will of God.

I. THE NATURE OF SIN

A. The root of sin is PRIDE. (Proverbs 16:18, 8:3)

Pride is the attitude or belief that one’s self deserves a higher place of VALUE or AUTHORITY than what God has designed for him or her. It was for pride that Satan was cast out of heaven (Isaiah 14:13-15). B. He gave man a living SOUL and SPIRIT. (Genesis 2:7)

B. There are two forms of pride. (Philippians 2:3)

Pride is demonstrated in two ways: (a) SELFISH AMBITION, and (b) VAIN CONCEIT.

1. SELFISH AMBITION

Selfish ambition is a matter of putting one’s own DESIRES above the needs or interests of others.

2. VAIN CONCEIT

Conceit is a matter of self-esteem. A proud person will esteem himself as HIGHER, or more important than others. That is why Paul tells us in Philippians 2:3-4,

“Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of others.”

Table Discussion:

List 4 or 5 random sins that come to your mind, then answer the question: “How does this sin have pride (selfish ambition or vain conceit) as its root?”

1. 

2. 

3. 

4. 

5. 
II. THE FALL OF MAN

A. The Test (Genesis 2:15-17)

1. Man was given a CHOICE to obey God.
2. FREE WILL sets man apart from animals.
3. DISOBEDIENCE leads to knowledge of EVIL.
4. As descendants of Adam, we are no different. By nature, we do not believe in God’s word.

B. The Act of Disobedience (Genesis 3:1-7)

1. The Serpent made sin look ATTRACTIVE.
2. Adam and Eve CHOSE to disobey God.
3. The knowledge of evil brought SHAME upon them.

C. The Imputation of Sin (Romans 5:12-19 & I Corinthians 15:21-22)

Romans 5:12-19

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—

13 To be sure, sin was in the world before the law was given, but sin is not charged against anyone’s account where there is no law. 14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.

15 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! 16 Nor can the gift of God be compared with the result of one man’s sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 17 For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

Adam was the first REPRESENTATIVE for all mankind. His sin directly affected all MANKIND. Sin brought DEATH into the world.

The fact that EVERYONE died from the time of Adam to the time of Moses gives evidence of this.

JESUS is the second Adam, meaning that he became the next representative for the entire HUMAN RACE.
Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. Those who are obedient to Jesus will have the effects of sin REVERSED.

III. THE EFFECTS OF SIN

A. The Effects on MAN

1. MORTALITY

(Genesis 2:15-17, Romans 5:12)

Because of Adam’s sin, DEATH became a reality for mankind.

2. Sin NATURE.

(Romans 5:12, 19a)

Sinners give birth to SINNERS. We sin because we are born sinners. We have a natural inclination toward PRIDE and SELFISHNESS.

3. Loss of INNOCENCE

(Genesis 3:7-8)

When their eyes were opened, they were ASHAMED of their nakedness. Nakedness was not a problem in a world without sin.

4. SPIRITUAL Death / SEPARATION from the presence God.

(Romans 5:12-18, 1 Peter 3:18)

Spiritual death is separation from God. Since God is OMNIPRESENT, meaning that He is present everywhere, no one can escape His presence in the sense of His ability to observe what is going on. However, His RELATIONAL presence is always hindered by sin. We see this pattern throughout the story of the Bible. Where there is SIN, there is a SEPARATION between the sinner and the Creator. Consider the following stories from Scripture on the following page.
<table>
<thead>
<tr>
<th>THE STORY</th>
<th>THE SIN</th>
<th>SEPARATION FROM GOD'S PRESENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Fall</td>
<td>Adam and Eve ate the forbidden fruit. (Genesis 3:6)</td>
<td>They were expelled from the Garden of Eden. (Genesis 3:23)</td>
</tr>
<tr>
<td>Cain and Abel</td>
<td>Cain killed Abel out of jealousy. (Genesis 4:8)</td>
<td>Cain was driven from God’s presence (Genesis 4:12-16)</td>
</tr>
<tr>
<td>The Flood</td>
<td>The human race had become wicked. (Genesis 6:5)</td>
<td>God said that His spirit could not contend with humans, (Genesis 6:3) so He wiped them off the face of the planet (Genesis 6:7).</td>
</tr>
<tr>
<td>The Tower of Babel</td>
<td>The human race refused to “fill the earth” by gathering everyone together to build a city and a tower, making a name for themselves. (Genesis 11:3-5)</td>
<td>God confused their language and “scattered” them all over the earth. (Genesis 11:5-9)</td>
</tr>
<tr>
<td>Worshipping the golden calf</td>
<td>The Israelites broke the 10 commandments by worshiping the golden calf. (Exodus 32:1-6)</td>
<td>God gave the promise land as an inheritance to their descendants, and sent the Israelites there, but He said, “I will not go with you because you are a stiff-necked people and I might destroy you on the way.” (Exodus 33:3)</td>
</tr>
</tbody>
</table>
B. The Effects on Creation

Each of the effects of sin on Creation make it more difficult for mankind to fulfill the Great Commission of the Old Testament.

1. Plants, animals and every part of creation are subject to the consequences of sin, including DEATH and DECAY, making it difficult to “be fruitful.”
   (Romans 8:20-22)

2. There is great PAIN in childbearing (Genesis 3:16), making it more difficult to “multiply and fill the earth.”

3. The ground is CURSED, so it produces thorns and thistles, making it difficult to “subdue the earth.”
   (Genesis 3:17-19)

Even in the curse, we see glimpses of God’s mercy. In death and decay, we are reminded of our own mortality. It is healthy for us to keep our mortality in mind (Psalm 39:4). In the pain of childbirth, we see the love that a mother has for her children (John 16:21). In the thorns, thistles and weeds, we learn about the nature of sin.

Consider how Christ, the SECOND ADAM, reversed the curse. (a) They placed the crown of THORNS on his head (Matthew 27:29). (b) Jesus came to earth via CHILDBIRTH (Matthew 1:21, Luke 2:7). He suffered the DEATH of the cross
   (Ephesians 2:16).

Table Discussion: Watch the Chapter “The Fall” on The Hope video. Discuss observations at your table.
IV. THE PUNISHMENT FOR SIN

A. In one word: DEATH (Genesis 2:17, Romans 6:23)

B. The Two Stages of Death

1. PHYSICAL Death (Genesis 2:17, Romans 5:12-14)

   Once sin entered the world, man became mortal. Death has reigned from the time of Adam until the present.

2. The SECOND death (Revelation 20:11-15)

   At the final judgment, the physically dead will stand before God (Revelation 20:12). Those whose names are not found in the book of life will be cast into the LAKE OF FIRE (v. 15). This condemnation is a PERMANENT separation from the presence of God.

V. THE IMPLIED NEED FOR SALVATION

A. We are all sinners, as guilty as ADAM. (Romans 3:23, 5:12)

B. We cannot SAVE ourselves. (Ephesians 2:8-9, Romans 4:2, *9:31-32)

C. We need a divine act of GRACE to escape the punishment for sin. (Ephesians 2:8-9, Romans 6:23.)
Soteriology: Soteriology is the study of SALVATION.

In this study, we will focus on the Bible’s teaching of (a) the PLAN of salvation, (b) the PURPOSE of salvation, (c) the POWER of salvation, and (d) The PERMANENCE of Salvation.

I. THE PLAN OF SALVATION

Salvation is a one-time event, but there are many behind-the-scenes acts that take place in the process of bringing mankind back into right standing with their Creator.

A. The Persons Involved

1. God the FATHER

   God the Father is involved in the salvation process.
   a. Salvation is based upon his FOREKNOWLEDGE (Romans 8:29a).
   b. He PREDESTINED the process for salvation (Romans 8:29b).
   c. He RECONCILES sinners to Himself (Romans 5:10).
   d. He ADOPTS us as His own children (Ephesians 1:5).

   (More will be discussed on these actions in section I. B. The Process of Salvation.)

2. God The SON

   Jesus Christ also plays a key role in salvation.
   a. He made ATONEMENT for our sins (Hebrews 2:17, 1 John 2:1-3).
   b. He REDEEMED us as His own (Galatians 3:10-14).
   c. He JUSTIFIED us before God the Father (Romans 3:23-24).

3. God the HOLY SPIRIT

   a. The Holy Spirit CALLS us to repentance (Romans 8:26-28).
   b. He REGENERATES us (2 Corinthians 3:6).
   c. He makes us PERSEVERE in the faith. (Romans 7:6, 8:2, Galatians 5:22-25).
4. MAN - The Recipient of Salvation

Man’s role in salvation is not one of earning or deserving (Ephesians 2:8-9, Galatians 2:16). He is the recipient of all the demonstrations of GRACE bestowed upon us by the Father, Son, and Holy Spirit (See points 1-3.) However, individuals must respond in a certain manner in order to receive this grace (Acts 20:21).

a. Man must choose to respond in FAITH. (Romans 10:9-10, Ephesians 2:8-9)


B. The Process of Salvation (Romans 8:28-30)

While responding to God’s grace in faith is essential, oftentimes, people focus so much on man’s necessary response that they forget God’s role in the process. Some will even attempt to manipulate decisions for salvation, using persuasive tactics to trick people into accepting Him by faith. Theologically, these people are only seeing one side of the process. It is equally important to remember God’s role in our salvation. Romans 8:28-30 clearly show us what is God’s role in the salvation process.

God’s Role:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreknowledge</td>
<td>Predestination</td>
<td>Calling</td>
<td>Justification</td>
<td>Glorification</td>
</tr>
</tbody>
</table>

1. Foreknowledge

According to Romans 8:28-29, God’s election for salvation was based on some form of foreknowledge. The Bible does not exactly say what the object of foreknowledge was, but merely that God took information into account when He formed His eternal plan. This plan includes our reserved eternal destinies in either heaven or hell. Here are some of the various views of the definition of foreknowledge.

a. Extreme Arminianism

Extreme Arminianism holds that God’s foreknowledge in Romans 8:29 is simply His foreknowledge of who would naturally accept Jesus as their Lord and Savior. The problem with this view is that it does not take into account man’s SINFUL NATURE. One must understand that if we were left to our natures, NONE of us would have ever accepted the truth of the gospel (Romans 3:9-12).

b. Moderate Arminianism

A more moderate view of Arminianism will take our sinful natures into account. Instead, they would say that God’s foreknowledge is His knowledge of who would accept the gospel once they have been CONVICTED of sin by the Holy Spirit. This is an acceptable view in that it does solve the dilemma regarding man’s sinful nature. One must take into account, however, the several biblical examples where God apparently COMPELS someone to believe. (See section 3 on the Calling.)
c. Extreme Calvinism

Extreme Calvinism holds that God’s foreknowledge is not the basis for predestination, but that predestination is the basis of God’s foreknowledge. That is, God foreknew who would and who would not be saved simply because He had already CHosen them for their eternal destinies. To support this view, they define foreknowledge as “having a relationship with beforehand.” The Greek work for knowledge is often used to mean “having a relationship.” However, with the prefix “fore” (or “prog” in Greek), the word has always meant “knowledge beforehand.” There are zero uses in Koine Greek where the word was used to mean “having a relationship with beforehand.” The problem with this view, besides the misuse of the Greek language, is that it reverses the chronological order that we find in Romans 8:29, which clearly states the opposite. In Romans 8:29, foreknowledge is the basis for predestination, not the other way around. This view also minimizes the importance of man’s response to God’s grace through FAITH.

d. Moderate Calvinism

A more moderate view of Calvinism will usually define foreknowledge in a similar way as extreme Calvinism, but they will also emphasize the importance of responding in faith. Even though the two may seem logically contradictory, they will teach both sides of the argument. When confronted on the apparent contradiction, they will often cite verses like Isaiah 55:9 which states, “As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” This is an acceptable view as well, because it is true that there are aspects of God which we will never comprehend this side of heaven.

e. Harmonious View

There is another view that attempts to reconcile the concepts of God’s sovereign choice and man’s responsibility to respond in faith. They would define the foreknowledge of God simply as “knowledge beforehand.” While faithful to the meaning of the Greek word, they also try to maintain the AMBIGUITY of the word. Foreknowledge of what? The verse does not say, so neither do the proponents of this view.

This view attempts to solve the potential problems of each other view and find HARMONY between the concept of God’s SOVEREIGNTY and human FREE WILL. It does so like this: (a) It takes into account man’s sinful nature, because it does not assume that foreknowledge is of who will receive the gospel by nature. Man by nature will always reject the gospel. (b) It attempts to solve the potential problem of moderate Arminianism. According to this view, God, at His pleasure, may take into account how one would respond once convicted by the Holy Spirit. It also allows the idea that God, in his infinite foreknowledge, may choose to COMPEL some to salvation for His own divine purposes. (c) It attempts to solve the problems of extreme Calvinism, by maintaining the chronological order found in Romans 8:29. It is faithful to the meaning of the original word in Greek, and it maintains the importance of man’s response to the gospel in faith.
While one should certainly avoid the pitfalls of either extreme view, there is a strong need for THEOLOGICAL HUMILITY on this point. As long as one does not define God’s SOVEREIGNTY in such a way that undervalues the importance of man’s response in faith, and as long as one does not define HUMAN RESPONSIBILITY in such a way as to devalues God’s role, we should be able to tolerate various ways of understanding these concepts together.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreknowledge</td>
<td>Predestination</td>
<td>Calling</td>
<td>Justification</td>
<td>Glorification</td>
</tr>
</tbody>
</table>

2. Predestination

John Calvin defined predestination this way:

“The eternal decree of God, by which He has determined in Himself the destiny of every man.”

The word predestination has two parts: Pre- and destination. Pre- literally means “BEFOREHAND.” Destination means exactly what it says. Taken together, the idea is that God chose our eternal DESTINATION beforehand (Heaven or Hell).

This idea can cause a myriad of reactions to theologians who hear it. Some try to avoid the word predestination altogether, while others make it the central figure of all other doctrine. The word is biblical, and should not be overlooked, but it should also be understood in its context.

There are a variety of ways to understand predestination. Here are the main ones:

a. Extreme Arminianism

Extreme Arminians will avoid the word altogether. They believe that the very existence of the prerequisite of FAITH implies that God does not predetermine who will or will not be saved. The problem with this view is that one should never AVOID one part of Scripture in order to explain another. Romans 8:29 states clearly, “For those God foreknew, He also predestined to be conformed to the image of his Son.”

b. Moderate Arminianism

Moderate Arminians do not ignore Romans 8:29. They simply say that God PREDESTINED who would or would not conform to the image of His Son, based upon His FOREKNOWLEDGE of who would accept His Son as Savior.

c. Extreme Calvinism

Extreme Calvinists see all other doctrines through the glasses of predestination. They believe that every choice that any man has ever made was PREDETERMINED by God, so naturally God predestined each man’s final destination, be it heaven or Hell. To many, this view begs the question: “If God is the puppeteer, and we have no free will, then is it JUST for Him to punish us?”
d. Moderate Calvinism

Moderate Calvinists will usually define predestination in the same way, but they focus on God’s election of some to be SAVED. They will oftentimes say that God did not elect that any should go to HELL. Hell is merely the just destination for all men. God only elected SOME, however, for salvation.

e. Harmonious View

The Harmonious View holds that God indeed predestined each person to his final destiny. Proponents of this view attempt to solve the problem of God’s JUSTICE, however, by claiming that God’s election was based upon FOREKNOWLEDGE. Among that foreknowledge was the information about who would or would not accept Christ once convicted by the Holy Spirit. They can claim that God is JUST, because the Holy Spirit convicts not just the ELECT, but the whole WORLD of sin (John 16:8, 1 John 2:1-2), so everyone who rejects (or blasphemes) the Holy Spirit is guilty and condemnable (Mark 3:29, Luke 12:10). Any election beyond that would come under the category of MERCY. God can save whomever He wants (Romans 9:14-16). He certainly did this in the case of Saul of Tarsus (Acts 9.) Was this based upon some foreknowledge that Paul would accept Christ? That is highly unlikely. It is more likely that God compelled Paul to salvation to prove the depth of His MERCY. After all, Saul was the WORST of sinners (1 Timothy 1:14-16.)

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreknowledge</td>
<td>Predestination</td>
<td>Calling</td>
<td>Justification</td>
<td>Glorification</td>
</tr>
</tbody>
</table>

### 3. Calling

**6 Methods that God Uses to Call Men to Salvation**

There are at least 6 ways in which God calls us to salvation found in Scripture.

<table>
<thead>
<tr>
<th>Method</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. CREATION</td>
<td>God uses His creation to show his EXISTENCE and CHARACTER to mankind.</td>
</tr>
<tr>
<td></td>
<td>(Romans 1:18-19)</td>
</tr>
<tr>
<td>2. CONSCIENCE</td>
<td>God gave mankind a conscience to convict him of his SIN.</td>
</tr>
<tr>
<td></td>
<td>(Romans 2:12-16)</td>
</tr>
<tr>
<td>3. CONVICTION</td>
<td>The Holy Spirit convicts mankind of his SINFUL state, and need for forgiveness.</td>
</tr>
<tr>
<td></td>
<td>(John 16:8-9, 6:4)</td>
</tr>
<tr>
<td>4. CHARACTER of God</td>
<td>The Scripture says that it is His KINDNESS that leads us to repentance</td>
</tr>
<tr>
<td></td>
<td>(Romans 2:4, 1:20-23).</td>
</tr>
<tr>
<td>5. CHRISTIANS</td>
<td>God can use the TESTIMONIES of Christians to reveal Himself to unbelievers</td>
</tr>
<tr>
<td>6. COMPULSION</td>
<td>In some cases, God propels individuals beyond the natural use of the other five methods. He compels them to believe and be saved. He does so for His own DIVINE purposes. (John 6:37-40, Acts 9)</td>
</tr>
</tbody>
</table>
The first five of these methods are UNIVERSAL in the sense that they apply to all men. Taken together, they are enough to justly CONDEMN all men as guilty before God (Romans 1:20-23). By implication then, they are sufficient to effectively call one to salvation.

The sixth method is not universal. It is the divine act of COMPELLING someone to salvation.

An example would be when God visited Saul on the road to Damascus. There, God utilized more than His normal use of creation, conviction, etc. He BLINDED Saul and spoke DIRECTLY to him (Acts 9). God did this to demonstrate the depth of His PATIENCE and mercy (1 Timothy 1:15).

Some call this “The EFFECTUAL CALL.” The idea is that the Holy Spirit works in the life of the elect in such a way that they are inevitably born again.

5 Views of God’s Calling

a. Extreme Arminianism

The extreme Arminian will only recognize the first five methods of calling. The concept of COMPULSION violates their sense of justice. This is because they give man too much credit for his own role in salvation. To them, man can find his own way to God. Biblically, however, mankind does not seek God by nature (Romans 3:10).

b. Moderate Arminianism

Moderate Arminians do not deny compulsion, but they stress the other five methods as being the NORMATIVE way in which God calls the elect.

c. Extreme Calvinism

Extreme Calvinists believe that God’s first five methods of calling always end in FAILURE. To them, only compulsion, or an “effectual call” will successfully bring a sinner to Christ. (See John Calvin’s doctrine of Irresistible Grace.) The motive is to downplay man’s role, assuming that God’s role will be magnified even more. They usually define faith as a work, so faith must be FORCED on the unbeliever, or he might take some measure of credit for his salvation. The problem with this view is that Ephesians 2:8-9 clearly makes a distinction between faith and works. Faith is necessary for salvation, where works are not. Man can not take any credit for his salvation simply for BELIEVING, according to Ephesians 2.

d. Moderate Calvinism

Moderate Calvinists believe that God may use any of the 6 methods of calling, but that He only chooses to be successful with the ELECT. It is true that only the elect will respond to any of these methods in faith, but how did they become elect? The argument then goes back to foreknowledge and predestination.
e. Harmonious View

Unlike the Arminians, some believe that no man will initiate the process of salvation by SEEKING after God (Romans 3:10.) God must initiate the process. Unlike the Calvinists, they believe that God can do so effectively with any combination of the methods He so chooses. He is not limited to compulsion to effectually call a sinner to repentance.

In any view of God’s calling, one must hold a delicate balance. We must never allow man to take credit for his response to God’s call in faith. We can never EARN or DESERVE our salvation. At the same time, we should never downplay man’s RESPONSIBILITY to respond in faith. Without faith, it is impossible to receive God’s gift of salvation (John 3:18). There is room for disagreement on this issue, but not for DISUNITY.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreknowledge</td>
<td>Predestination</td>
<td>Calling</td>
<td>Justification</td>
<td>Glorification</td>
</tr>
</tbody>
</table>

4. Justification

Justification is the LEGAL act of God in which He declares that our sins are FORGIVEN and the righteousness of Christ is applied to us changing our standing with Him.

There are several terms that describe what happens at the point of justification.

a. Reconciliation

The act by which God RESTORES the relationship between God and Man. The relationship that was broken at the Fall (Genesis 3), is restored. This was symbolized when the curtain of the Temple was torn from top to bottom at Christ’s crucifixion (Matthew 27:51).

b. Adoption

The act of God by which God places us into His FAMILY as a member (Ephesians 1:4-5).

c. Atonement

Atonement refers to the covering, or FORGIVENESS of sin (Romans 3:25, Hebrews 2:17).

d. Redemption

Redemption carries the idea of buying back our FREEDOM. Those who have been justified have been redeemed from the curse of the Law (Galatians 3:13-14), and from all wickedness (Titus 2:14).

e. Regeneration

God takes away the the consequences of our sin and gives us new LIFE in Him, both present and future (1 Peter 1:3, Ephesians 2:4-5).
5. Glorification

Glorification refers to our state of being once we have truly been conformed into the image of Christ. We will one day be given GLORIFIED bodies (II Corinthians 5:1-10), like Christ’s. The Bible does not go into great detail, but we can see from Christ’s example that his glorified body was recognizable, but not subject to all the limitations of our present earthly bodies.

II. THE PURPOSE OF SALVATION

To understand the objective of salvation, one must look at it in the context of the purpose of human HISTORY. And to understand the purpose of human history, one must look at it in the context of the purpose of EVERYTHING.

A. The Purpose of EVERYTHING

Everything exists to bring GLORY to God (Revelation 4:11). God the Father is involved in the salvation process.

B. The Purpose of Human HISTORY

When Lucifer incited a rebellion against God, it was because of his PRIDE (Isaiah 14:12-15). He wished to USURP God’s rightful place over all Creation.

Isaiah 14

12 How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! 13 You said in your heart, “I will ascend to the heavens; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of Mount Zaphon. 14 I will ascend above the tops of the clouds; I will make myself like the Most High.” 15 But you are brought down to the realm of the dead, to the depths of the pit.

He convinced one-third of the angels to join him in his rebellion (Revelation 12). It stands to reason then, that part of the purpose for human history is for God to create a race of HUMBLE servants with whom He may have an intimate relationship. He created a process for salvation that would accomplish that end, thus giving Him the GLORY He deserves.

C. The Purpose of SALVATION

The purpose, then, of salvation, is to undo all the EFFECTS that are caused by SINFUL PRIDE. So we can accurately claim that God has these following purposes for salvation:
1. To restore mankind to a place where he can bring GLORY to God. (2 Timothy 1:9)
2. To conquer DEATH. (2 Timothy 1:10)
3. To give mankind power over SIN. (Romans 6:6)
4. To restore ORDER to Creation. (Romans 8:18-21)

III. THE POWER OF SALVATION

A. The Power to SAVE (Romans 1:16-17)

1. The payment for sin is DEATH (Romans 6:23).
2. Christ died on the cross to pay for our SINS (I Peter 2:24).
3. Christ conquered death through the RESURRECTION (I Corinthians 15:1-5)

B. The Power to SANCTIFY (I Peter 2:24).

Sanctification - The everyday, lifelong work of man where God makes us more and more like His son Jesus Christ.

1. The Proper Attitude for Sanctification.
   a. OBEDIENCE brings blessing, disobedience brings curses. (Exodus 19:5, Leviticus 26:3, Deuteronomy 6:25)
   b. GRACE gives the ability and the desire to obey (Philippians 2:13)
   c. God gives grace to the HUMBLE. (Proverbs 3:34, James 4:6, 1 Peter 5:5)

2. The Process of Sanctification (Ephesians 4:22-24)
   a. Step 1: Take off the OLD nature.
   b. Step 2: Renew your MIND with the truth.
   c. Step 3: Put on the NEW nature.

*The course, Overcoming Stubborn Sins, goes into much more detail on this point. The purpose for this course is only to understand the theology behind the process.
3. Types of Sanctification
   a. POSITIONAL Sanctification: Our state or position with God. (Hebrews 10:10, Ephesians 1:1-4)
      We are SAINTS, positionally, though we may not always act like it.
   b. PROGRESSIVE Sanctification: The process each believer follows to become more and more like Christ. (1 Thessalonians 5:23, 1 Peter 1:16)
   c. PERFECT Sanctification: This occurs when the believer fulfills progressive sanctification on the day of their glorification. (Romans 8:16, 1 John 3:24)

IV. THE PERMANENCE OF SALVATION

Perseverance - The doctrine that everyone who has been born again will remain in their SAVED state.

Various Views of the Permanence of Salvation

A. Salvation can be lost via EVIL DEEDS.

   The Bible is clear that good works are the natural PRODUCT of salvation (Ephesians 2:10, James 2:14-26). Some have assumed then, that one can lose his or her salvation by failing to have enough GOOD DEEDS or by doing enough EVIL DEEDS.

   The problem with this view is that it puts too much emphasis on WORKS and not enough on GRACE. Without God’s grace, one would never be saved in the first place. Without grace, we would not be prone to doing good works.

   Instead, it is better to see our works as a DEMONSTRATION of our faith. If there are no good works, one may question if he or she was ever GENUINELY saved.

B. Salvation can be lost via a LACK OF FAITH.

   Ephesians 2:8-9 make it very clear that WORKS are not a prerequisite for salvation, but FAITH is. Some theologians believe that a person can LOSE their salvation if, and only if, they lose their FAITH.

   The problem with this view is that it does not recognize God’s ROLE in our faith. The elect are God’s gift to Christ, and He will never drive them away (John 6:37). Jesus taught that those who were His sheep LISTEN to His voice and FOLLOW Him (John 10:25-27). There is no mention of wavering faith! It is in this context that we read verses 28-30:

   “28 I give them eternal life, and they shall never perish; no one will snatch them out of my hand. 29 My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand. 30 I and the Father are one.”

   While it is true that faith is a prerequisite for salvation. True faith will not fade away. Hebrews 10:38-39 states:

   “38 And, “But my righteous one will live by faith. And I take no pleasure in the one who shrinks back.” 39 But we do not belong to those who shrink back and are destroyed, but to those who have faith and are saved.”
It is best to compare our salvation to the FATHER / SON relationship. A son’s sin or lack of faith may affect how WELL he relates to his father, but nothing can make his father cease to be his father.

C. Salvation can NEVER be lost.

The Biblical view of salvation is that it is PERMANENT. Once a person is SAVED, he or she is destined (even predestined) for an eternity with God in heaven (John 6:37, 10:28). If God begins a work in someone, He will see it to it’s END (Philippians 1:6).

Philippians 1:4-6

4 In all my prayers for all of you, I always pray with joy 5 because of your partnership in the gospel from the first day until now, 6 being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.

So when someone does not have FAITH or WORKS that give evidence of salvation, instead of wondering if God is going to REMOVE that salvation, one should wonder if they ever really BELIEVED to begin with.