

1. Doctrine of God
2. Nature of Jesus
3. The Holy Spirit
4. The Church & the Holy Spirit
5. Human Nature and the Holy Spirit
6. Predestination (Election) & Free Will

I. DOCTRINE OF GOD

God's General Attributes

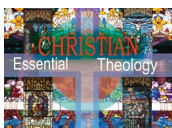
An attribute is an inherent characteristic of a person or being. Describing God in a comprehensive way is not possible; however, His attributes are revealed in the Bible and can be examined.

All-knowing (Omniscient)	Job 38:39, 37:16, Psalm 147:5; Rom.11:33-36
All-powerful (Omnipotent)	Gen.17:1; 18:14; 18:25; Is.40:27-31
Everywhere (Omnipresent)	Ps.139:7-12; Gen. 18:25
Changeless	Heb. 1:12
Eternal	1 Pet. 3:8; Rev. 1:8
Holiness	Is. 6:1-3; Eph. 4:24
Love	Gen1:31; Ps: 145:9; Mk 10:18
Righteousness	Gen. 18:25; Deut. 32:4; Rom. 2:6-16
Spirit	John 4:24
Wisdom	1 Tim. 1:17; 1 King 3:9; James 1:5

GOD

Creator

How He Exists



What Other Religions Say about God

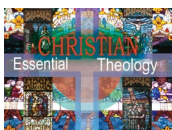
	God
Mormonism Later-day- Saints	God the Father was once a man, but “progressed” to godhood. He has a physical body, as does his wife (Heavenly Mother), no Trinity. They are separated. Worthy person may become a god
Islam	Christians and Muslims worship the same God. God (Allah) is One, Creator of the universe. He is eternal, all powerful...; the difference between Christians and Muslims is <i>the revelation of God’s Himself</i> and His existence- <i>Self-disclosure</i>
Christian Science	God is an impersonal Principle of life, truth, love, intelligence, and spirit. God is all that truly exists; matter is an illusion.
Jehovah’s W	One-person God, called Jehovah. No Trinity. Jesus is the first thing Jehovah created
Judaism	God is spirit. <i>To Orthodox Jews</i> , God is personal, all-powerful, eternal and compassionate. No Trinity
Hinduism	God is “the Absolute,” a universal spirit. Everyone is part of God (Brahman) like drops in the sea, but more people are not aware of this. People worship manifestations of Brahman (gods of goddesses)
Buddhism	The Buddha himself did not believe in the existence of God. Others speak of the Buddha as a universal enlightened consciousness or as a god.
Atheist	Idea, moral behavior(s). <i>God’s existence is a speculative hypothesis of an extremely low order of probability.</i>
Philosophy	Highest being, hypothesis, piety, or virtue. <i>Natural religion: Enlightenment</i>

Monotheistic Creator

- “I am who I am” (Exodus 3:14) Allah = El or Elohim / Quran
- Only God/Savior = No Other name can save us.

God’s existence

The Creator is powerfully above and independent of the created world but also lovingly present and at work in it. We have seen repeatedly that biblical-Christian faith emphasizes both the sovereign



power of a “**transcendent**” God over all created reality and the nearness of an “**immanent**” God in and for all created reality.

One of the most difficult problems of a Christian doctrine of creation is the problem of maintaining a proper balance between these two emphases. Every attempt to talk about the relation between Creator and creation tends to defend one at the expense of the other.

Transcendent

Is 55:8-9

“For my thoughts are not your thoughts,
neither are your ways my ways,”
declares the LORD.

⁹“As the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.

Immanent

Is 6:3

³And they were calling to one another: “Holy,
holy, holy is the LORD Almighty; the whole
earth is full of his glory.”

Jeremiah 23:24

“Who can hide in secret places so that I cannot
see them?” declares the LORD. “Do not I fill
heaven and earth?” declares the LORD.

Christian Tradition (Theism)

Theism: *Theos* – inferior reality of human

- The great distance and difference between Creator and creation, and on the absolute power of the Creator over creation.
The love of God is that of a superior condescending to “look down on” and help inferior creatures from the heavenly heights, safely removed from intimate personal involvement in their need, hurt, and pain.
- God sent Jesus to share all the weakness and suffering of human life but God himself cannot and does not suffer and experience what it is like to die.

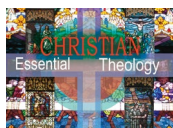
Pantheism

Everything comes from God.

Everything is God.

Totemism

Can I be God?



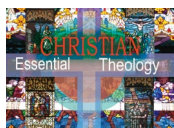
Panentheism

- Everything that exists is in God. The world is in God and God is in the world.
- Emphasis on the immanent presence of God in the world (Col. 1:16)
- The world is always dependent on God and can never be confused with God.

II. NATURE OF JESUS

Real God and Real Human
Incarnation through the HS.

Mormonism Later-day-Saints	God	the Father was once a man, but “progressed” to godhood. He has a physical body, as does his wife (Heavenly Mother), no Trinity. They are separated. Worthy person may become a god
	Jesus	Jesus is a separate god from the Father (Elohim). He was created as a spirit child by the Father and Mother in heaven. His body was created through sexual union between Elohim and Mary. He is married.
	Holy Spirit	HS is not God, but is an influence or electricity-like emanation from God
Islam	God	Christians and Muslims worship the same God. God (Allah) is One, Creator of the universe. He is eternal, all powerful.; the difference between Christians and Muslims is <i>the revelation of God's Himself</i> and His existence- <i>Self-disclosure</i>
	Jesus	He is one of the respected prophets (124,000) sent by Allah. His virgin birth is like Adam’s creation. He is not God. He is not Son of G.
	HS	Allah is or has a spirit. No trinity
Christian Science	God	God is an impersonal Principle of life, truth, love, intelligence, and spirit. God is all that truly exists; matter is an illusion.
	Jesus	He is not Savior but a man who displayed the Christ idea. No death on the cross, no resurrection.
	HS	Teaching of Christian science
Jehovah’s W	God	One-person God, called Jehovah. No Trinity. Jesus is the first thing Jehovah created
	Jesus	
	HS	
Judaism	God	God is spirit. <i>To Orthodox Jews</i> , God is personal, all-powerful, eternal and compassionate. No Trinity
	Jesus	He is Michael the archangel. not the cross but a stake. He was resurrected as a spirit. He is not coming again. He <i>returned invisibly in 1914 in spirit.</i>



	HS	Invisible, active force from Jeohvah.
Hinduism	God	God is “the Absolute,” a universal spirit. Everyone is part of God (Brahman) like drops in the sea, but more people are not aware of this. People worship manifestations of Brahman (gods of goddesses)
	Jesus	Teacher, a guru, or an avatar (incarnation of Vishnu). He is a son of God as are others.
	HS	HS doesn’t exist
Buddhism	God	The Buddha himself did not believe in the existence of God. Others speak of the Buddha as a universal enlightened consciousness or as a god.
	Jesus	Teacher, avatar or a Bodhisattava (불자)
	HS	No HS
Atheist	God	Idea, moral behavior(s). <i>God’s existence is a speculative hypothesis of an extremely low order of probability.</i>
	Jesus	Historical figure, guru.
	HS	High energy, no HS
Philosophy	God	Highest being, hypothesis, piety, or virtue. Natural religion: Enlightenment
	Jesus	Philosopher
	HS	Immaterial component of an organism;

Question to Ponder

1. *Do we believe with Jesus or in Jesus?* (Adolf von Harnack, *What Is Christianity*; New York: Harper and Brothers, 1957, p.144)

2. Jesus is not God, then what?

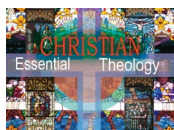
Real God

God loves us, so he chose to act through Christ to restore our relationship with the Creator. In God’s intended condition for humanity, Christ’s humanity is directly connected to his deity and the work of the Holy Spirit. Christ’s deity lies at the heart of our faith.

Jesus’ own self-consciousness: *Did he claim that he is GOD?*

Divine Prerogative

- (1) He would send “His Angels.” (Matt.13:41; Luke 12:8-9; 15:10)
- (2) His kingdom (Lk.12:8-9;15:10)
- (3) Forgiveness, “Your sins are forgiven.” (Mk.2:5); “Who can forgive sins but god alone?” (v7)
- (4) “His glory” and “He will sit on the throne.” (Mt.25:16)
- (5) one with Father; know him and know the Father (Jn. 10:30; 14:7-9)



Real Human

In the twentieth century Jesus's humanity did not receive the close and extensive attention paid to his deity, which was a major topic of dispute between fundamentalists and modernists. Yet, historically, the topic of Jesus's humanity has played at least as important a role in theological dialogue as has his deity, particularly in the earliest years of the church.

If, however, Jesus was not really one of us, humanity has not been united with deity and we cannot be saved. The validity of the work accomplished in Christ's death, or at least its applicability to us as humans, depends on the reality of his humanity, just as its efficacy depends on the genuineness of his deity. Furthermore, Jesus's intercessory ministry depends on his humanity. If he was truly one of us, experiencing all of the human temptations and trials, then he is able to understand and empathize with us in our struggles as humans. However, if he was not human, or only incompletely human, he cannot really intercede as a priest must on behalf of those whom he represents.

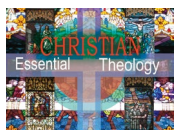
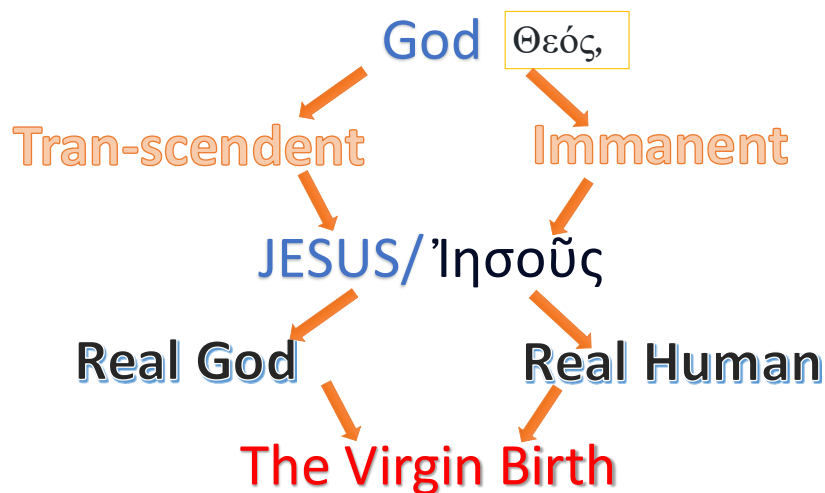
(1) Human Body/Physical Human Nature; Luke 2:52

- hunger (Matt. 4: 2)
- thirst (John 19: 28)
- fatigue (John 4: 6).
- Jesus suffered physically and died, just like everyone else.
- in John 19: 34, a spear was thrust into his side, and water and blood mingled came out.

(2) Human Emotion

Jesus' reactions to the death of Lazarus. He "was deeply moved in spirit and troubled" (John 11: 33); he wept (v. 35); at the tomb he was "once more deeply moved" (v. 38).

1-2-1-2-1 Diagram: Natures of God and Jesus



The Virgin Birth (Human Incarnation)

Matthew 1: 18– 25; Luke 1: 26– 38; Isaiah 7:14 (Mt.1:23)

The doctrine of the virgin birth is a reminder that

(1) Our salvation is supernatural (John 1: 13).

The emphasis is that salvation does not come through human effort, nor is it a human accomplishment. So also the virgin birth points to the helplessness of humans to initiate even the first step in the process.

(2) God’s salvation is fully a gift of grace.

(3) Jesus was, at the very least, a highly unusual human singled out by God in particular ways.

(4) God was able to work the seemingly impossible in the matter of the virgin birth. It symbolizes his ability to accomplish the seemingly impossible task of granting a new birth to sinners (Matt. 19: 26).

III. HOLY SPIRIT

Because the Holy Spirit is not systematically described in Scripture, the doctrine of the Third Person of the Trinity has been controversial. The Spirit is important, since he provides contact between the believer and God. From the biblical evidence, we can discover his deity and personality.

Question to Ponder: How do you know you have the HS? (1 Cor.12:3)

God is one in Essence and three in persons.

HS is God in the same fashion and to the same degree as are the Father and the Son.

1. We should understand the HS in the line of God’s nature of “Transcendent & Immanent.”

2. HS is God = Jesus

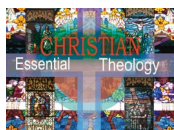
(1) Acts 5:3: “You lied to the HS....You have not lied just to human beings but to God.

(2) “Holy Spirit” and “God” are used interchangeably in Paul’s discussion of the Christian’s body.

- 1 Cor. 3:16: “Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst?”

- 1 Cor. 6: 19 “Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God?”

- John 16:13: Jesus’ followers will be guided by the HS.



1OT: Ps. 104:30 “You send forth Your Spirit; they are created; and you renew the face of the earth.

Trinity

John 1:1-5

“In the beginning was the Word and the Word was with God and the Word was God.”

John 1:14 “the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth

John 10:30

“I and the Father are one.”

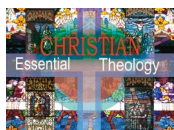
Genesis 1:26

“Let us make man in our image, after our likeness.”

HS is a person

John 16:14

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. ¹⁴ He will glorify Me, for He will take of what is Mine and declare *it* to you. ¹⁵ All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.



IV. The Nature of the Church

The church and the Spirit

To be a follower of Christ has meant from the very beginning to join the community of disciples he draws together around himself. Christ himself promised to make himself known especially where people were gathered in his name. The Bible was not written for and about isolated individuals; it was written for and about a community of people— Israel in the Old Testament, the church in the New Testament. You cannot be a Christian by yourself; you can only be a Christian together with other Christians who serve God in the world (*Shirley C. Guthrie, Christian Theology*)

Questions to Ponder

- What is the Church?
- Where is the Church?
- Did the Church exist in the OT?
- Why do we need the Church?

Church and the Spirit

The birth of the church in the New Testament is deeply related to the descending of the Holy Spirit that Jesus promised to send.

Acts 2:1-3

When the day of Pentecost came, they were all together in one place. ²Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. ³They saw what seemed to be tongues of fire that separated and came to rest on each of them.

Acts 2:46

*“So continuing **daily** with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the **church** daily those who were being saved.”*

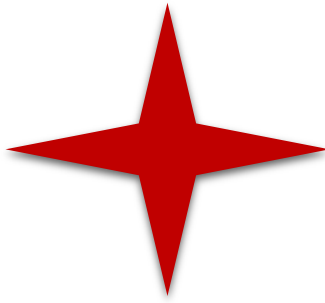
OT	NT
Shadow of the Church	Church
Visible	Visible
	Invisible (spirit)
Corporate sense of redemption	Individual sense
	Community: fruit of the Spirit

*** New Israel = Church? (Hebrew 8:8)



Shadow- Church Transition

Abraham → Israel → Body of Christ



Shadow Church in the Old Testament

- Abraham (Gen.12:1)

He was summoned out of the nations (Gen 12:1), the line of Seth who called upon the name of the Lord (Gen 4:26),

- Israel

1) Israel could be the shadow of the Body of Christ (church)

2) The Hebrew term qāhāl, "assembly." is used for Israel as they gathered together to appear before God or as a general reference to all of Israel.

3) Another Greek word used to translate qāhāl is sunagōgē. It is also used to translate another word for Israel: 'ēdā, "congregation." In the New Testament sunagōgē is most often used of a synagogue or its members, but is used for a gathering of Christians in James 2:2

- Moses' Tabernacle

Exodus 24:1-2

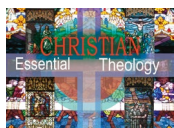
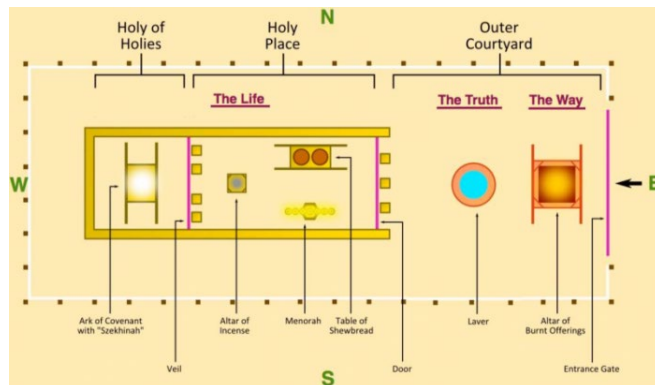
“Now He said to Moses, “Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. ²And Moses alone shall come near the LORD...”

Exodus 40:35

“And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the LORD filled the tabernacle.”

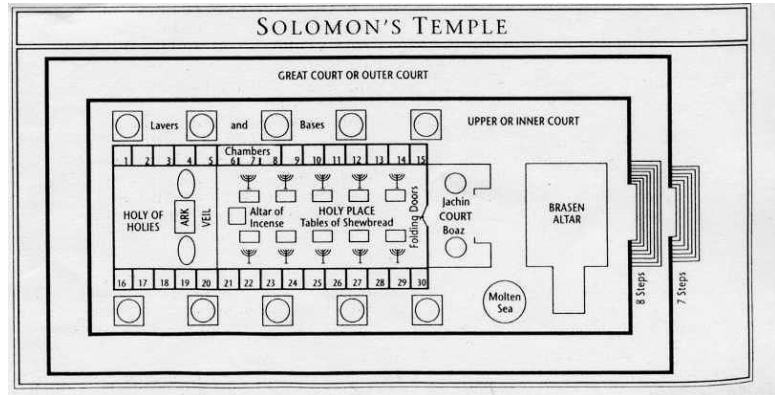
Exodus 30:10

¹⁰And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the LORD.”



- Solomon's Temple

2 Chronicle 29:16 “Then the priests went into the inner part of the house of the LORD to cleanse *it*, and brought out all the debris that they found in the temple of the LORD to the court of the house of the LORD. And the Levites took *it* out and carried *it* to the Brook Kidron.”



New Testament

The terms used in the New Testament for the church are not new ones but are rooted in the Old Testament. Thus, in at least some sense, Israel really was the Old Testament church-assembly-congregation

Body of Christ

Visible: local congregation & the church universal (Eph.1:22-23; 1 Cor.12:27))

Invisible (2) individual person (1 Cor.3:16-17)

1 Cor. 12:27

Now you are the body of Christ, and members individually. ²⁸ And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

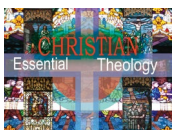
1 Cor 6:19

do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?

Etymology

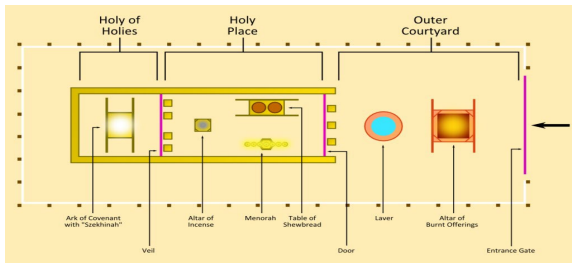
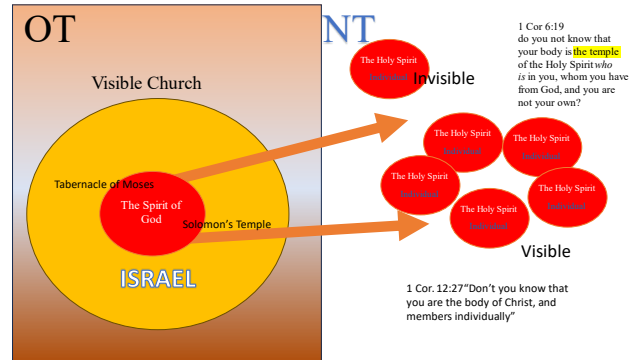
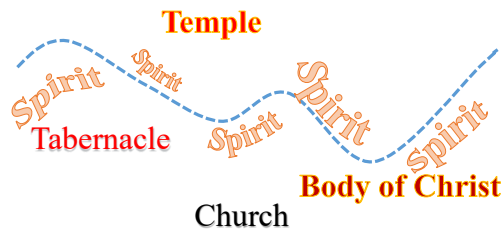
The Greek term for “church” is Εκκλησια (found 114 times in the New Testament).

- 1) Εκ: “out of” & κληο “to call” or “call out.”
- 2) It could simply mean “assembly,” “meeting” or “gathering.”

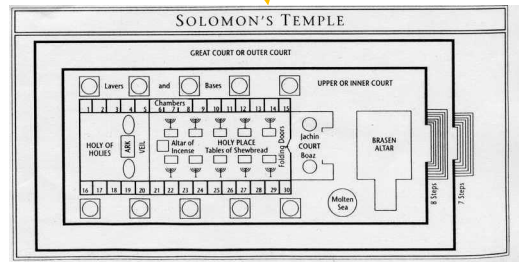


In the New Testament context, the word is employed in four senses:

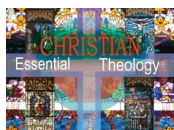
- 1) It represents the body of Christ worldwide, over which the Lord functions as head (Mt. 16:18; Eph. 1:22; 1 Tim. 3:15).
- 2) The expression can refer to God's people in a given region (Acts 9:31, ASV, ESV).
- 3) Frequently, it depicted a local congregation of Christians (1 Cor. 1:2; Rev. 1:11).
- 4) It could also signify a group of the Lord's people assembled for worship (1 Cor. 14:34-35).



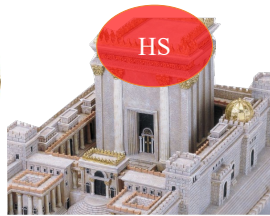
BODY OF CHRIST



you also, like living stones, are being built into a spiritual house to be a holy **priesthood**, offering spiritual sacrifices acceptable to God through Jesus Christ.
- 1 Peter 2:5



Church Transition is Spiritual Movement



1 Cor 6:19
do you not know that your body is **the temple** of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?

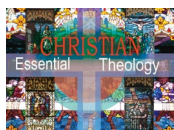


Individual

Body of Christ



1 Cor. 12:27 "Don't you know that you are the body of Christ, and members individually"



V. Human Nature & Sin

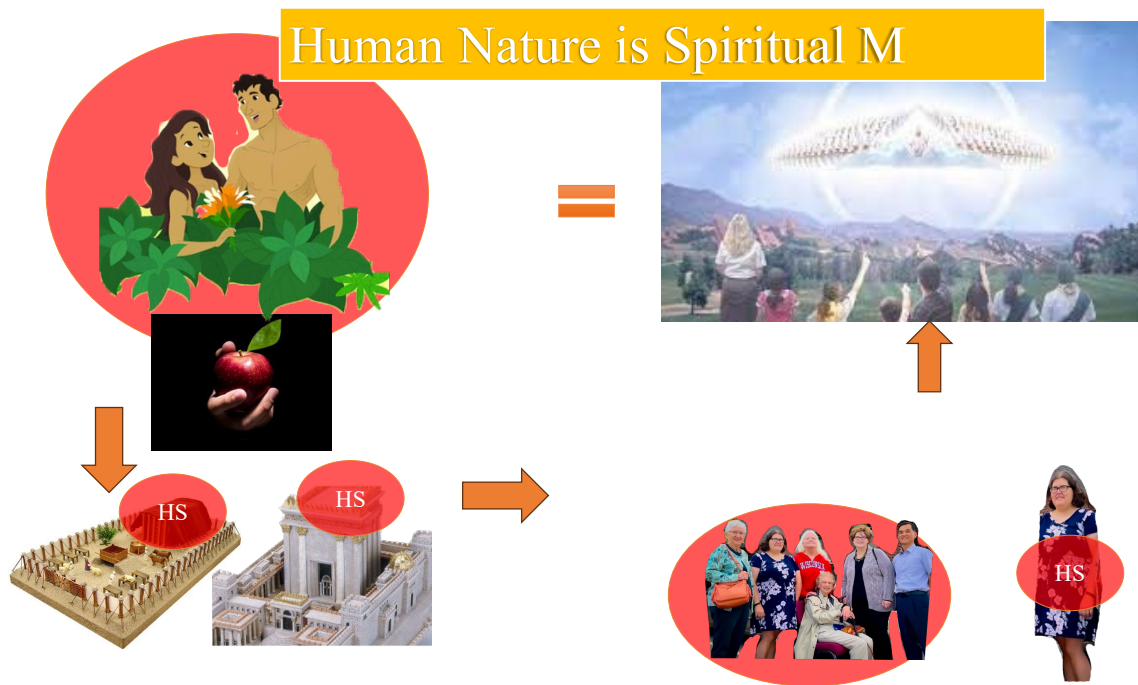
Questions to Ponder:

Are we sinners because we sin? Or do we sin, because we are sinners?
 Are humans born good or evil?

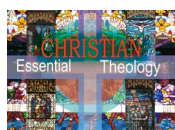
God's purpose in creating man and woman is for them to be like Him.

The Holy Spirit & The Restoration of Humanity

Likeness/Image	Sin	Image Broken/ Sinfulness	IMage Restoration 1	IM Complete Restoration
Garden of Eden Holy Place		Tabernacle/ Temple (Inner Court)	Body of Christ	Christ Return



What Happened to the image of God?



1. We still have the image of God for His glory.

- ⁴⁵So it is written: “The first man Adam became a living being”; the last Adam, a life-giving spirit..... ⁴⁶The spiritual did not come first, but the natural, and after that the spiritual. ⁴⁹And just as we have borne the image of the earthly man, so shall **we bear the image of the heavenly man. 1 Cor:15**
- God’s glory = Image of God

- 1 Cor. 10:31

“So, whether you eat or drink, or whatever you do, do everything for the glory of God.”

- Isaiah 43:7

“Everyone who is called by my name, whom I created for my glory whom I formed and made.’

God created humans in His image, so we are very important to represent the glory of God.

- Out of all the creatures God made, only one creature, man, is said to be made “in the image of God.”

2. Man was like God

What does that mean? We may use the following definition: The fact that man is in the image of God means that man is **like God** and represents God.

When God says,

- “Let us make man in our image, after our **likeness**”
(Gen. 1:26),

- Hebrew 2:7-9

You made them a little^[a] lower than the angels;
you crowned them with glory and honor

⁸ and put everything under their feet.”

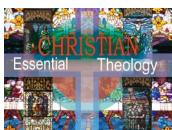
The meaning is that God plans to make a creature similar to himself. Both the Hebrew word for “image” (tselem) and the Hebrew word for “likeness” (demût) refer to something that is similar but not identical to the thing it represents or is an “image” of. The word image can also be used of something that **represents** something

3. Human sin breaks the relationship with God

- Romans 5:12

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

- Our relationship is broken, but still remain in God’s image.
- After the flood, God says,



- Gen. 9:6

“Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image”

- Even though men are sinful, there is still enough likeness to God remaining in them that to murder another person (to “shed blood” is an Old Testament expression for taking a human life) is to attack the part of creation that most resembles God, and it betrays an attempt or desire (if one were able) to attack God himself.
- **Man is still in God’s image.** The New Testament gives confirmation to this when James 3:9 says, ⁹With the tongue we praise our Lord and Father, and with it we curse human beings, who have been made in God’s likeness.
- Broken/Distorted Image = sinful nature



So humans are not able to come to God freely like the first humans (Adam and Even)

4. Redemption in Christ

Restoration = Body of Christ

1 Cor 13:9,12

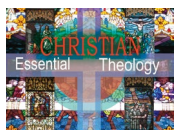
⁹For we know in part and we prophesy in part, ¹⁰but when completeness comes, what is in part disappears.....¹²For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

5. Christ’s return: complete restoration of God’s image.

The New Testament emphasizes that God’s purpose in creating man in his image was completely realized in the person of Jesus Christ. He himself “is the image of God” (2 Cor. 4:4; “He is the image of the invisible God” (Col. 1:15).

In Jesus we see human likeness to God as it was intended to be, and it should cause us to rejoice that God has predestined us “to be conformed to the image of his son”

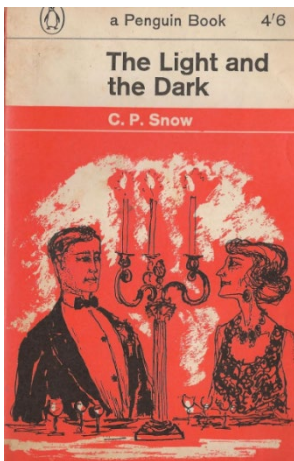
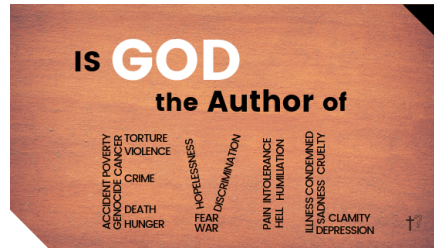
(Rom. 8:29; cf. 1 Cor. 15:49): “When he appears we shall be like him” (1 John 3:2).



V. Predestination and Free Will

Question to Ponder

Can God be rendered as the author of evil/sin?



“I’ve had the absolute conviction— it’s much more real than anything one can see or touch— that God and his world exist. And everyone can enter in and find their rest. Except me. I’m infinitely far away for ever. I am alone and apart and infinitesimally small— and I can’t come near.” ... “Could there be a world, Ralph, in which God existed— but with some people in it who were never allowed to believe?” “It would be a tragic world?” said Udal. “Why shouldn’t it be tragic,” Roy cried. “Why shouldn’t there be some who are rejected by God from the very beginning?”

- C. P. Snow’s novel, The Light and the Dark.

1. Deeper thoughts on predestination

Agustinans

Wiggers says:

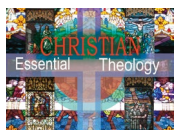
- The presence of God with reference to human deeds.
- It does not depend on God’s foreknowledge of human actions, but on the basis of the divine foreknowledge.
- Foreknoweldge on what God will do and no do
- Predestination is for election
- God’s foreknowelge is for human reprobation.

Roman Catholic

- Tomas Aquinas : God willed the salvation of all men, not merely of the elect.
- Molina: double predestination, semi-Pelagianism

Pelagius:

- “foreordination ot salvation or to damnation” is founded on prescience. He did not believe ‘absolute predestination but in every respect, a ‘conditional predestination.’



The Reformers in 16th :

Melanchton

Luther

Absolute predestination

The decree of reprobation should be so construed that God was not made the author of sin nor in any way responsible for it.

Schleiermacher

Religion was regarded as a feeling of absolute dependence, a *Hinneigung zum Weltall*, a consciousness of utter dependence on the causality that is proper to the natural order with its invariable laws and second causes, which predetermine all human resolves and actions. Predestination was identified with this predetermination by nature or the universal causal connection in the world.

Carl Barth

His predestination is not even distantly related to that of Augustine and Calvin.

The doctrine stresses the sovereign freedom of God in His election, revelation, calling, and so on.

At the same time he does not see in predestination a predetermined separation of men, and does not understand election like Calvin as particular election.

Predestination brings man into crisis in the moment of revelation and decision. It condemns him in the relation in which he stands to God by nature, as sinner, and in that relation rejects him, but it chooses him in the relation to which he is called in Christ, and for which he was destined in creation.

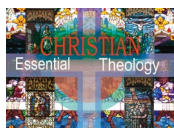
2. Traditional Interpretations

1). *Double predestination*

Not only does God choose some to be saved, he also creates some people who will be damned.

Romans 8:29-30

- For those God foreknew he also **predestined** to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. ³⁰ And those he **predestined**, he also called; those he called, he also justified; those he justified, he also glorified.
 - Jesus said, "Many are called, but few are chosen." Matt. 22: 14
 - Jesus said, "I am not asking on behalf of the world, but on behalf of those whom you gave me." John 17: 9
 - God "loved" Jacob and "hated" Esau. Rom. 9: 13
 - God "has mercy on whomever he chooses" and "hardens the heart of whomever he chooses." Rom. 9: 18.
 - He will set the sheep on His right, but the goats on the left. Matthew 25:33.
- Calvin: chapters 21– 24 of book 3 of the Institutes)
- Westminster Confession of Faith and the Canons of the Synod of Dort strongly affirms it.



If God damns the nonelect, they only get what they deserve. On the other hand, if God decides to love, help, and save the elect, it is not because they are more deserving than the nonelect but because God chooses to be gracious to them despite their sinfulness.

Question:

Millions never even have a chance to hear and believe, simply because they were born in the wrong time or place. Some, like the man in Snow's novel, may desperately want to believe and enter in and cannot. How can we explain that?

2) *Universalsim*

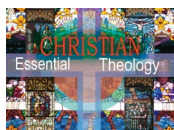
God loves and is gracious toward all people, chooses all, and rejects none. Everyone is included; no one is excluded. Even if some are alone and apart and cannot find rest in this life, they are destined ultimately to live in joy and peace with God, with fellow human beings, and with themselves. Salvation is universal.

Christ's work for the reconciliation and salvation of the world cannot finally be ineffective and without results for anyone, anywhere. How could God be really sovereign if anyone will finally be lost to God, if Satan or the powers of rebellion against God could finally rob God of any part of the world God created, cares for, rules over, and gave the Son to restore and redeem?

- “who desires everyone to be saved and to come to the knowledge of the truth” (1 Tim. 2: 4).
- The Lord is “patient with you, not wanting any to perish, but all to come to repentance” (2 Peter 3: 9). “God did not send the Son into the world to condemn the world, but in order that the world might be saved through him” (John 3: 17).
- Jesus is the “Lamb of God who takes away the sin of the world” (John 1: 29).
- “As all die in Adam, so all will be made alive in Christ” (1 Cor. 15: 22).
- “As one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all” (Rom. 5: 18). “
- For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven” (Col. 1: 19– 20).
- “For God has imprisoned all in disobedience so that he may be merciful to all” (Rom. 11: 32).

3) Pelagianism

- What happens to us depends on whether we choose or reject God. Pelagius was a British monk who was against Augustine, who first formulated the doctrine of double predestination in the fifth century.
- God has given us laws and commandments to tell us how we must live, and the freedom to obey or disobey them. If we choose to obey, God will be gracious to us and will help and save us; if we refuse to obey, we will get the rejection and punishment we deserve. In other words, **we save (or damn) ourselves by the “good works” we do (or refuse to do).**



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