

WEEK #4 HAMARTIOLOGY / SOTERIOLOGY:

Defining sin - hard to do! LOTS of words used to describe sin:

Chata - miss the mark, equivalent to **hamartano** (where we get the study of hamartiology) but missing the mark also implies hitting another mark "so that you may not sin" (Exo 20:20)

Ra - equivalent - "kakos" or "poneros" means breaking up or ruin. Often translated as the word wicked - could mean something injurious or morally wrong (Judges 11:27) "sinned against you"

Adikia - unrighteous conduct - (Romans 1:18) "The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness,"

Anomos - lawless (2 Thess 2:8)

Parabates - Transgressor - (Romans 2:23)

Agnoein - ignorant worship of other than the true God - (Acts 17:23)

Planao - to go astray - (1 Peter 2:25)

Paraptoma - falling away (Romans 5:15-20)

Hypocrisy - to interpret falsely, to follow a false way

So in short, sin is missing the mark, badness, rebellion, iniquity, going astray, wickedness, wandering, ungodliness, crime, lawlessness, transgression, ignorance and falling away.

All sin is ultimately against God - "against you, you only have I sinned" (Ps 51:4)

Praise the Lord that Christ is the lamb that takes away the sin of the world! (John 1:29)

DIG DEEPER: Christ's teachings concerning sin:

Some pointed observations from Christ about the sins of the people he was around and some examples he gave in his teaching. Christ elevated the standard.

Sacrilege amongst the moneychangers (Mark 11:15-18)

Hypocrisy of the Sadducees (Matt 23:1-36)

Covetousness of the man with the dispute with his brother (Luke 12:15)

Transgression of the Law of the "corban" (Matt 15:3-6)

Pride (Matt 20:20)

Being a stumbling block (Matt 18:6)

Disloyalty (Matt 8:19-22)

Immorality (Matt 5:27-32)

Fruitlessness (John 15:16)

Anger (Matt 5:22)

Sins of Speech (Matt 5:33-37)

Showing Off (Matt 6:1-18)

Lack of Faith (Matt 6:25)

Irresponsible Stewardship (Matt 25:14-30)

Prayerlessness (Luke 18:1-8) - which is a lack of faith.

Are all sins equal or are their greater sins? POLL THE ROOM

Answer: while all sins separate us from a Holy God, Scripture indicates that there are weighier sins than others:

Matthew 7:1-5 "Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?"

John 19:11 "he who delivered Me to you has *the* greater sin."

Luke 12:47-48 "And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, but the one who did not know *it*, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more." - **this also indicates that sins under knowledge are GREATER than sins of ignorance.**

SOURCES OF SIN:

Satan: The enemy who sows tares among the good seed "and the enemy who sowed them is the devil" (Matt 13:39) who is the head of a **contrary kingdom to Gods** "If Satan casts out Satan, he is divided against himself; how then will his kingdom stand?" (Matt 12:26) **Ultimately he is the FATHER of sin, without Satan there would have been no fall** - "You were blameless in your ways, From the day you were created, Until unrighteousness was found in you." - Ezekiel 28:15

The World: the world is a contrary system to God's system.

1 John 2:15-17 - " Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and *also* its lusts; but the one who does the will of God lives forever."

The Heart: We are guilty of our sin, from the seat of our volition.

Matthew 15:19 "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders."

Jeremiah 17:9 "The heart is more deceitful than all else, And is desperately sick; Who can understand it?"

Matt 19:17 the **Lord universally indicates that everyone is sinful** by saying “**There is only One who is good**” Paul also indicates this in Romans 3:23 “**for all have sinned and fall short of the glory of God,**”

SOME CONSEQUENCES OF SIN:

It condemns us. “For God so loved the world, that He gave His **only begotten Son**, that whoever believes in Him shall not perish, but have eternal life. **17** For God did not send the Son into the world to judge the world, but that the world might be saved through Him. **18** He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the **only begotten Son of God.** ”

(John 3:16-18) if believers shall not perish, then that would imply that unbelieving people will. We stand judged for our sin unless the grace of Christ is our banner.

It enslaves us - sin makes us slaves to the desires of the devil. “**You are of your father the devil, and you want to do the desires of your father.**” (John 8:44) Christ has come to free the captives. “**HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES**” (Luke 4:18)

It can affect the body, not all the time, “**It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him.**” (John 9:3), but evidently it does at times, “**Behold, you have become well; do not sin anymore, so that nothing worse happens to you.**” (John 5:14) also consider the lord's supper issue in 1 Cor 11:30. “**For this reason many among you are weak and sick, and a number sleep.**”

It affects others: (Luke 20:46-47) “**Who devour widows houses**” Adam's sin affected all mankind. “**Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned**”

DEFINE IMPUTATION: To charge something to someones account of which they have not previously had ownership.

Adam's Imputation of Sin on humanity: “**Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned**”
Romans 5:12

Two views of HOW he passed down sin to humanity:

Representative: Adam is the best representative for humanity, and because of his failure, the punishment passed down to all. (Think of David and Goliath Scenario)

Seminal: Adam contains the seed of all his posterity, so that when he sinned, all actually sinned, we are all his seed and in a sense a part of him and his sinful decision. (connects well with the Traducian view)

(It can be both/and!) Either way, God is justified. Adam WAS the best option, and if we were all present in Adam, we would have done the same.

THE INHERITANCE OF SIN:

Inherited sin, sinful nature, original sin - **all mean the same thing** - that man is **born into sin** - it is inherited all the way back to Adam. Psalm 51:5 **"Surely I was sinful at birth, sinful from the time my mother conceived me."** that's really at the beginning!

Total depravity - **man totally fails the test of pleasing God**. "all sin and fall short of the Glory of God" (Romans 3:23) Total - in that there is nothing we can do to please God within ourselves - we cannot pull ourselves up from our own bootstraps!

Note - it is not UTTERLY depraved. Man can still do good with the understanding that our sins outweigh our goodness.

Ephesians 2:1-3 **"And you ^awere dead ^bin your trespasses and sins,² in which you formerly walked according to the ^ccourse of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. ³ Among them we too all formerly lived in the lusts of our flesh, ^dindulging the desires of the flesh and of the ^emind, and were by nature children of wrath, even as the rest."**

Deadness - yes its a metaphor - whether "dead as a doornail" or "dead man walking" it all implies the same inability within ourselves to save ourselves.

Pelagianism - man was born neutral and can choose good over evil, flies in the face of scripture. Taught by a British theologian (Pelagius). Condemned as a heresy at the Council of Ephesus in 431

CALVINISM/ARMINIANISM DEBATE: WE WILL GET MORE INTO THIS DEBATE WHEN WE TOUCH SALVATION SHORTLY.

PERSONAL SINS:

Ultimately we cannot blame others because we personally commit sin (Romans 3:9-20) "all have turned away"... "no one does good"

"All have sinned and fall short of the glory of God" Romans 3:23a

Sins are two-fold:

- Sins of commission (Romans 2:12:13) under the law or apart - we commit sin
- Sins of omission (James 4:17) "If anyone, then, knows the good they ought to do and doesn't do it, it is sin for them."

There are severe sins:

- The unforgivable sin (Matthew 12:31-32)
- Sins leading to death (1 John 5:16)

Are there generational curses of sin?

Read Deut 5:9-10 - "You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, **10** but showing love to a thousand generations of those who love me and keep my commandments."

The juxtaposition of the curses highlights God's blessings - that is what is stressed in this passage.

Practically speaking, sin in families often reproduces - similar struggles and the like.

CHRISTIANS AND SIN:

Romans 6, 7 and 8 show beautifully our relationship with sin.

Romans 6 - shall we sin? By no means! We are slaves to righteousness, if we live in sin, that means we prove we are still slaves to it.

Romans 7 - we're at war. War of the flesh vs the Spirit. I do the things I don't want to do and don't do the things I do. We carry this body of death with us. Who will free us? Praise Jesus!

Romans 8 - no condemnation in Christ, walk in the spirit and kill the flesh! Those who live in the Spirit are sons of God!

Antinomianism - a dangerous teaching (anti-law) which often leads to license. We must "walk by the spirit so as to not gratify the desires of the flesh (Galatians 5) and we abide by the law of Christ (Galatians 6:2) We are to walk in the light (1 John 1:7)

PENALTIES OF SIN:

For unbelievers - the second death (Revelation 20:15)

For believers - Loss of fellowship (1 John 1:3-7) Loss of Joy (John 15:11) A Darkened walk (1 John 2:10) Weak prayer (1 John 3:19-22)

For the persistently sinning believers - punishment (Hebrews 12:5-11) or even possibly sickness (1 Cor 11:30) Excommunication (1 Cor 5) Physical death may also be a punishment for persistent sin (1 Cor 11:30; 1 John 5:16)

Whatever the case, all our deeds will be examined by our Lord (2 Cor 5:10)

PREVENTIONS FOR SIN:

the word of God (Psalm 119:11) The lord intercedes for us (Hebrews 7:25) the indwelling Holy Spirit (Galatians 5:16-24) accountability (James 5:16)

Remedy for Sin: Confession (1 John 1:9) Repentance (Revelation 3:19-20)

THE THREE IMPUTATIONS

(based off of the scapegoat (type pointing to Christ) Leviticus 16:20-22)

Adams sin on mankind (Romans 5:12)

Humanity's sin on Christ (2 Corinthians 5:19-21)

Christ's righteousness on believers (2 Corinthians 5:21)

THE FORGIVENESS OF SIN:

Jesus the Lamb of God who takes away the sins of the world! (John 1:29)

His death is the basis for the forgiveness (Matthew 20:28) "give his life as a ransom for many"

Ramification? We should forgive others (Luke 17:3-4) ""If your brother or sister[a] sins against you, rebuke them; and if they repent, forgive them. 4 Even if they sin against you seven times in a day and seven times come back to you saying 'I repent,' you must forgive them.""

SALVATION

Concerning Salvation:

We believe that all men are sinners by nature and by choice and are, therefore, under condemnation. We believe that salvation is wholly of grace; that all who confess and repent of their sins and who received by faith the Lord Jesus Christ as their Savior are born-again of the Holy Spirit and thereby become the Children of God, eternally secure in Christ. This acceptance of Jesus Christ as their savior is an act of the will in response to the convicting work of the Holy Spirit through the Word of God and is not the result of works, baptism or church membership. (Eph. 2:8-9; John 3:16; Heb. 7:25; Rom. 3:23; 6:23; John 3:14-18; Rom. 10:9)

Why is understanding salvation important?

It is the difference between being a believer and a non-believer. If we don't understand salvation properly - it can lead to a false gospel and put us under a curse! (Galatians 1:6-9)

Scope of Salvation:

Justification - moment one believed, saved from condemnation (Ephesians 2:8) just as I have never sinned.

Sanctification - process of being saved from the dominion of sin (Heb 7:25) This is a work of the Holy Spirit within us (Titus 3:5)

Glorification - will be ultimately saved from even the presence of sin (Rom 5:9-10)

God's motives for salvation:

He loved the world (John 3:16)

Demonstrates his love (Romans 5:8)

Displays his grace (Ephesians 2:7)

He wanted us to do good works through the redemption he worked (v10)

Salvation in the Old Testament:

Yasha - deliverance/freedom - used extensively in the Old Testament. (Ps 20:6)

Faith was a necessary condition "Abraham believed God and it was accredited to him as righteousness (Gen 15:6)

followed through to the Israelites (Exodus 14:31)

Object of faith is the same - the Savior God "Salvation belongs to the Lord" (Psalm 3:8) (another reason why it is so important to believe that Jesus is God - otherwise it would change the source of salvation!)

Salvation in the New:

Sozo / soter: both the OT deliverance aspect, but also peace/wholeness. Could mean cure, recovery, remedy, rescue, redemption or welfare.

Christian usage - saving from eternal death and endowing a person with everlasting life (Rom 5:9) "Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God"

God's initiative (John 3:16) "He gave"

basis for salvation rests in the Lord Jesus's death on the cross (Acts 4:12) "there is salvation in no one else but Jesus Christ, as there is no other name under heaven by which humanity can be saved"

The entire universe will also feel the effects of this salvation (Col 1:20) "God was pleased, through Christ, to reconcile all things to himself, whether on earth or in heaven, by making peace through his blood, shed on the cross"

The Basis: THE PASSION OF CHRIST:

The need: because of man's sinfulness and helplessness, someone else had to step in to aid mankind - everyone born into this world stands condemned because of his relation to Adam's sin (Rom 5:12) "through Adam.... all sinned"

because of the sin nature to which everyone has (Ephesians 2:3) "children of wrath" and

because we all commit sin (Romans 3:9-23) "no one is good"

Total depravity - man is entirely corrupted to the point that on his own he could do nothing that would merit saving favor with God.

The person: he came to save people from their sins (Matt 1:21) "because he will save his people from their sins" his person and work is central to the gospel of salvation (Romans 1:1-4)

The work: Good Friday - horrible death penalty of crucifixion. ***"He lived the life we should have lived, and died the death we should have died"*** - Timothy Keller

What does his death mean?

Penal Substitutionary Atonement: Penal (prescribed punishment) on a substitute for our atonement. Christ is our substitute - Provided by the offended party - A combination of justice and love. **Romans 3:21-26** is the best comprehensive place in scripture to see it explained. (Also 1 Pet 3:18) ***"21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus."***

Reflections in OT with the laying on of hands to the animal that would be sacrificed - taught substitution. In Greek New Testament "anti" - instead of. (see Mark 10:45) in the Greek using "hyper" - hyper, above, over - idea includes both substitution and benefit.

Importance for substitutionary atonement - anything less would take away from the gravity of the situation - we are doomed in sin, Christ, the offended party in love fulfills the requirement of death and fulfills the justice. Being a substitute for us. **Anything else takes away both our culpability, his sacrifice and his fulfillment of justice.**

Redemption in relation to sin:

Christ paid the purchase for all mankind (Ephesians 1:7) "we have redemption through his blood" (2 Peter 2:1) "denied the master who bought them." the price is the blood of Christ (Rev 5:9-10) **"by your blood you ransomed people for God from every tribe and language and people and nation"**

DIVE DEEPER: WORD USAGE:

OT

g'l - payment, kinsman redeemer. (Exodus 13:12)

kopher - sum paid to redeem a forfeited life. (Exodus 21:30)

agorazo - buying or acquiring in the forum - buying. (Matt 13:44)

NT:

agorazo - buying or acquiring in the forum - buying. (Matt 13:44)

Exagorazo - add the "out of" so he purchased us "out of" the market. Took us out of the world

Peripoioipumai - means to keep safe or preserve. (acts 20:28)

Lutroo - loosing clothes, animals , or prisoners (1 peter 1:18-19)

Apolutrosis - deliverance (1 Cor 1:30)

Propitiation in relation to God:

Means the turning away of wrath by an offering - satisfaction.

Common thread in OT - Gods wrath mentioned 580 times! (2 Kings 13:3) sin constitutes reasons for God's wrath. Ways to avert God's wrath included purging sin (Deut 13:15-17) repentance, (Jonah 3:7,10) intercession (Psalm 106:23) and God's own action in removing it (Psalm 78:38)

Reconciliation:

Romans 5:6-10 shows the progression of justification to reconciliation. Reconciliation is the next step. We were his enemies, he paid the price, now we have freedom to become a part of his team/citizens/ambassadors/family. 2 Cor 5:17-21, shows a progression of being a new creature, being reconciled to Christ, and then giving us the same ministry of reconciliation. He didn't forgive us and we stayed his enemies, he forgave us and we now are reconciled, in harmony, in relationship with him

Adoption:

being adopted into the family of God - implications coming into the family with full privileges. Very common aspect of Greco-Roman life, and this is the background of the NT concept. Even biological parents had no more claim over someone at the moment of adoption. (Ephesians 1:5, Romans 8:15, 23; 9:4 , Galatians 4:5) adoption of Israel (Rom 9:4) adoption of believers as individuals (Eph 1:5) made possible by the death of Christ (Gal 4:5) family of God (Romans 8:15) it waits full realization until we receive resurrected bodies (Romans 8:23)

ELECTION:

Foresight Election - God elects on the basis of foreseen faith

Corporate Election - primarily election of Christ, then the election of the community and finally the election of individuals within body of Christ view - "if you're on the boat, you're elect"

Individual, pretemporal Election - the eternal act of God, in his sovereignty chooses men and women without merit of their own to be the recipients of special grace and eternal salvation. (unconditional election)

No human mind will ever harmonize sovereignty and free will but ignoring one or the other will not solve anything.

autonomous vs. automaton?

Scripture clearly teaches that God's plan includes all things "**works all things after the counsel of his will**" (Ephesians 1:11) some example of directly ordaining things (Deut 32:39) But then he allows people to be sinful (Romans 1:24) and often gives opportunity to make choices (1 Cor 10:27)

Design is a good word to describe it - It brings in his "architectural" side. God is sovereign, free, supreme.

Ephesians 1:4 - chose us (Before the foundation of the world) - election is his choice. Those who were appointed for salvation (Acts 13:48)

Predestination - It's a biblical term (Eph 1:5) preplan your destiny. Proorizo - to mark off beforehand. The death of Christ was predestined by God (Acts 4:28) and God's elect are predestined for adoption (Ephesian 1:5)

Foreknowledge - proginosko - prior knowledge. (2 Peter 3:17, Rom 8:29)

Objections?

Does that mean fatalism? No. There is a healthy tension that exists between God's sovereignty and man's responsibility that the Bible does not resolve, and I believe that to be a good thing. (Phil 2:12-13)

Is it inconsistent with human freedom? No. somehow by God's design, his **sovereignty umbrellas over the freedom of man**, and often is used to bring about his designs. How? Good question. No answer to that other than - a God who knows everything about us, knows how to work with us within the bounds of our freedom. And how free are we

anyways? Even if we have total freedom in the human experience, it is a binding experience already - we have our limitations.

Does that mean that God is the author of sin? No. He hates sin (Ps 5:5) and he is never responsible for our sins (James 1:13) The appearance of sin started in Satan (Ezekiel 28:15) keeping in mind again that we have some free agency - especially when it comes to committing sins that we're responsible for. But God works out ALL things for good, including the bad stuff. (Rom 8:28) if it were not true that he is sovereign over the sin, then that means that there would be things outside his control, which is another problem entirely. **Romans 11:33-36** is always a good place to arrive at the end of the day.

A doctrine of election should by no way emphasize the destinies of the damned nor neglect a "whosoever" gospel presentation. It is not up to us to determine the fates of man nor to know the mind of God - Ryrie

ATONEMENT -

what is it? Atonement - means to "cover" or to "take away" depending on the context. Christ covers us from the wrath of God by taking away our sin.

How far does it extend? Different views:

Limited atonement - atonement is only for the elect

Unlimited atonement - atonement is secured for all mankind.

Luke's personal position - Amyraldian (4 point Calvinism)

(That Christ's atonement is unlimited to all mankind. 1 John 2:2, 2 Peter 2:1, limited atonement is a logical conclusion, not a biblical one. 1 John 5:19 affirms that whole world means whole world. 1 Timothy 2:4-6 - he desires all men to be saved.. And he gave himself as a ransom for all. Hebrews 2:9 "he might taste death for everyone" John 3:16 - for God so love the world" he does love the unsaved as well as the elect. Mark 10:21 - looked at him in love - a man who is at the time of the narrative unsaved, and he walks away from Jesus (the young rich ruler)

Acts 17:30 "God is now declaring to men that all people everywhere should repent" the call is universal, why would they need to repent if their sins are not securely paid for? Why unlimited is important theologically for me - universal preaching of the gospel, no hindrances, or holdbacks, no temptation to prejudge a person's eternal position. Christ, being infinite in being, can pay up to an infinite amount of redemption, just by his very nature. (where sin abounds, grace abounds more, Romans 5:20)

Could there be a distinction between Christ dying for the world and specifically atonement? Potentially - that could alleviate the tension!

THE APPLICATION OF SALVATION:

Ordo solutis - order of salvation - is that as important as knowing the parts? It is more important to know which parts are God's work (calling, regeneration), and which parts are Man's response (conviction, conversion)

Calling:

God does the calling, in scripture there is a general call to all people "many are called, but few are chosen" God's general invitation to men to come to him. There is a specific, effective call to believers. (**Irresistable Grace**) Romans 8:30 "...those whom he called, he also justified" it is brought about by the word of Christ (romans 10:17)

Conviction:

John 16:8-11 - the Holy Spirit would convict the world of sin, righteousness and judgement. Conviction is convincing or refuting an opponent so that he has the matter set before him in a clear light whether he accepts or rejects the evidence. Matt 18:15 shows that conviction is not the same as conversion - it is the first step but not a guarantee of the next step. Not everyone but more than the elect will be convicted of the truth, whether they respond properly or not. Convicted of sin, their sins, righteousness, of what is right and wrong aka morals and how they don't measure up, and judgment as Satan is judged, Jesus is Lord.

Conversion: a confession of belief in Christ. Repentance from sin and turning to Jesus. Upholding the truth of the gospel. Death to life! (Romans 10:8-10) (***we'll come back in detail about this one***)

Regeneration:

Born again. Rebirth - used in Matthew 19:28 to talk about the new heavens and earth. Titus 3:5 talks about the cleansing work of the holy spirit in regeneration. John 3:3 talks of being born again - it is the work that God does that gives new life to those who believe. God regenerates (John 1:13) "nor of the will of man, but of God." according to his will (James 1:18) through the Holy Spirit (John 3:5) When a person believes (John 1:12, Ephesians 1:13-14)

So THE DEBATE - is faith first or regeneration (**ordo solutis**) is faith a gift? (Ephesians 2:9) its not specific in greek, but salvation as a package is a gift. **But we are called to have faith in order to be saved.** From a human standpoint it is **hard to argue that our**

response should be anything other than putting our faith in him, not wondering if we aren't regenerated or not. And Ephesians 1:13-14 seems to show the same progression from our perspective. Acts 16:31 - "believe in the Lord Jesus and you will be saved" is the common logical position. Each ingredient makes up the soup, but the order in which they were put in doesn't seem to matter too much does it? The soup is delicious on its own! (John 20:31) "and that by believing you may have life in his name."

FAITH IS CRUCIAL - so we need to understand it well.

Faith means confidence, trust to hold something to be true. Faith requires a subject to put faith in. To have faith in Christ, is trust in him that he can remove guilt of sin and grant eternal life. **Salvation is not because of faith, but through faith** (Ephesians 2:8) Christ saves us, faith is the vehicle by which we hold on to Christ!

Say a man leaves a gift at the door, and tells the recipient that all he has to do to receive it is go out on his porch, pick it up and bring it into the house. After the man does this, does that then mean that he is in any way able to boast about the gift? Absolutely not! All he did was get it into the house. The gift was at the expense of his friend, who deserves the credit. **John 3:16 is a very clear picture of the object of faith and results of faith.**

Kinds of faith:

intellectual faith, apprehending truth as a result of education, tradition, rearing, it is human and does not save.

Miracle faith: the faith to perform or receive a miracle and it **may or may not be accompanied by salvation.**

Temporary faith: Luke 8:13 - rocky soil, there seems to be some faith, but not the full picture and in times of hardship, it goes away.

Saving faith; The reliance on the truth of the Gospel as revealed in the Word of God. (winner winner chicken dinner!)

Facets of faith:

Intellectual attestation - agreeing with facts

Emotional conviction - seen in an interesting, passionate, emotional way

Volitional response - the person responds personally to the truth, placing his reliance on Christ, walking in a way that shows true completed faith. This is paired with the idea of "repentance" a volitional response to the gospel involves turning from sin and turning to Christ. Repentance means to "rethink" or change your way of thinking - its a worldview

paradigm shift - IT DOES NOT mean that you have to be suddenly living on the perfectly straight-and-narrow (that would make salvation works based) but the shift should have started because of your trust in Christ and your abandonment of your former life apart from Christ.

SECURITY OF THE BELIEVER:

Perseverance of the Saints. Eternal security is the work of God that **guarantees** that the gift of salvation, **once received is forever and cannot be lost**. Other terms: preservation, perseverance. Assurance is a different doctrine - it is a believers personal response to God's preservation of his people. (Ephesians 1:13-14, John 10:28-29, Romans 8:33, Number 23:19, Philippians 1:6, 1 Thessalonians 5:23-24, 2 Timothy 2:13) This does not mean that we should not endure, persevere! (We are also called in a number of places to do that!)

Problem passages for perseverance of the saints:

Galatians 5:4 - "fallen from grace" substituting grace with the Law - showing that they are substituting "falling away from" grace with something that doesn't save them.

The "race" passage - 1 Corinthians 9:24-27. Don't lose the prize! More about crowns, rewards than salvation itself. John 15:1-17 teaches the same basic truth. Being a branch means your in Christ, but being unfruitful means a loss of reward.

Hebrews 6:1-8

*For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, **5** and have tasted the good word of God and the powers of the age to come, **6** and then have fallen away, it is impossible to renew them again to repentance, **7** since they again crucify to themselves the Son of God and put Him to open shame.*

Does this "fall away" mean that someone could lose their salvation? Don't think so - if it does, it also teaches that they could never return if they fall away, there's no coming back.

Theory - this actually refers to born again believers - "tasted" "enlightened" "partakers" all seem to refer to those born again - BUT they are immature. Heb 5:11-14 and Heb 6:1-3 seem to indicate that. He is indicating that "you can't start over to the beginning" you must move on towards maturity! This passage is indicating a severe penalty to those who live in immaturity and fruitlessness, but it by no means indicates a loss of salvation.

Arminianism is a system that is opposed to Calvinism.

	John Calvin* Foundation laid by Augustine	John Wesley Foundation laid by Arminius
T	Total Depravity - Human beings are so affected by the negative consequences of original sin that they are incapable of being righteous, and are always and unchangeably sinful; human freedom is totally enslaved by sin so we can only choose evil.	Deprivation - Human beings are sinful and without God, incapable (deprived) on their own of being righteous; however, they are not irredeemably sinful and can be transformed by God's grace; God's prevenient grace restores to humanity the freedom of will.
U	Unconditional Election - Since human beings cannot choose for themselves, God by His eternal decree has chosen or elected some to be counted as righteous, without any conditions being placed on that election.	Conditional Election - God has chosen that all humanity be righteous by His grace, yet has called us to respond to that grace by exercising our God-restored human freedom as a condition of fulfilling election.
L	Limited Atonement - The effects of the Atonement, by which God forgave sinful humanity, are limited only to those whom He has chosen.	Unlimited Atonement - The effects of the Atonement are freely available to all those whom He has chosen, which includes all humanity, "whosoever will."
I	Irresistible Grace - The grace that God extends to human beings to effect their election cannot be refused, since it has been decreed by God.	Resistible Grace - God's grace is free and offered without merit; however, human beings have been granted freedom by God and can refuse His grace.
P	Perseverance of the Saints - Since God has decreed the elect, and they cannot resist grace, they are unconditionally and eternally secure in that election.	Assurance and Security - There is security in God's grace that allows assurance of salvation, but that security is in relation to continued faithfulness; we can still defiantly reject God.

WHAT IS THE GOSPEL?

1 Corinthians 15:1-5 - Now, brothers and sisters, I want to remind you of the gospel preached to you, which you received and on which you have taken your stand. **2 By this gospel you are saved**, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. **3 For what I received I passed on to you as of first importance^[a]: that Christ died for our sins according to the Scriptures, 4 that he was buried, that he was raised on the third day according to the Scriptures, 5 and that he appeared to Cephas,^[b] and then to the Twelve. 6 After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. 7 Then he appeared to James, then to all the apostles, 8 and last of all he appeared to me also, as to one abnormally born.**

While our response to the Gospel is not the Gospel, we need to respond to the Gospel to be saved! - response is by faith! (John 20:31)

FALLACIES IN THE CONTENT OF THE GOSPEL:

That baptism is necessary for salvation. Being spiritually baptized is crucial (Acts 1:5) Acts 2:38 says "repent and be baptized" baptism shows proof of conversion, but it doesn't mean conversion. If someone refuses baptism, that shows more concern of whether or not they are saved, BUT it's not necessary to consider if they are saved. (Romans 10:8-10) is clear as to what makes someone saved.

Misunderstanding repentance. Repentance can be selective about certain sins, but true salvific repentance has to do with changing your mind about Jesus and trusting in him - it means to turn - you are going in one direction, and now you go in another direction. Essentially works-based salvation.

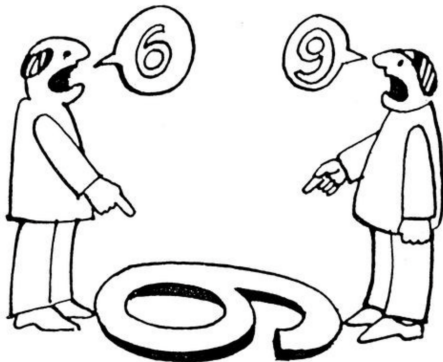
The great debate - Lordship Salvation vs. Free Grace.

Lordship Salvation - Salvation is a free gift, but it necessitates a response of faith that includes submitting to Christ's Lordship and turning from sin

Free Grace - Salvation is received by grace alone, through faith alone, in Christ alone, and is not earned or kept by works

Dangers - Lordship Salvation accused of leaning too heavily in works-based salvation

- Free grace accused of easy believism - people can claim Christ without a changed life.



Righteous Lot, really as far as we know did not live a very righteous life, but he was declared righteous (2 Peter 2:7) The church in Ephesus (declared believers in Acts 19:18) some still continued their superstitious practices, it wasn't until later at the end of his ministry there (so for as long as two years) did they burn their books of magic. Their salvation did not depend on faith plus submission to the lordship of Christ over their use of magic. The Jesus told the woman at the well simply to ask for the gift of eternal life (Ephesians 4:10)

Some of this issue is one person looking at a 6 and calling it a 9, because discipleship, while it is distinguished from salvation, is still the next step of the process in a believer, and a person who has no interest in discipleship calls into question their faith, while it doesn't determine it. Similarly Baptism, while it does not regenerate a believer, if a believer fails to want to get baptized, it calls into question their faith, while still not determining it.

