

"I Will Joy in the God of my Salvation"

BIBLICAL SOTERIOLOGY

INTRODUCTION

About 606 BC, the prophet Habakkuk watched the surrounding nations of Judah fall to the growing threat of the Babylonian army. He recognized that Judah was in the ferocious and brutal swath of King Nebuchadnezzar, knowing that the wicked Judean kings since Josiah were feckless to stop the advance, albeit his people were ripe for judgment. The prophet asked about two problematic situations, namely querying about the unpunished injustice of wicked Judah and about the incredulous employment of the Babylonians to judge the Southern Kingdom. Although Isaiah had predicted the ascension of Babylon and her coming atrocities toward all nations (Isa. 40-66), Habakkuk was dumbfounded that Jehovah would use them to punish His chosen people. The LORD's succinct answer to His prophet was *"the just shall live by his faith"* (Hab. 2:4).¹ Finally, in his Book, the prophet penned a musical prayer to the chief singer (Hab. 3:1, 19) about his glorious and powerful Marching Warrior and His past victories. Then the poetic prophet concluded with the present realization of the prophecy of the Babylonian advance, recognizing the ultimate destructive devastation of the land, saying, *"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls"* (Hab. 3:17). His people, country, city, and Temple were about to be decimated (ultimately in 586 BC). In effect, Habakkuk bemoaned that his whole world was ready to collapse! Nevertheless, he could say, as one living by faith (Hab. 2:4), *"Yet I will rejoice in the LORD, I will joy in the God of my salvation"* (Hab. 3:18).

"Salvation is of the LORD," the prophet Jonah proclaimed (Jon. 2:9). Indeed, the doctrine of salvation, or Soteriology, is based on the personal God of the Scriptures, the Triune Jehovah God. The Bible is the self-revelation of the LORD, and it reveals truth about God, Man, and Salvation. Soteriology is not merely a system of study,² but it is the revelation about the gracious Person of the Lord and His nature of love and work of redemption. As one studies the doctrine of salvation his or her focus must be on the Person of the Lord Jesus Christ, first and foremost. Now, the doctrine of Salvation includes the doctrine of Man or Anthropology, and the doctrine of Sin or Hamartiology. This essay will begin with Anthropology, then Hamartiology, and conclude with Soteriology.

¹The Apostle Paul cited this reference in Rom. 1:17, Gal. 3:11, and Heb. 10:38.

²There certainly is a place for Systematic Theology or the organization of Bible truths about doctrine in a systematic and rational manner. The reasonable organization of the major doctrines of Scripture would be that of Bibliology (inspiration, inerrancy, preservation), Theology Proper (the person and work of the Triune God including creation, redemption, and judgment), Soteriology (including anthropology and hamartiology), Ecclesiology (the doctrine and duty of the *ekklesia*), and Eschatology (the Second Coming of Christ, the Tribulation, the Millennium, the Great White Throne Judgment and the new Heavens and earth).

ANTHROPOLOGY

The doctrine of Man or Anthropology (*anthropos + logos*) answers the question “*what is man?*” (Ps. 8:4). The study of the doctrine of Man will include biblical Terms for Man, the Origin of Man, the Image of God (*Imago Dei*), the Unity of Man, the Constitution of Man, and the Fall of Man (before and after the *lapsis*), including the Temptation of Man.

Biblical Terms for Man

Several English words in the *King James Version (KJV)* received the translation “*man*” based on different Hebrew and Greek words, and therefore bearing out nuances. In the Old Testament (OT) the first word for “*man*” is ‘*adam*’ (552x), found in Gen. 1:26. The noun is related to the noun “*ground*” or ‘*adamah*’ (Gen. 2:5) which relates to “*Edom*” ‘*edom*’ meaning “*red*” ‘*adom*’ (Gen. 25:30). Perhaps the pigment of Adam had a red hue to it like that of red clay. The *KJV* translated ‘*adam*’ as the personal name “*Adam*” twenty-two times in the OT and eight times in the New Testament (NT). The next word for man is ‘*ish*’ (1638x) and relates to man initially as an upright, dignified, and glorious man who needed a helpmeet (Gen. 2:22). Adam was ‘*ish*’, and he called his “*woman*” ‘*ishshah*’, punning on the truth that she was from the man ‘*ish*’ (Gen. 2:23). Significantly, when Eve believed the seed promise given unto the serpent, her, and Adam (Gen. 3:15), she interpreted the fulfillment with the birth of her firstborn, saying, “*I have gotten a man from the LORD*” (Gen. 4:1). Although the *KJV* translation is legitimate, the Hebrew literally reads “I have gotten a man (‘*ish*’), even Jehovah.” She thought her son Cain was Jehovah, but later realized he was not and assumed then Abel and then Seth was the appointed seed (Gen. 4:25). Next in order is “*young man*” ‘*yeled*’ (Gen. 4:23), which is related to the verb *yalad* for “*bear a son*” (Gen. 16:11). Back to the statement of Eve, the following verse (Gen. 4:26) referred to another word for man in the form of a proper noun “*Enos*” ‘*enos*’ (564x). The noun depicts man as frail (Ps. 103:15) and the Scripture refers him as “*mortal man*” (Job 4:17). In contrast to the former, the Scripture refers to the adjective *gibbor* for “*mighty man*” (Jdg. 6:12; 11:1)³ as the noun *geber* (68x) focuses on strength (Ex. 12:37; Ps. 127:5).⁴

In the NT, the writers employed two basic words for “*man*,” namely *anthropos* (559x) and *aner* (215x). In the case of the former, the noun referred to man in general, or mankind, as the Lord proclaimed, saying, “*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*” (Mt. 4:4). However, the second noun *aner* refers to man as the male gender, focusing on male over female. For instance, Paul urged godly leadership in the assembly under the male, saying, “*But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence*” (I Tim. 2:12).⁵

³David killed the Philistines’ mighty man, their “*champion*,” as Scripture recorded, saying, “*Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their **champion** was dead, they fled*” (I Sam. 17:4).

⁴Moses warned about women wearing “*that which pertaineth unto a **man***” (*geber*); i.e., military garb (Dt. 32:5)!

⁵The *KJV* translated *aner* as “*husband*” 50x, as in the following: “*And Jacob begat Joseph the **husband** of Mary, of whom was born Jesus, who is called Christ*” (Mt. 1:21).

The Origin of Man

Although evolutionary theory posits that man has evolved from higher animals because of Comparative Anatomy (size of brains), Vestigial Organs (useless organs such as tonsils, appendix, breasts on men), Embryology (similarities of human fetus with one-celled organism), Bio-Chemistry (similar chemical makeup), Paleontology (fossils of animals and man similar), and Genetics (variations and mutations demand upward development), the Bible refutes this Anti-Christ system of unbelief. The first verse of the Bible repudiates atheism, alien-ism, deism, evolutionism, humanism, infinity-ism, naturalism, pantheism, parallel universe-ism and polytheism. Scripture states, *“In the beginning God created the heaven and the earth”* (Gen. 1:1). The creation of man occurred during the creation week.

First, the LORD God created Adam on the sixth day of creation: *“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”* (Gen 1:26-28). The Triune Godhead (plurality) made man in His image with two genders, male and female (duality). His desire was for them to produce a perfect family of human children to join His perfect divine family of Father, Son, and Holy Spirit. Malachi revealed, saying, *“Have we not all one father? hath not one God created us?... And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed”* (Mal. 2:10a, 15a).⁶

Second, the Scripture recorded that God created them as Adam, and created them male and female, saying, *“Male and female created he them; and blessed them, and called their name Adam, in the day when they were created”* (Gen. 5:2).⁷ Jehovah *“made”* (*banah*)⁸ Eve to be a “son-bearer.” Third, specifically, He created man as a living soul from the dust: *“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul”* (Gen. 2:7).⁹ Fourth, likewise, Scripture revealed that the LORD created Eve from Adam, saying, *“And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of*

⁶The Lord’s eternal plan will not be thwarted by sin; He will adopt perfected believers in Jesus Christ as co-heirs into the Family of God (cf. Rom. 8:16-17; Eph. 3:15).

⁷They were Mr. and Mrs. Adam!

⁸The verb *banah* contains the Hebrew root *ben* for “son,” connoting that Jehovah built Eve in such a way to “bring forth children” (literally “sons” [*baniym*]) according to Gen. 3:16. In fact, the Hebrew verb *yalad* for “beget” or “bare” and its cognate noun *yeled* are the sources for the English noun “lad” (y-l-d > l-d > lad (Gen. 4:23).

⁹Adam was created as a “living soul” (*nephesh chayyah* [Gen. 2:7]), just as every animal was created as a “living creature” (*nephesh chayyah* [Gen. 1:21; 9:10]). The only but significant difference was that man was created in the *Imago Dei*! Cf. discussion on the Constitution of Man.

Man” (Gen. 2:21-23).¹⁰ Fifth, the flesh of man is distinguished from the flesh of animal, as Paul revealed, saying, “*All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds*” (I Cor. 15:39).

The *Imago Dei*

The Image of God in man deals with man’s relationship with God and others, what man can do, and the character or substance of man. As God is a Personal Being so is man.¹¹ God has intellect and is a Mental Being as is man.¹² Likewise, the Triune Godhead is a Social Being (interacting within the Godhead throughout eternity!) as is man.¹³ Without doubt, God is a Moral Being and man is a moral being.¹⁴ Does the *imago Dei* extend to the physical likeness? The Mormons teach that God has a universal human body. However, Jehovah God is “*the King eternal, immortal, invisible, the only wise God*” (I Tim. 1:17) with no limits. For instance, Jeremiah revealed, saying, “*But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?*” (I Ki. 8:27). Several passages connect the *Imago Dei* with the physical realm. Certainly, Moses revealed the Christological truth, saying, “*Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man*” (Gen. 9:6). Since the LORD planned on the incarnation before creation, He made man in the image of “*God manifest in the flesh*” (I Tim. 3:15). Peter explained this profound truth, saying, “*But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you*” (I Pet. 1:19-20). Indeed, the Apostle Paul cited David, saying, “*Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me*” (Heb. 10:5; Ps. 40:6). The foreordained body became manifest through the instrumentality

¹⁰Eve received her physical and spiritual being from Adam. Her body came from his and her spirit came from “*the breath of life*” (literally “*lives*”) he had received (Gen. 2:7). Paul used this truth of physical and spiritual unity between Adam and Eve to stress the unity of husband and wife in marriage, saying, “*So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh*” (Eph. 5:28-31).

¹¹“*And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you*” (Ex. 3:14).

¹²“*For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts*” (Isa. 55:8-9).

¹³“*And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you*” (Eph. 4:32).

¹⁴“*Ye shall be holy: for I the LORD your God am holy*” (Lev. 19:2).

of the Virgin Mary, although there are many examples of the pre-incarnate Christ (Christophany)¹⁵ in bodily form occurring in the OT (Gen. 16:7 ff).¹⁶

The Unity of Man

Secular disciplines teach the unity of man. For instance, Historical Literature assumes the unity of man in past and present cultures, stories, events, and religions of the nations. Philologists teach language originated from one language¹⁷ and has common roots, structure, etc. The discipline Psychology recognizes the unity of the human race in that man has an immaterial aspect at the highest level. Another discipline, Physiology realizes the unity of man in interracial procreation as well as in the absence of animal or plant procreation.

The Scripture does speak decisively on the unity of mankind. First, The Hebrew noun ‘*adam*’¹⁸ refers to both the human race and the individual, as these verses demonstrate: “*So God created man in his own image, in the image of God created he him; male and female created he them*” (Gen. 1:27) and “*And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof*” (Gen. 2:19). Second, Eve received her body and spirit from Adam and the two constitute the human species (Gen. 1:26-27; 2:21-22; Mal. 2:15; I Cor. 11:8; Eph. 5:28-29). Third, All mankind descended from a single pair, as Moses revealed, saying, “*And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD*” (Gen. 4:1). Fourth, Man can interbreed within the race of mankind but not with other life forms, as Paul posited, saying, “*And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation*” (Acts 17:26). Fifth, theologically, Paul placed the unity of man’s salvation on the truth of the unity of man’s sin, saying, “*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned...Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life*” (Rom. 5:12, 18). Sixth, furthermore, the Apostle argued for the unity of man with the doctrine of the

¹⁵The expression “Christophany” for “*the angel of the LORD*” is more accurate and illustrative than the mere term “Theophany.”

¹⁶In fact, Ezekiel saw the Christophany seated in Heaven in his heavenly vision, saying, “*And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it*” (Ezk. 1:26).

¹⁷Cf. Isaac E. Mozeson, *The Origin of Speeches: Intelligent Design in Language* (Springdale, AK: Lightcatcher Books, 2005), 264 pp. As a Jew, Mozeson argues persuasively that Hebrew was the original language from a linguistic and nationalistic perspective. The Israeli scholar Joseph Eidelberg wrote *The Biblical Hebrew Origin of the Japanese People* (Jerusalem: Gefen Publ. House, 2005), 125 pp., positing the truth that Hebrew was the mother tongue of all, including the Japanese language. The eminent Hebrew scholar, William Chomsky presented his classic work entitled *Hebrew: The Eternal Language* (Philadelphia: The Jewish Publication Society of America, 1957), 321 pp. However, for the most part literary works such as Merritt Ruhlen, *The Origin of Language: Tracing the Evolution of the Mother Tongue* (NY: John Wiley & Sons, Inc., 1994), 239 pp., recognize the unity of human language but refuse to allow the possibility of Hebrew because of the hostile anti-Semitism in academic circles.

¹⁸The noun receives the translation “*man*” (408x) and the proper name “*Adam*” (13x) in the *KJV*.

Resurrection of Christ, saying, *“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive”* (I Cor. 15:21-22).

The Constitution of Man

Although many have secular or platonic misconceptions about the make-up or constitution of man, the Scripture is definitive, clear, and consistent. The biblical principle of “first mention” is paramount in understanding the consistent inculcation of the Bible. The theological discussion hinges primarily on the question about whether man is a two-fold or three-fold creature. The argument for the former position is called the Dichotomous View and for the latter the Trichotomous View. Both positions recognize theologically and physiologically that man has both a material nature and an immaterial nature. How do the expressions “*body*” (*basar, soma*), “*soul*” (*nephesh, psuche*), and “*spirit*” (*ruach, pneuma*) align themselves with regard to man’s constitution?

The Dichotomous View, also known as Bipartism, maintains that man has “two cuts” or two parts, the body and the spirit, and equates the soul to the spirit, or the spiritual soul. The primary argument for the Dichotomous View is based upon passages that seem to use soul and spirit interchangeably. For instance, the following are employed for this view: *“And it came to pass, as her **soul** was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin”* (Gen. 35:18), *“Why art thou cast down, O my **soul**? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance”* (Ps. 42:5), and *“Now is my **soul** troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour”* (Jn. 12:27) with *“When Jesus had thus said, he was troubled in **spirit**, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me”* (Jn. 13:21). Although this is not an exhaustive list, it suffices to demand a biblical response.

The Trichotomous View or Tripartism teaches that man has “three cuts” or three parts, namely, the body, the spirit, and the soul. Certainly several passages give strength to this position, such as the following: *“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment”* (Mk. 12:30), *“And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour”* (Lk. 1:46-47), *“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ”* (I Thes. 5:23), and *“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart”* (Heb. 4:12).

Historically, Bipartism was introduced into Christian theology through the neo-Platonist Augustine, who held that man had a soul within his body. The Gnostics including Plato taught that the some of the essence of the Oversoul became housed in a body of flesh and needed to ultimate escape back into the Oversoul. The soul within flesh needed to ascend back to Oversoul with human effort through numerous reincarnations in the *Pleroma* or “*fulness*” (cf. Col. 2:9-10). Tripartism is more in alignment with the Scriptures and was espoused by the early patristics until Augustine, and then the pro-Augustinian Reformers opted for the fallaciously inept and biblically flawed Bipartism. However, Trichotomy means “three cuts” and by definition seems to obfuscate the biblical position. Since the Greek and Latin terms bring out the three aspects of man’s constitution, it seems

to be more *apropos* to label this position as “modified Trichotomy” referring to the “three aspects” of Trichotomy.

Harking back to the first mention principle of hermeneutics, the word “soul” occurs initially in Gen. 2:7, which states, “*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*” The LORD is the perfect author of writing and He gave the foundational teaching on the constitution of man and the meaning of “soul,” which truth then becomes the ultimate guide for all following references. This first reference identifies the material aspect of man as from “*the dust of the ground*” (*`aphar min ha'adamah*). Furthermore, it identifies the immaterial aspect of man as “*the breath of life*” (*nishmath chayyim*¹⁹). The material and the immaterial aspects of man constitute his whole being or person-hood or creature-hood as “soul”! God declared that His creation “*became a living soul*” (*wayhiy lenephesh chayyah*). He does not say that man **has a soul** but that **he is a soul**. Man is not part soul, but his material and immaterial aspects constitute his whole being or “soul-hood.” Therefore, the terms Bipartism and Tripartism are inadequate because the soul is not a “part” or two or three but is the “all”! The Hebrew word *nephesh* refers also to the animal realm as Moses recorded, saying, “*And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good*” (Gen. 1:21). The Hebrew *nephesh chayyah* translates into “*living creature*” and “*living soul.*” Both animal and man have material and immaterial aspects and are “creatures” or “souls.” The difference between man and animals as creatures is that man was created in the image of God and animals were not.

Once conceived, man will always be a *nephesh* or *psuche*,²⁰ a soul with body and spirit. In life man is conceived with body and spirit. David said, “*My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them*” (Ps. 139:15-16). At death his body returns to the dust and his spirit goes to God for disposition. Solomon revealed, saying, “*All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?*” (Eccl. 3:20-21). Once the human spirit leaves the physical body (cf. Mt. 27:50) it is housed in a temporary body until the resurrection of the original body. The Lord revealed about both the deceased unrighteous and the righteous having temporary bodies, saying, “*And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame*” (Lk. 16:23-23).²¹ Looking beyond the temporal body, Paul yearned for the resurrected body, saying, “*For we know that if*

¹⁹The Hebrew noun is a plural; literally “the breath of lives”!

²⁰The Greek for soul is *psuche* or *psyche* (105x). The study of the *psyche* is psychology and Christians should be the best psychologists!

²¹In fact, the deceased Samuel came back in bodily form from *Sheol* to prophesy to Saul, as Scripture denoted, saying, “*And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do*” (I Sam. 28:14-15).

our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven” (II Cor. 5:1-2).²² When the Apostle John viewed the martyred Tribulation saints, he recognized that they were persons and not merely phantoms or ghosts or spirits, and called them “souls,” saying, “And when he had opened the fifth seal, I saw under the altar the **souls** of them that were slain for the word of God, and for the testimony which they held” (Rev. 6:9).

Housed in the physical body, the spirit is the *Imago Dei* (cf. Jn. 4:24). The spirit of man has Intellect or the power of knowing (Col. 1:10). The human spirit has Sensibility or the power of feeling (Rom. 12:15). The spirit of mankind has Will or the power of choosing (Col. 1:19). The spirit has Conscience²³ or the power to distinguish right from wrong (Rom. 2:14-15). The conscience needs inculcation in scriptural truth so that it will not be “weak” (I Cor. 8:12), “evil” (Heb. 10:22), and “seared” (I Tim 4:12). Paul could say that his conscience was “good” (Acts 23:1), “pure” (I Tim. 3:9), and instructed in Scripture, being in harmony with the Spirit of God (Rom. 9:1).

Therefore, the constitution of man relates to three aspects as a modified Trichotomy, his body with his spirit equals his total person or “soul.” The first reference principle as applied to Gen. 2:7 requires that all other passages harmonize with the Lord’s first mention of “soul.” The figure of speech termed *synecdoche* (Greek: “shared understanding”) finds employment occasionally in Scripture, identifying the whole with the part or the part with the whole. For instance, when Rachel’s “soul” departed at her death it represented her spirit (Gen. 35:18), and when the number “souls” departing to Egypt was seventy, they represented seventy countable bodies which left (Gen. 46:26-27). **Man is a soul!**

The Origin of the Soul

Having established biblically that the soul is the total person, the question looms as to its origin. The three basic positions which developed historically are the following: the Pre-Existence View, the Creation View, and the Traducian View. The Pre-Existence View is Gnostic in origin and nature, based on the Pantheism espoused by Satan in the Garden (“*ye shall be as gods*” [Gen. 3:5]). Plato, Philo, and Origen, among many others, maintained that the soul is eternal but housed in a temporal body, which body needs to be cast off through a series of reincarnations. The Creation View argued that the soul is created directly by God either at conception or at birth. Philosophers and theologians such as Aristotle, Pelagius, the RCC, and some Reformed theologians have posited this view. Of course the practical danger of this unbiblical position is that the pregnancy mass (*sic*) prior to birth may be aborted since it is not a soul. The third and biblical position is the Traducian²⁴ View which taught that the soul is “transmitted” in procreation by the parents at conception (cf. Rom. 5:12; Heb. 7:9-10). The Bible reveals that the soul of Eve came from Adam (Gen. 2:18-23), and the soul

²²When the apostle Paul was stoned and left for dead (Acts 14:19-20), he apparently had an out-of-the-body experience and went to Paradise in the third Heaven. He mentioned twice that he did not know if he was in his physical body or his temporal heavenly body (II Cor. 12:1-4).

²³The compound Latin word *conscience* means “co-knowledge [with God]” and comes from the Greek *suneidesis* (32x) which means “co-knowledge.”

²⁴The Latin *tradux* (“a shoot for propagation”) is the source for word Traducian (i.e., transmission). Tertullian was a prominent patristic who held to this position also known as Generationism.

of Cain came from Adam and Eve (Gen. 4:1). Moreover, several Scriptures attest to this truth, namely “*And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:*” (Gen. 5:3) and “*And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation*” (Acts 17:26). The doctrine of the origin of the soul runs parallel with the doctrine of the imputation of sin (see later).

Man before the Fall (*Lapsis*)

The Scripture gives insight to Adam’s person and responsibility prior to the *Lapsis*. Concerning his Moral Nature he was created in untested holiness. He had a perfect and holy nature but his character needed testing. He was not created amoral since he had knowledge of sin but not the experience of sin. As a free moral agent, would he as continue to trust Jehovah by faith and to demonstrate obedience? With regard to his Mental Nature, Adam had a mind untainted with sin. He had a built-in vocabulary with words with which he had no experience such as “*evil*” and “*bone*” (Gen. 2:17 and 23). He had a brilliant mind to originate names for the animals²⁵ and to communicate to others by making insightful statements (Gen. 2:20, 23). He had the mental capacity to maintain the Garden through planning and observation (Gen. 2:15). Furthermore, Adam had Dominion over the animals because of his superior intellect and the *Imago Dei* (Gen. 1:28).²⁶ Before the fall, Adam had certain responsibilities, such as the following: he was to fill the earth (Gen. 1:28), to subdue the earth (Gen. 1:28), to rule the animals (1:28), to till the Garden (Gen. 2:15), to eat vegetables (Gen. 1:29-30), to abstain from the tree of the knowledge of good and evil (Gen.), and to glorify God (Gen. Isa 43:7)

The Fall of Man

The Fall of Man includes his Test, his Temptation, and his Transgression. First, the Test that Jehovah gave to Adam was a simple and straightforward test of obedience. In obedience he would experience the personal pleasure of good but in disobedience Adam would experience the displeasure of evil in personal destruction and death. The LORD wanted the man’s holy nature to develop into holy character through purposeful obedience (Gen. 2:17; 3:5). Presumably, once his holy character was confirmed through constant obedience, the LORD would have allowed Adam to eat of the Tree of Life and have spiritual and physical life forever (Gen. 2:9; 3:24).²⁷ Peter expressed the same truth for believers after the *Lapsis*, saying, “*Receiving the end of your faith, even the salvation of your souls*” (I Pet. 1:9).²⁸

²⁵For instance, “fish” comes from *nephesh* (“n” drops off quite often), “elephant” comes from ‘*aleph* (first, prominent, large), “giraffe” comes from *goref* for neck, and “flea” comes from *parosh* (p-r > f-l).

²⁶In the Millennium, man will again have dominion over the animals, as Isaiah predicted, saying, “*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them*” (Isa. 11:6).

²⁷Theologians have suggested the various realities with Latin expressions: for Adam before the Fall—*posse peccare* (possible to sin); for Adam before the Fall—*posse non peccare* (possible not to sin); for Adam after the Fall—*non posse non peccare* (not possible not to sin); and for Christ—*non posse peccare* (not possible to sin).

²⁸Other biblical examples of recognizing faith by obedience are Abraham (“*And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son,*

Next, the Temptation of Adam came through the realm of his dominion from a “*beast of the field*”—the subtil serpent (Gen. 1:25; 3:1). Satan was in the Garden as the supernatural being behind the physical serpent (cf. Rev. 12:9).²⁹ He approached Eve not Adam, who had received the prohibition directly, and present his sophisticated and subtle Method to her, employing Doubt (“*Yea*”), Distortion (“*every*” and “*touch*”), and finally out right Denial (“*Ye shall not surely die*”)! The Means of the temptation finds summarization in John’s proclamation, saying, “*For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world*” (I Jn. 2:16). The Message of the Temptation was Pantheistic Gnosticism, the secret knowledge about the Deathlessness and Deification of man. Satan, who wanted to be like God, offered the alternative worldview to the couple by denying death and offering divinity. Later, the Apostle Paul repudiated this worldview with the truth, saying, “*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power*” (Col. 2:8-10).

Concerning the Transgression of Man, it involved both the act and the result. First, the potential for Eve’s pride was broached with the serpent’s question of doubt so that she over-responded with her unbiblical “defense” of the LORD’s “over-strictness”—“*neither shall ye touch it*” (Gen. 3:3). Immediately the serpent denied the word of God because Eve had added to the LORD’s revelation (cf. Dt. 4:2). She was deceived but Adam was not (I Tim. 2:14). Moses summarized the sinful act, saying, “*And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat*” (Gen. 3:6). The result of the Act of Transgression led to the Result of the Transgression. They both died spiritually³⁰ and physically (Gen. 2:17; 5:5), and saw their gender distinctions (Gen. 2:25; 3:7). Apparently Eve had structural change for childbearing (Gen. 3:16). The serpent now became like a “creeping thing” on its belly (Gen. 1:26; 3:14), and Adam would sweat working the cursed land (Gen. 3:17-19). The couple were cast forth out of the Garden (Gen. 3:22-24), creation fell under bondage (Rom. 8:19-22), and seminally mankind inherited depravity (Rom 5:12), condemnation (Rom. 5:16), and death (Rom. 5:17).

HAMARTIOLOGY

The study of Sin or the doctrine of Hamartiology deals with what the Bible says about its character and practice. The noun *hamartia* occurs one hundred and seventy four times in the NT as the basic word for sin. The cognate verb is *hamartano* which means “to miss the mark” or “to trespass.” Although some

thine only son from me” [Gen. 22:12]) and Job (“*So the LORD blessed the latter end of Job more than his beginning*” [Job 42:12]).

²⁹The evil personage behind the king of Babylon was Lucifer (Isa. 14:12 ff.) who also was behind the king of Tyre as a cherub (Ezk. 28:12-16). Shortly after the sixth day of creation the Devil sinned and took a third of the angels with his rebellion (Rev. 12:4).

³⁰When the LORD condemned Adam, he responded by faith (and presumably by repentance) in naming Eve (“*the mother of all living*” [Gen. 3:20]), trusting that the Seed Promise would come through her to provide salvation for both of them. Paul averred, saying, “*Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety*” (I Tim. 2:15).

views about its character exist that are either incorrect or defective. For instance, Gnosticism teaches that sin is eternal and Christian Science posits that it is an illusion. Nevertheless, the Scriptures reveal that it is against the character of God, as Paul asserted, saying, *“For all have sinned and come short of the glory of God”* (Rom. 3:23). Essentially, sin is lawlessness, as John stated, saying, *“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law”* (I Jn. 3:4).

Biblical Terms

There are a handful of synonyms for sin in the OT that bring out nuances about the nature of sin. The following are a partial list. 1) The noun *Chatt’ah* (296x) receives the translation “*sin*” as in David’s confession, saying, *“Wash me thoroughly from mine iniquity, and cleanse me from my sin”* (Ps. 51:2). 2) Another high frequency noun is *Ra`* (663x) referring to “*evil*” occurring initially as the tree in the Garden, as Moses revealed, saying, *“And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil”* (Gen. 2:9). 3) A sister noun *Rasha*³¹ (263x) means “*wicked*” and is contrasted with the righteous as Abraham averred, saying, *“And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?”* (Gen. 18:23). 4) The noun *Pesha`* (41x) means “*trespass*” and occurs in its first reference with *chatt’ah* as Jacob said, saying, *“And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?”* (Gen. 31:36). 5) Another noun is *Awon* (230x) meaning “*iniquity*” as expressed concerning the Amorites: *“But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full”* (Gen. 15:16). 6) The sin of ignorance is *Shegagah* (19x) and means “*unawares*” as it occurred in Joshua, *“That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood”* (Josh. 20:3). 7) The noun *Asham* (35x) refers to “*guiltiness*” as Abimelech testified, saying, *“What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us”* (Gen. 26:10). 8) To conclude this inconclusive list the noun *To`evah* (117x) gives the sense of the nature of all sins as an “*abomination*” and is the source for the English word “*taboo.*” Scripture states, *“And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians”* (Gen. 43:23).

Likewise, in the NT the key noun *Hamartia* (174x) finds expression as “*sin*” in Matthew’s Gospel, saying, *“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins”* (Mt. 1:21). 2) Another noun *Kakos* (51x) means “*bad*” as it occurs in Paul’s writings, saying, *“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad”* (II Cor. 5:10). 3) The word *Poneria* (7x) means “*wickedness*” as Jesus used it, saying *“But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?”* 4) Paul employed *Asebes* (9x) as “*ungodly,*” saying, *“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness”* (Rom. 4:5). 5) Next, James employed *Enochos* (10x) for “*guilty,*” saying, *“For whosoever shall keep the whole law, and yet offend in one point, he is*

³¹Both this noun and the previous occur in the shock names of the kings of Sodom (*Bera* [“in sin”]) and Gomorrah (*Birsha* [“in wickedness”]) in Gen. 14:2.

guilty of all” (Jam. 2:10). 6) The noun *Adikia* (10x) occurs in the Tribulation passage referring to unrighteousness, as Paul prophesied saying, “*That they all might be damned who believed not the truth, but had pleasure in unrighteousness*” (II Thes. 2:12). 7) The noun *Anomia* (15x) means “iniquity” (literally no law) as the Lord said, saying, “*And because iniquity shall abound, the love of many shall wax cold*” (Mt. 24:12). 8). Another noun employed by Paul for “breaking” is *Parabasis* as he stated, saying, “*Thou that makest thy boast of the law, through breaking the law dishonourest thou God?*” (Rom. 2:23). 9) The noun *Agnoema* (1x) occurs once in the NT and means “error” or literally “ignorance,” as Paul employed it, saying, “*But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people*” (Heb. 9:7). 10) Two additional words occur together, namely *Planos* (5x) for “seducing” and *Hypocrisis* (7x) for “hypocrisy.” Paul stated, saying, “*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, Speaking lies in hypocrisy; having their conscience seared with a hot iron*” (I Tim. 4:1-2).

The Definition and Origin of Sin

Sin is essentially making self the final authority. Sin is both a principle and an act violating the moral law of God by making one’s self the final authority in all matters, rather than the Lord. The First Occasion of Sin in Creation came from God’s perfect creation. Ezekiel recorded concerning the anointed *cherub* behind the king of Tyre, saying, “*Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire*” (Ezk. 28:12-16).

Salient points from this passage are the following: 1) This anointed cherub behind the king of Tyre was in the Garden as a perfectly beautiful and musical creature. 2) He was created perfect “till iniquity” was found in him. 3) The LORD will eventually destroy the cherub. The angelic realm including cherubim were created early in the creation week, as Job revealed, saying, “*When the morning stars sang together, and all the sons of God shouted for joy?*” (Job 38:7). Isaiah named the first sinner with his selfish assertion of five “I will” statements exalting himself over God, saying, “*How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit*” (Isa. 14:12-15). Named “light bearer,” this antagonist brought spiritual darkness (Eph. 6:12; Col. 1:13) to the creation because of his egomaniac pride. Paul confirmed this truth, saying, “*Not a novice, lest being lifted up with pride he fall into the condemnation of*

the devil” (I Tim. 3:6). Satan’s fall happened very quickly after Day Six (maybe on Day Seven) and he immediately attacked Jehovah’s highest creation—man!

The Second Occasion of Sin was by Adam and Eve, as Moses revealed (Gen. 3:1-6) and Paul confirmed, the latter by recording, “*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*” (Rom. 5:12; I Tim. 2:11-15). The couple’s temptation and transgression must have occurred immediately after Day Six (cf. Gen. 1:31), since they were told to be fruitful and multiply within the institution of marriage and then Eve conceived right after their expulsion from the Garden (Gen. 1:28; 2:24; 3:23-24; 4:1-2). Although Adam and Eve were created with a holy nature, their character was tested and found to be willingly disobedient. They chose self over God and suffered the consequences of condemnation and death.

The Universality of Sin

The Scripture gives the Revelation about the Universality of Sin and the Remedy for the Universality of Sin. King Solomon asserted the truth about sin’s universality, saying, “*If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near*” (I Ki. 8:46) and “*For there is not a just man upon earth, that doeth good, and sinneth not*” (Eccl. 7:20). Of course the Apostle Paul averred the same saying, “*For all have sinned, and come short of the glory of God*” (Rom. 3:23). The Remedy finds fulfillment in John, who stated, “*He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil*” (Jn. 3:18-19) and “*My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: ² And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world*” (I Jn. 2:1-2).

The Extent of Sin (Total Depravity)

The Extent of Sin in man lends itself to the theological term Total Depravity. In order to express the meaning of Total Depravity it is necessary to deal with what it is not. 1) That it is not the inability to repent and believe (cf. Jn. 1:12-13; 5:40). 2) That the unsaved have no disposition for good or noble acts (Rom. 2:14-15; Mt. 23:23). 3) That the unsaved commit every possible sin (I Tim. 1:12-16). 4) That the unsaved are as bad as they could be (II Tim. 3:13). 5) That the unsaved all sin to the same degree (Jam. 2:10; Mt. 12:22, 24).

Nevertheless, the Bible does teach these truths about Total Depravity. 1) That sin affects the whole of man’s being (i.e., soul)—Isa. 1:6; Rom. 3:13-20. This would include Body (Rom. 8:10), the Mind (I Cor. 2:14), the Will (Jn. 8:34), and the Heart (Jer. 17:9). 2) That unsaved man has ability to commit the worst sins (Rom. 3:13). 3) That unsaved man’s efforts to do good is for selfish reasons (Mt. 6:5). 4) That unsaved man is destitute of the love of God (I Jn. 4:7-10). 5) That unsaved man is getting worse and worse (I Tim. 3:13). 6) That unsaved man cannot save himself (Mt. 19:25-26).

The Imputation of Sin

The Bible teaches that Adam sinned and therefore all men are sinners (Rom. 5:12). How was Adam's sin imputed or "put" on the account of all men? There are several Theories of Imputation. First, the **Pelagian Theory** (Pelagius [AD 4th century]) taught that God created Adam directly and also every man directly. Adam is merely a bad example. His sin and nature affects only himself. Man is innocent and may do good works. Man's sin is imputed to his own personal account when he sins. Second, the **Semi-Pelagian Theory** (Arminius [AD 16th century]) posits that man is not accountable for Adam's sin (Adam weakened men but men did not voluntarily sin in Adam). Man has the Holy Spirit to offset evil tendency, but when he sins personally he has his sin imputed. Man can cooperate with the Spirit in salvation (synergism). Arminianism became salvic position of John Wesley and the Methodists. Third, the **Federal Theory** wherein Adam was the federal head or representative of man and his first sin is imputed to all whom he represents; i.e., mankind (Covenant Theology). Adam entered into a covenant as head with God, which relationship became basis for the 1) Covenant of Works (as long as Adam did not sin), 2) the Covenant of Grace (God's grace towards His elect, and 3) based on the Covenant of Redemption (The Father and Son covenanted to provide salvation for the elect).³² Reformed or Covenant Theology developed a humanistic and logical scheme concerning the Covenant of Grace based on these five *provisos* for the Elect and known as the **TULIP**:

T: Total Depravity (really Total Inability).

U: Unconditional Election of the elect.

L: Limited Atonement (Christ died only for the elect).

I: Irresistible Grace (elect cannot resist God's grace).

P: Perseverance of the Elect (elect won't lose salvation).³³

The final Theory of Imputation is the **Realistic or Seminal Theory** which postulates biblically that mankind was in Adam's loins racially or seminally and sinned racially, not individually, since man sinned as a race. When particular man was realized as a person in history the sin nature of Adam was in him. The seminal unity of man finds support in Paul's explanation, saying, "*And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him*" (Heb. 7:9-10). Moreover, Paul's well-know statement "*for all have sinned and come short of the glory of God*" (Rom. 3:23) forces one to recognize that even the yet un-conceived and "non-realized" have sinned in Adam's loins since Christ died for all (II Cor. 5:14-15).

³²These so-called Covenants are not biblical and reject the biblical Covenants.

³³The most extreme form of "Calvinism" is Supra-Lapsarianism which asserts God's decree for election before the fall, following this sequence: 1) God decreed to elect some and condemn other; 2) God decreed to create the elect and the non-elect; 3) God decreed to permit the fall of mankind; 4) God decreed to provide salvation for the elect; and 5) God decreed to apply salvation the elect only.

The Guilt and Penalty of Sin

The basic meaning of guilt is that God needs to be satisfied. Sin is a violation against God and the guilt of sin answers to the obligation “How to satisfy God.” Guilt is the objective result of sin, an offense to God, and subject to His wrath (Rom.1:18). Several words receive the translation “*guilty*” in the NT. The following three refer to obligation or debt: *opheilo* (10x), *enochos* (36x), and *hupodikos* (1x). There are several degrees of the Guilt of Sin. First, committing Personal Sin of either Commission (Rom. 1:29-32) or Omission (Jam. 4:17). Second, the act of committing the Sin of Ignorance (Lev. 5:17; I Tim. 1:13-16). Third, sinners sometimes commit the Sin of Weakness (Lk. 22:31-34, 54-62). Fourth, haughty sinners sometimes practiced The Sin of Presumption (Ps. 19:13; Isa. 5:18; Num 15:30 [“high-handed” sin]). Nevertheless, all of these sins are forgivable. Nevertheless, The Unpardonable Sin was practiced in the first century. This sin involved the rejection of light by Jewish Leaders (Mt. 12:31 ff.) and the rejection of light by Jewish Laity (Heb. 6:4-6). The Satisfaction for the guilt of sin was provided by the Lord Jesus Christ as the propitiation for the Father (I Jn. 2:2; 4:10).

The Penalty for Sin is separation from God. This separation includes Physical Death (Gen. 2:17; 3:19; Num. 16:29; Rom. 5:12-17), Spiritual Death (Eph. 2:1, 5; Lk. 16:22-31), Eternal Death (Mt. 10:28; 25:41; II Thes. 1:9; Rev. 4:11). Since the wages of sin is death, every sinner will die (with few exceptions) with the spirit separating from the body. The sinner who dies without Christ will experience Spiritual Death which will lead to Eternal Death.

SOTERIOLOGY

The Book of Life

The best biblical way to deal with the Doctrine of Salvation is to summarize the Scriptural teaching of the Book of Life. The expression occurs several times in the Bible, namely in these passages: Ex. 32:32-33; Ps. 69:28, Ps. 139:16, Phil. 4:3, Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19. The Summary of the biblical teaching on the Book of Life follows. **The Book of Life, referring to both physical (cf. Ps. 139:16) and spiritual life (cf. Gen. 2:7), originally contained all the names of mankind.** Adam’s name was written within it and his spiritual journey went from life, to sin and death, to faith and life (life-death-life). Since his fall, all have an Adamic nature, are sinners, and are condemned (cf. Jn. 3:18). But the old nature does not take a sinner to hell, but what does take a sinner to hell is the unconfessed sin that confirms the old nature when the individual reaches the age of accountability. Paul declared that he had the same spiritual journey as Adam, saying, “*For I was alive without the law once: but when the commandment came, sin revived, and I died*” (Rom. 7:9). Paul had life, he coveted and sinned confirming his old nature (Rom. 7:7), and had the Damascus road spiritual life experience with the Lord Jesus (life-death-life). The sinner who will not repent of the sins that confirm his old nature and believe on the Lord, will eventually die in his sins and be blotted out of the Book of Life (Eph. 2:1; Rev. 3:5; 20:11-15). **The elect (all for whom Christ died which is all) must obtain his/her salvation by meeting God’s requirements of repentance and faith, and therefore maintain personal placement in the Book of Life (II Tim. 2:10).** The Beast worshippers will remove their names from the Book of Life apparently “**when**” they receive his mark of 666. The Great White Throne Judgment will be an examination of the names

remaining in the Book of Life, and those blotted out will be judged on the basis of their works and their violations of the Bible (Mt. 4:4), and cast into their appropriate portion of the everlasting Lake of Fire.

Here is a summarization of succinct points concerning the Book of Life. With regard to the doctrine of election, first, God the Father elected all mankind in Adam (I Pet. 1:2; Jn. 6:37, 44). Second, Christ died for all men (I Tim. 4:10; II Pet. 2:1; I Jn. 2:1-2). Third, the Elect must obtain salvation and make calling election sure (II Tim. 2:10; II Pet. 1:10). Fourth, the everlasting fire was prepared exclusively for the Devil and his angels, and NOT for mankind (Mt. 25:41). Concerning the Resurrection of Christ, the resurrection program is for all (Jn. 5:25-29). Next, there will be two resurrections (Dan. 12:2; Jn. 5:29). Furthermore, there will be four phases of the First Resurrection (Mt. 27:52-53; I Cor. 15:23-25; I Thes. 4:15-17; Isa. 26:19 and Dan. 12:2). Again, Heaven and Hell (& Lake of Fire) are permanent (Mt. 25:46; Rev. 20:12-15). Finally, the resurrected righteous will be glorified (I Jn. 3:2), and the resurrected unrighteous will be de-glorified (Isa. 66:24).

Associated “Problems” with Election

God’s Sovereignty and Man’s Responsibility are mutually inclusive, and thereby assumed fatalism is eliminated. The Bible teaches both truths categorically and harmonistically. God is sovereign in Salvation (Jn. 2:9; 6:37, 44; Acts 5:31). Moreover, man is Responsible in Salvation (Acts 16:31; 17:30; Rom. 10:13; Jn. 3:16). Albeit, Calvinism emphasizes God’s Sovereignty, arguing that man is totally depraved (total “inability”), that God gives salvation only to elect sinners, and that only regenerated (elect) sinners can repent and believe.³⁴ Whereas, Arminianism emphasizes Man’s Responsibility, positing that man has “free will” to choose, and that God chooses sinners whom He foresaw would believe. Nevertheless, the Bible teaches that God is sovereign and man has responsibility (cf. Jon. 3:11 ff.).

Lordship Salvation

There is no question but that God encourages the saints through Peter, saying, “*But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen*” (II Pet. 3:18). Jesus Christ is the Lord and Saviour of all believers, it is true. Positionally and practically He is the Lord and Saviour of Christians. Especially among the Reformed theologians and churches the position of Lordship salvation receives exposition and application. Reformed theologians oft teach the Lordship of Christ as part of the Gospel. The message of the Lordship Gospel is that the sinner must receive Christ as Saviour and be willing to give up everything displeasing to the Lord. Scriptures cited are Acts 2:21, 36; 16:31; and Rom. 10:9-10. It is an effort to correct “easy believeism” (invitations and walking an aisle).³⁵ Thus far, it seems biblical. Advocates such as Marten Lloyd-Jones and John MacArthur disdain the superficial and often immoral

³⁴The irony of this rational system is that it is irrational. If only the regenerated can repent and believe, why does one need to repent and believe if already regenerated? The new birth of regeneration follows belief, as the Apostle John declared, saying, “*Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him*” (I Jn. 5:1).

³⁵The revivalist Charles G. Finney helped popularize some of the methods that fostered “decision making” and “easy-believeism” which carry on through Fundamentalism, especially with the *Sword of the Lord* movement.

Christianity they see. Since the Reformed do not have a “born again” experience, they monitor the life of the “saints,” expecting a strong outward Christian behaviour (the display of “good works” [?] which eliminates assurance) of the professed elect. Some of the Problems with it are that it confuses discipleship with salvation and it confuses Christ as Lord with Christ as Saviour. Christ is Saviour at salvation but He becomes Lord through the process of sanctification, which process begins at salvation and continues throughout life.

Vocation

The Doctrine of Vocation deals with the call of God as He invites sinners to Christ. Paul asserted about vocation, saying, “*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified*” (Rom. 8:30). Using the noun *klesis* (11x) and cognate verb *kaleo*, the same Apostle challenged the Ephesian assembly, saying, “*I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called*” (Eph. 4:1). Peter exhorted his audience, saying, “*Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall*” (II Pet. 1:10). The External aspect of Vocation is that it is universal (Mt. 11:28; Rev. 22:17), that it may be resisted (Prov. 1:4; Heb. 4:4-6), and that man is responsible in his resistance (Heb. 12:25). The Internal aspect of Vocation is that it is effectual (Rom. 8:28; I Cor. 1:24), that it does not violate man’s responsibility (Acts 16:14; Jn. 6:44-45), and that its means is the Word of God (I Thes. 1:5; I Cor. 1:18). The Nature of Vocation is that it is a Heavenly Calling (Heb. 3:1), a High Calling (Phil. 3:14), and a Holy Calling (I Pet. 1:14).

Subjective Aspects of Salvation

Conversion

The Subjective Aspects of Salvation focus on the man-side of salvation wherein man is involved in the redemptive experience. These subjective aspects include Conversion, Repentance, Faith, and Regeneration. First, Conversion (*epistrophe* [1x]) is the act of man by the power of God to turn from sin (repentance) to God (faith). The Psalmist David summarized the means and result of conversion, saying, “*The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple*” (Ps. 19:7). God’s word converts the sinner making him wise. Paul added, saying, “*Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord*” (Acts 3:19). Man’s involvement includes repentance which starts the turn in faith and results in sins blotted out to ensure a blessed future. Several spiritual Results of Conversion occur, such as the Removal of Sin (Acts 3:19), the Forgiveness of Sin (Acts 26:18), the granting of Spiritual Illumination (II Cor. 3:16), and desire for Christian Service and the hope of the Rapture (I Thes. 1:9-10).

Repentance

The Definition of Repentance (*metanoia* [*meta* = change and *noia* = mind] {24x}) is the genuine, not superficial, change of mind about something which is followed by some change of action. Consideration must be given to what it is not. It is not reformation, contrition, or penance. However, it is a turning (*shuv* [1066x] cf. Jer. 3:7), a change of mind which results in change of action, and a turning from sin to God in faith (Jon. 3:9-10;

I Thes. 1:9). The Lord Jesus Christ declared that repentance was essential, saying, *“I tell you, Nay: but, except ye repent, ye shall all likewise perish”* (Lk. 13:3, 5). He preached the simple but clear message, saying, *“repent ye, and believe the gospel”* (Mk. 1:15). The Lord’s desire is for all to repent, saying, *“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance”* (II Pet. 3:9). The doctrine of repentance flowed from the OT, as Paul averred, saying, *“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God”* (Heb. 6:1). The Lord’s forerunner preached repentance and demanded fruit of repentance, as Matthew revealed, saying, *“Bring forth therefore fruits meet for repentance”* (Mt. 3:8). As Saviour, the Lord stated his purpose in coming, saying, *“for I am not come to call the righteous, but sinners to repentance”* (Mt. 9:13). God grants repentance to those convicted sinners who turn as Scripture declared, *“When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life”* (Acts 11:18), but all will not turn, as John revealed, saying, *“Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts”* (Rev. 9:21). There are certain Accompaniments of Repentance including Knowledge of sin (Ps. 51:3), Sorrow for sin (II Cor. 7:10), Change of action (Mt. 3:8), and Recognition that it is the Gift of God (Acts 5:31; 11:18; II Tim. 2:24-25).

Faith

Along with repentance, one must exercise Faith for conversion. Faith (*pistis* [244x]) is the knowledge of, assent to, and unreserved trust in the accomplished redemptive work of Christ as revealed in the Scriptures. For instance, the Bible states succinctly about Abraham, saying, *“And he believed in the LORD; and he counted it to him for righteousness”* (Gen. 15:6). This verse summarized Abraham’s action, object, and result of saving faith. The Lord told Habakkuk to trust Him, saying, *“Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith”* (Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38). Faith is necessary to please the Lord, as Paul declared, saying, *“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him”* (Heb. 11:6). Certainly, the object of faith must be God, as Paul and Silas claimed, saying, *“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house”* (Acts 16:31). The Components of Faith include Knowledge (Rom. 10:8-14; Ps. 9:10), Assent (Mt. 12:23), and Trust (Acts 16:31; II Tim. 1:12). Negatively, the Concept of Faith is not faith in one’s faith (Word of Faith movement), is not sense experience (I Pet. 1:8), is not empirical evidence (Acts 26:26), and is not human reason (I Cor. 1:21). Positively, the Bible cites several passages, saying, *“And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles”* (Acts 14:27), *“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God”* (Heb. 12:2), and *“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith”* (Rom. 12:3)

Regeneration

Regeneration (*paliggenesia* [2x]) is not self-reformation, but the instantaneous, supernatural impartation of spiritual life to the spiritually dead sinner upon repentance of sin and faith in Christ. It is the spiritual

blessing of the New Covenant which Christ ratified on the Cross with His shed blood (Jer. 31:31 ff.; Ezk. 36:25-27; Mt. 26:26-28). Passages which declare truth about regeneration are the following: “*Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*” (Jn. 3:3-5), and “*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever*” (I Pet. 1:23), and “*Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost*” (Tit. 3:5). Truths about the Work of Regeneration include God is the author (Jn. 1:12-13), the Holy Spirit is the agent (Jn. 3:8), the Word of God is the activator (I Pet. 1:23; II Pet. 1:4). Several Evidences of Regeneration are a changed life (II Cor. 5:17), the witness of the Spirit (Rom. 8:16), righteous living (I Jn. 2:29), cessation from habitual sin (I Jn. 3:9; 5:18), love of the brethren (I Jn. 3:14; 2:10), faith (I Jn. 5:4), overcoming (I Jn. 5:4-5), and obedience (I Jn. 2:3-5). The Breadth of Regeneration affects the Intellect (I Cor. 2:14-15), affects the Emotion (I Pet. 1:8), affects the Will (Phil. 2:13), but does not affect the physical Body, i.e., healing (I Pet. 2:24; Mt. 8:16-17; Isa. 53:4).

Objective Aspects of Salvation

There are several Objective Aspects of Salvation which are God-ward and not personally experienced by the repentant sinner. God justifies the repentant sinner and joins him to Christ as an adopted son. Therefore, this essay will present the biblical truth about Justification, Union with Christ, and Adoption into the Heavenly Family. Justification (*dikaiosis* [2x])³⁶ is God’s declaration of the believing sinner as righteous on the basis of Christ’s work. It is not “*just as if I never sinned*” (e.g., based on man’s works [*sic*]). The following Scriptures give understanding concerning the Lord’s declaration of righteousness. For instance, Paul declared in several places, saying, “*Being justified freely by his grace through the redemption that is in Christ Jesus*” (Rom. 3:24), “*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*” (Rom. 5:1),³⁷ “*Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous*” (Rom. 5:18-19), and “*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified*” (Gal. 2:16). The Results of Justification include pardon and forgiveness (Rom. 3:23-25), restoration to favor (II Cor. 5:21), peace (Rom. 5:1), and security (Rom. 8:33-34). Concerning justification, its source is grace, its basis is the blood of Christ, its reception is by faith, and its manifestation is by works (Rom. 3:24, 28; 5:9; Jam. 2:24).

When the repentant sinner is justified, he is put in Union with Christ. The union of the believer with Christ through faith which results in an inseparable bond; it is the concept of “*in Christ.*” Related passages

³⁶The cognate adjective *dikaios* is translated both as the “*just*” (Latin word [33x]) and as the “*righteous* (German word [41x]).

³⁷The *NEB* followed the Critical Text and translated the verb as a subjunctive, reading “let us have peace”!!

concerning this Union with Christ are the following: “*At that day ye shall know that I am in my Father, and ye in me, and I in you*” (Jn. 14:20), “*I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me*” (Jn. 17:23), “*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit*” (Rom. 8:1), “*But he that is joined unto the Lord is one spirit*” (I Cor. 6:17), “*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ*” (Eph. 1:3), and “*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first*” (I Thes. 4:16).³⁸ The Results of Union with Christ secures a new position (Eph. 2:6), gives spiritual blessings (Eph. 1:3), and fulfills completeness in Christ (Col. 2:10). For the Lord, He receives His Inheritance (Eph. 1:11, 18).

This Union with Christ results in Adoption (*huiotesia* [5x]). Biblical Adoption means to be placed as a son of God and given all the rights and privileges. It is a legal or judicial position, and not an experience. Regenerated sinners are placed into the true Family of God to cohabitate eternally as adopted family members. Scriptures pertaining to Adoption include “*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father... And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body... Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises*” (Rom. 8:15, 23; 9:4), “*To redeem them that were under the law, that we might receive the adoption of sons*” (Gal. 4:5), and “*Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will*” (Eph. 1:5). The Concept of Adoption is not the natural son-ship of all men by creation (Acts 17:25 ff.). It is the placing of a believer as a son; it is the legal relationship a believer has with God. The Nature of Adoption is based on the death of Christ (Gal. 4:4-5), is received by faith (Gal. 3:26), originated in God’s sovereignty (Eph. 1:5), and its purpose is to glorify God and His grace (Eph. 1:6). Some Benefits of Adoption are freedom from legal bondage (Rom. 8:15), possession of the Spirit (Gal. 4:6), boldness and assurance (Rom. 8:15), and it guarantees inheritance and glory (Rom. 8:17-23). The following are some Evidences of Adoption: 1) Being led by the Spirit (Rom. 8:14); 2) Separation from and victory over the world (II Cor. 6:14-18; Rev. 21:7); 3) Chastening of the Father (Heb. 12:6-8), and 4) Resemblance to the Father (Mt. 5:9).

CONCLUSION

As the self-revelation of God, the Scripture deals with the Person of the Godhead, the Nature of Man and Wickedness of the Lord’s Creation. In learning about the gracious Lord Jesus Christ, one must understand the make-up mankind and the wickedness of human nature through evil actions. God demonstrates His love to humanity through His wise and merciful plan of redemption. Indeed, it is the Father Who chooses, the Son Who Redeems, and the Who Seals (Eph. 1:4, 7, and 13). Peter declared astutely, saying, “*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the*

³⁸The Rapture is the catching away of those “*in Christ,*” or regenerated NT saints. It is **not** the Rapture of the Church!

blood of Jesus Christ: Grace unto you, and peace, be multiplied” (I Pet. 1:2). Let us say with Habakkuk of old, “Yet I will rejoice in the LORD, I will joy in the God of my salvation” (Hab. 3:18)!

BIBLIOGRAPHY

- Berkhof, Louis. *Systematic Theology*. Grand Rapids: Wm. B. Eerdmans Publ. Co., 1976.
- Boyce, James P. *Abstract of Systematic Theology*. Greenville, SC: Southern Baptist Theological Seminary, 1887 reprint.
- Calvin, John. *Institutes of the Christian Religion*. 2 Vols. Grand Rapids: Wm. B. Eerdmans Publ. Co., 1975 reprint.
- Carson, D. A. *Scandalous: The Cross and Resurrection of Jesus*. Wheaton, IL: Crossway, 2010.
- Chafer, Lewis Sperry. *Systematic Theology*. 8 Vols. Dallas: Dallas Seminary Press, 1975 reprint.
- Chomsky, William. *Hebrew: The Eternal Language*. Philadelphia: The Jewish Publication Society of America, 1957.
- Eidelberg, Joseph. *The Biblical Hebrew Origin of the Japanese People*. Jerusalem: Gefen Publ. House, 2005.
- Erickson, Millard J. *Christian Theology*. Grand Rapids: Baker Book House, 1985.
- Fiorenza, Francis and John P. Galvin. *Systematic Theology: Roman Catholic Perspectives (Theology and the Sciences)*, 2nd Edition. Minneapolis, MN: Fortress Press, 2011.
- Frame, John M. and Robert Souer. *Systematic Theology. An Introduction to Christian Belief*. Philipsburg, NJ: P & R Publ. Co., 2013.
- Geisler, Norman. *Systematic Theology*. 2 Vols. Minneapolis, MN: Bethany House, 2003.
- Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan Publ. House, 1994.
- Gutjahr, Paul C, Editor. *The Oxford Handbook of the Bible in America*. Oxford: Oxford University Press, 2017.
- Henry, Carl F. H. and Kevin J. Vanhoozer. *Basics of the Faith: An Evangelical Introduction to Christian Theology (Best of Christianity Today)*. Bellingham, WA: Lexham Press, 2019.
- Hodge, Charles. *Systematic Theology*. 3 Vols. Henderson Publ., 1999 reprint.
- Horton, Stanley. *Systematic Theology. Revised Edition*. Springfield, MS: Logion Press, 1994.
- Letham, Robert. *Systematic Theology*. Wheaton, IL: Crossway, 2019.
- MacArthur, John and Richard Mayhue. *Biblical Doctrine: A Systematic Summary of Bible Truth*. Wheaton, IL: Crossway, 2017.
- Mozeson, Isaac E. *The Origin of Speeches: Intelligent Design in Language*. (Springdale, AK: Lightcatcher Books, 2005,
- Ruhlen, Merritt. *The Origin of Language: Tracing the Evolution of the Mother Tongue*. NY: John Wiley & Sons, Inc., 1994.
- Ryrie, Charles C. *Basic Theology*. Wheaton, IL: Victor Books, 1988.
- Strong, Augustus H. *Systematic Theology*. Valley Forge, PA: The Judson Press, 1970.
- Thiessen, Henry C. *Lectures in Systematic Theology*. Grand Rapids: Wm. B. Eerdmans Publ. Co., 1983.