

Systematic Theology for the Local Church
#79-80—Hamartiology—V-VI¹
Romans 5 and Imputed Sin
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 September 6 and 13, 2009

For this study the most helpful sources are the following, which I regard as classic works on the subject:

S. Lewis Johnson, Jr., "Romans 5:12—An Exercise in Exegesis and Theology," in *New Dimensions in New Testament Study*, ed. Richard N. Longenecker and Merrill C. Tenney (Grand Rapids: Zondervan, 1974), 298-316.

John Murray, *The Imputation of Adam's Sin* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1959).

I believe that all of the Bible was given to us by the leading of the Holy Spirit and is therefore all important. But there are some passages in Scripture that are full of information that is not found elsewhere and that seem to take us deeper into the plan and purpose of God with human beings. Romans 5:12-21 is one of those passages, presenting in detail two important doctrines at the same time—imputed sin and imputed righteousness. Without it we would have little or no understanding of the work Adam and Christ as our two representatives. We would also miss its unique insights into the work of Christ on the Cross that more than reversed what Adam did in the Garden.

We should not be surprised that this passage has been the battlefield for several different views of our relation to Adam's sin and how God connects the work of Christ to us. For example, many read this passage and conclude that v. 12 refers to our sinful natures (as exemplified by the note in the *Scofield Reference Bible* on this verse). Many have read the King James translation and connect "all have sinned" with our acts of sin. What does this passage actually teach? Careful handling of the grammar and the flow of the passage enables us to break through the confusion. Before we look at the passage itself, we need to make sure that we are clear on several related doctrines.

1. Review: Imputed sin and related doctrines

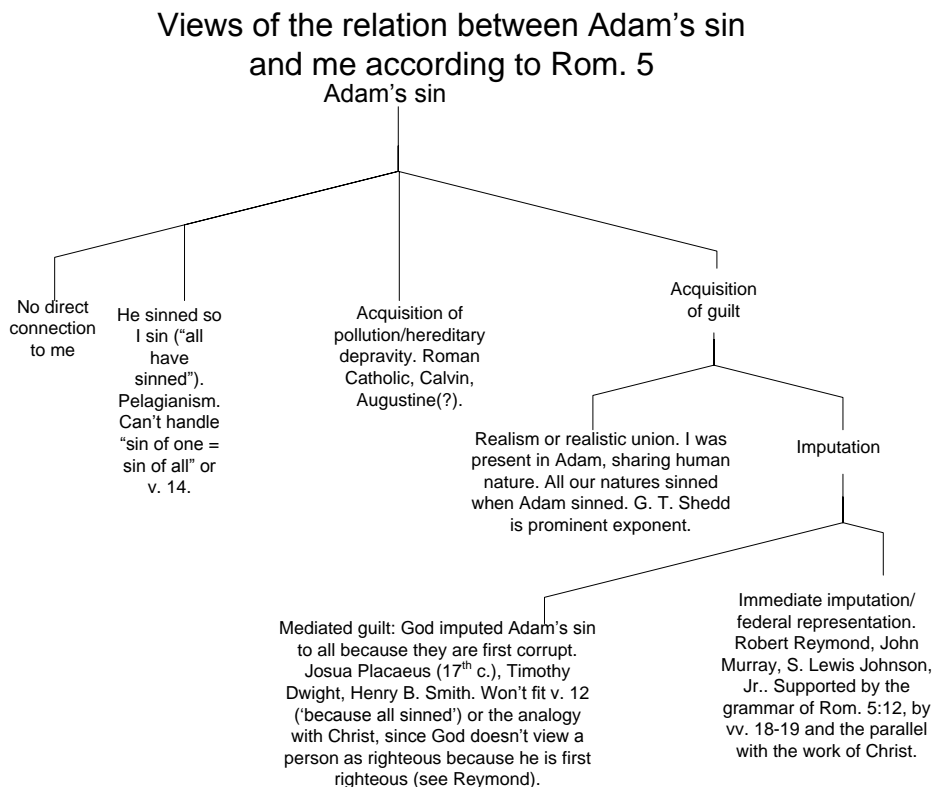
There are several doctrines that describe sin and its effects on us. It is important that we keep them separate and understand how they are different. Here are definitions from recent studies in hamartiology:

- a. Sin: Anything that is unlike God himself.
- b. Inherited sin, inherited pollution, the old nature, the sin/sinful nature: This is the pollution we have from our first parents, the inward bent toward sin.
- c. Personal sin: This refers to the acts that we commit as a result of having inherited sin. It is what occurs when we do something that is unlike what God would do.
- d. Imputed sin: Adam sinned for all who lived after him.
- e. Total depravity: The extent of the result of our possessing a sinful nature—every part of a person is affected by sin.
- f. Total Inability: In his unregenerate state no one is able to do anything that pleases God, to seek him or turn to him in response to the Gospel.
- g. Pelagianism: A fifth-century error in which person has freedom of the will to please God and can choose to do what is right or choose to do evil. Our natures have not been affected by the fall. God

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that has been passed down through intervening generations. I have pollution because my parents gave it to me. I am sinful. The fourth possibility involves not pollution but guilt: I am guilty because of what Adam did. I am viewed as a sinner. Some hold that I am guilty because I was somehow present in the Garden in Adam. Others hold that I was not present but was charged with his sin anyway. These two variations of the fourth view are mutually exclusive: I am guilty one way or the other but not both. The third and fourth main views are not mutually exclusive, however, and, in fact, are both taught in Scripture. We receive pollution and are guilty because of what Adam did.

3. The connection between Adam's sin and us according to Romans 5: Main interpretations



This diagram necessarily oversimplifies the field of views of the relation between Adam's sin and our sin or guilt. Which path is the biblical one? Careful handling of the text of Rom. 5 will enable us to decide on the right path.

4. The text of Romans 5:12-21

The NIV:

¹² Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned— ¹³ for before the law was given, sin was in the world. But sin is not taken into account when there is no law. ¹⁴ Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. ¹⁵ But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! ¹⁶ Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. ¹⁷ For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant

provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.
¹⁸ Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. ¹⁹ For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. ²⁰ The law was added so that the trespass might increase. But where sin increased, grace increased all the more, ²¹ so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

The Greek text:

¹²Διὰ τοῦτο ὡςπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον· ¹³ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου, ¹⁴ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοίωματι τῆς παραβάσεως Ἀδὰμ ὃς ἐστὶν τύπος τοῦ μέλλοντος.

¹⁵Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῆ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. ¹⁶καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. ¹⁷εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνὸς, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ. ¹⁸Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς· ¹⁹ὡςπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. ²⁰νόμος δὲ παρεῖσθη, ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, ²¹ἵνα ὡςπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.³

5. The explanation of the text

Romans 5:12-21 is one of the most complex and powerful portions of the Bible—and one of the most important. Not only does it teach about our relation to Adam's sin, it also presents this relationship as a parallel to the work of Christ. Since a general and high-level reading of the text leads us easily to the conclusion that this parallel exists, we are justified in using it in the interpretation of individual verses or problems that involve several verses.

The parallel involves two instances of one person acting on behalf of others. Theologians describe both relationships with the term imputation. 'Imputation' in English is the act of assigning or ascribing a characteristic or condition to someone or something. The characteristic is frequently guilt. In this passage both guilt and innocence are imputed. The imputation of guilt comes to everyone, but the imputation of innocence comes only to some.

³Black, Matthew ; Martini, Carlo M. ; Metzger, Bruce M. ; Wikgren, Allen: *The Greek New Testament*. Federal Republic of Germany : United Bible Societies, 1997, c1982, S. Ro 5:12-21

The two persons acting on behalf of others are Adam and Christ. What Adam did in the Garden counted for others, and what Christ did on the Cross counted for others. God imputes the acts of these two to two groups: one group is viewed as guilty, one group is viewed as acquitted. Those who receive Adam's guilt did nothing to get it. Those in Christ do nothing to gain his merits. Both sets of people are the recipients of imputation, first of sin, then of righteousness. The imputation of sin brings death (v. 14); the imputation of righteousness brings freedom from condemnation, release from a curse. The work of Christ occurs vicariously without our asking for it, and is here made parallel with the act of Adam, also done vicariously without our requesting it.

We can now provide a definition: Imputed sin is God's assigning the act of Adam to other human beings. In the reckoning of God his act is our act.

How do we know this? There are several points in Rom. 5:12-21 that lead to this conclusion. Verse 12 says that all die because all sinned, and also that all died because one sinned. This could only be true if one person's sin were being imputed to others. Further, it does not say that all become sinful. Thus the point of condemnation is not a sinful nature but some act of sin.

Much has been said about the meaning of ἐφ' ᾧ πάντες ἥμαρτον (eph hō pantes hēmarton), which the NIV translates as 'because all sinned.' While the first two words can be translated in other ways, 'because' is the most likely rendering. The familiar 'all have sinned' of the King James has undoubtedly conditioned many people to think that this passage is talking about acts of sin. The aorist verb ἥμαρτον (hēmarton) would normally be translated simply 'sinned.' It is important also that we understand that this verb cannot be understood to mean 'were sinful.' It refers to specific acts.

So, in the first part of v. 12 we already have a suggestion of the act of one person being effective for others, where Paul says that the entrance of sin into the human race is like ('in this way') the sinning and resulting death of all others. Combining this with the normal translation of ἥμαρτον (hēmarton) as 'sinned,' we have the first indication that Paul is thinking in terms of the sin of one being also the sin of many, that is, at the same time one sinned and many sinned.

It is important that we understand the flow and sections of this passage. I agree with the interpreters who hold that Paul does not finish v. 12 until v. 18 and that the intervening verses (13-17) explain the clause 'all sinned' and the associated one/many relationship. Verse 18 would then be completing the initial thought of imputation. The two verses together are:

¹²Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—¹⁸Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men.

The connection in thought would then be something like this:

Because the sin of one was also the sin of all, just as one sin led to condemnation for everyone, one act of righteousness brings life for everyone.

In vv. 13-14 Paul indicates that in the period from Adam to Moses, before the law, sin was not charged. At first glance this seems to be a contradiction. People died because of sin, but sin was not charged to them. The only possible resolution would be that they were charged with someone else's sin. They weren't charged with their own personal sins because the law, containing an explicit catalogue of sins, had not yet come on the scene. Death was proof enough that some act or acts of sin (not a sin nature here)

had triggered God's judgment. It must have been Adam's. Further, v. 19 clearly states that one man's disobedience made many (here, 'many' means everyone who has ever lived after Adam) sinners (not 'sinful').

Verses 15-17 show the parallel between Adam and those he represented, on the one hand, and Christ and those he represents on the other. In addition, each verse repeats the one/many concept, as we see in the following:

V. 15: the many died by the trespass of the one man

V. 16: the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation

V. 17: by the trespass of the one man, death reigned through that one man

In addition, these verses emphasize the differences between the acts of Adam and Christ. One involved disobedience, condemnation and death, and the other grace, gift and more than full reversal of the act of Adam.

We should look carefully at v. 19:

¹⁹ For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

Paul states forcefully that one man's disobedience made many people sinners. He does not say 'made many sinful.' Adam's act established (this is a legitimate translation) people as guilty before God, just as the one act of Christ establishes many as righteous.

While it is not a critical point in our understanding of Paul's teaching about sin here, it is important for other areas of theology that we see that Paul gives two sets of words different meanings within the same verses. In vv. 15 and 19 he uses 'many' to refer first to all human beings and then to those who come under the work of Christ. In v. 18 he uses 'all' in a parallel way. We should also notice that sometimes 'many' can refer to all human beings and 'all' can refer to a subset of humanity.

The sin described here—being charged with a sin that we did not commit—is very different from the sinful nature described in previous studies. There every human being has been altered spiritually, in terms of ability to do what pleases God, interest in spiritual things, and volition to obey Him. With imputed sin, nothing we have or do is involved. Instead, we have been judged as guilty on the basis of the act of one person, Adam.

6. The evaluation of the main views

We are now in a position to evaluate the strengths and weaknesses of the main interpretations of Rom. 5:12-21.⁴

⁴ For this evaluation I draw from the excellent study on this passage by S. Lewis Johnson, Jr., "Romans 5:12—An Exercise in Exegesis and Theology," in *New Dimensions in New Testament Study*, ed. Richard N. Longenecker and Merrill C. Tenney (Grand Rapids: Zondervan, 1974), 306-313.

- 1) The view that Adam’s sin has no connection with me. At the very least, this whole passage describes some way in which Adam’s sin *is* connected with me.
- 2) The Pelagian view: I sin (commit acts of sin) sin in the same way Adam sinned. But the emphasis in Rom. 5:12-21 is that we sinned with Adam; we sinned when he sinned. Verse 14 speaks of acts of sin, but also says that they are not at issue in Paul’s discussion here. This is the second view in the two graphics.
- 3) Pollution and inherited depravity: this is the third view in the graphics. The big problem with this view is that this passage is talking about acts, not an internal condition. It presents one act that is also the acts of others. It speaks of being established as a sinner, not of becoming *sinful*. It specifically says ‘all sinned,’ not ‘all are sinful.’ Our chart lists Calvin with Roman Catholics, but it is important to distinguish their views. While Catholicism views Rom. 5:12 as referring to sin transmitted to Adam’s descendants, this is not the total depravity that Calvin saw in Scripture. Murray indicates that for Catholicism this sin

is conceived of as consisting chiefly in the privation of holiness and justice. But since man’s fall also entailed the loss of integrity, it is hard for Romish theologians to exclude concupiscence [intense desire] from the ambit [range] of original sin.⁵

- 4) Realism or realistic union—we were in Adam, sharing human nature: While this view sees a solidarity between Adam and us, it assumes that human nature existed completely in Adam—so much so that every human being was somehow present in him and even acting with or in him, i.e. I did something in the Garden. This is a variation of the fourth part of each graphic. Lewis Johnson points out that under this view “when Adam sinned, his posterity as *individuals* and *persons* did not exist. The act antedated their personhood.”⁶ Some have objected to the interpretation that Adam’s sin was imputed to us immediately, without our being present, as being unfair because it involves “alien guilt.” After all, we weren’t there. God would be acting unfairly to charge us in *absencia*. It appears that the realistic union view was formulated to solve this problem. If we were present somehow in Adam, then God’s charging us with his sin is less unfair. But Lewis Johnson says that realistic union does not really solve the problem of alien guilt, because we could not have acted before we existed. We were nonentities.⁷ In addition, he raises the question of why Adam’s sin is imputed to us but not Eve’s and points out that sin and guilt is imputed because of the sin of one man, not because all of us sinned at the same time as Adam did. Finally, he shows that realism cannot handle the analogy between Adam and Christ: “Just as men are justified for a righteousness which is not personally their own, so were they condemned for a sin which was not personally their own.”
- 5) Mediate imputation: This view is a variation of the fourth part of each graphic and an attempt to explain imputation. It says that we are declared guilty by God because we first have a corrupt nature, with ‘all sinned’ meaning ‘all are corrupt.’ Lewis Johnson points out⁸ that ἡμαρτον (*hēmarton*) cannot mean ‘be’ or ‘become’ corrupt. Further, Paul says that death comes directly from Adam’s one trespass. There is no intermediary that consists of a corrupt nature. Also, why would the corrupt nature be “imputed as sin, if the first sin is not.”⁹
- 6) Immediate imputation/federal representation: This view, found in the fourth branch of each graphic, holds that God charged all human beings after Adam with his initial sin, without their being present. In God’s view Adam was a test case. When he sinned, God immediately established everyone after him as sinners, guilty for Adam’s sin. ‘Federalism’ refers to a group of people unified under an agreement or covenant (the Latin word *foedus* means ‘covenant’). We do not have any explicit

⁵ John Murray, *The Imputation of Adam’s Sin* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1959), 15.

⁶ Johnson, 309.

⁷ Ibid, 309.

⁸ Ibid, 311-312.

⁹ Ibid, 311.

biblical information that God made a covenant with Adam that Adam knew about. But at the very least, God appears to be acting as if there is at least an implicit covenant with Adam as the head and all his descendants constituting the unified recipients of the outcome of the covenant. Supports for this view:

- a. Verse 12 says that the sin of one is the sin of all.
- b. Both Rom. 5 and 1 Cor. 15:22 present Adam as a representative for the rest of the race.
- c. The parallel with the work of Christ as presented in Rom. 5 argues for a federal situation for Adam and his descendants. Paul says that all died because they sinned and all died because one sinned. The sin of the one must be the sin of all. Lewis Johnson says, “Can the apostle be dealing with two different things? Hardly. The one fact may be expressed in terms of both plurality and singularity. The sin of all is the sin of one. There must be some kind of solidarity. It is that of federal representation.”¹⁰
- d. Rom. 5:13-14 way that people died from the period of Adam to Moses, but not because of sins they committed. Since sin leads to death, there must have been some sin that caused their death, some sin that was not their own. Only immediate imputation/federal representation can provide an answer for this: they died because of Adam’s sin.
- e. Verse 19 says that the act of one person caused many to be established as sinners.

7. Immediate imputation and the problem of alien guilt (*peccatum alienum*)

As we stated under the discussion of realistic union above, some object to the view of immediate imputation because they believe it must see God as unfair, charging human beings for something they did not do. How can I be punished for something Adam did? I wasn’t there and didn’t even consent to be represented! Here is Lewis Johnson’s reply to this position:¹¹

The relation of Adam to his posterity is unique; there is no parallel to it. It is, therefore, not all clear that there is anything by which to measure the justice of the arrangement. Secondly, Adam’s posterity cannot claim to have ever been innocent. They enter existence depraved and guilty, having the same legal status and moral nature as their head *ab initio*. They cannot claim to have been stripped of any innocence or claim to immunity, for they had no existence prior to guilt at all. Finally, it can be shown, I believe, that the covenant in Eden was. . . true to God’s goodness and justice. The failure was altogether man’s and Satan’s fault. Beyond this, we leave the problem to the mystery of the divine counsels.

I should add that God is justified in making Adam a federal head because it appears to be implicit in the biblical teaching on Adam’s representation that any other human being would have done the same thing that he did—disobey God. If I object to the way God has done this, I have to prove that I would have done better than Adam. I would be prideful and unrealistic if I tried to affirm this.

But there is another way to look at the suitability of immediate imputation. Those in Christ have a representative that they did not ask for, one who acted on their behalf without their knowing it and while they were still God’s enemies. God set up imputed righteousness this way. Here is Lewis Johnson’s beautiful explanation of this:¹²

Since we have fallen in a representative, it is much easier to see why we may be restored through a representative. In the wise and infinit mercy of God there has come Second Man, a Last Adam. On the principle of representation, he may stand for us. Since he has stood his probation for us

¹⁰ Ibid, 313

¹¹ Ibid, 315.

¹² Ibid, 316.

victoriously, we may rise in the same manner in which we fell. We fell through no personal fault of our own; we rise through no personal merit of our own. When a father strikes oil, the children get rich. And we have hit a gusher in the Last Adam! I must say that I like representation.

Questions for further study

1. What is the basic structure of Rom. 5:12-21?
2. Explain vv. 13-14 in your own words.
3. What is the importance of Rom. 5:19?
4. What does 'imputation' mean?
5. Explain the view called realistic union. What are the problems associated with it?
6. In what ways might imputed sin be a difficult doctrine to accept?
7. How would a Pelagian view imputed sin?
8. Why does the Pelagian reject any connection between Adam's sin and us?

Running compilation of key definitions

1. Systematic theology: The organized presentation of all that the Bible teaches about God and His works.
2. Exegesis: The actual practice of studying or interpreting a document or other message to determine its meaning.
3. Context: Context in a document or utterance is the surroundings of a portion of a word, a word, or a group of words.
4. Bibliology: The doctrinal study of the nature of the Bible.
5. Biblical authority: The quality inherent in Scripture by virtue of which human beings are completely answerable to its content.
6. Revelation: The information about Himself given by God to human beings.
7. General revelation: God's disclosure of Himself, available directly to everyone, given through means other than dreams, visions, direct words and Christ Himself.
8. Special revelation: The disclosure of information from God that is not available directly to all human beings.
9. Inspiration: A term applied to the Bible denoting that it is the product of God's creative activity, figuratively breathed out from Him (2 Tim. 3:16); applies to the process of recording Scripture, not specifically to the people involved; actually, *expiration* would be a better term to reflect the concept of 2 Tim. 3:16; the result is *inerrancy*.
10. Textual criticism: The science and art of attempting to discover the original text of a literary work for which the original document does not exist. It is especially important for biblical studies, and the foundational endeavor to all subsequent investigation of the Scriptures.
11. Canon: Transliterated from a Greek Word meaning 'standard'; as used of the Bible, it refers to books authenticated as possessing divine origin and therefore authoritative; the Jewish canon consists of thirty-nine books, the Protestant of sixty-six and the Catholic of eighty (including apocryphal books).
12. Inerrancy is a term applied to the Bible, although not specifically found in it; it denotes that the Bible, as originally written, possessed no humanly induced deviations from the message God intended to be recorded and that it is true in every respect; 2 Tim. 3:16; 1 Cor. 2:13; 1 Pet. 2:19.
13. Infallibility: Although some assert that this term has a different meaning from inerrancy, the two terms are, for purposes of biblical study, synonymous; the Bible is infallible because inerrant, and inerrant because infallible.
14. Illumination is the teaching ministry of the Spirit of God that imparts understanding of the message of Scripture to the believer; not to be confused with inspiration, which in the Bible is used of the work of God in giving Scripture (2 Tim. 3:16); 1 Jn. 2:20; Jn. 16:13.
15. Spirituality: God is not physical, but immaterial, incorporeal, invisible and alive.
16. Self-existence/Aseity: God exists independently of anything else. He is self-existent.
17. Immensity: God is infinite in relation to space.
18. Eternality: God is infinite with regard to time.
19. Simplicity: God is not a plurality and cannot be looked at as divisible into parts.
20. Pure actuality: There is nothing about God that is potential. He is not unfinished in any way.
21. Necessity: God is uncaused and exists because he must exist.
22. Immutability: God is unchanging and unchangeable.
23. Impassibility: God is incapable of being changed or disturbed by what he experiences and is incapable of suffering.
24. Transcendence: God and the world are distinct; he is not part of the world, and the world is not part of him.
25. Immanence: God is present in the world.
26. Infinity: There are no limits to God's person and his perfections.
27. Omnipotence: God can do whatever he wills.
28. Omniscience: God knows everything there is to know.
29. Omnipresence: God is present everywhere in his creation

30. Holiness: God is morally pure and separated from all moral evil and sin.
31. Goodness: A quality that describes or includes his love, benevolence, mercy and grace
32. Truth: God's person, actions, knowledge and revelations correspond to reality
33. Love: God's continual communication of himself to his creatures.
34. Benevolence: God's goodness toward his creatures.
35. Mercy: God's goodness toward those who are helpless.
36. Grace: God's goodness toward sinners.
37. Glory: The greatness of God's perfections.
38. Trinity: There is only one true God, existing as a single Being comprised of three Persons who are equal in every way, yet distinct in their tasks and relations to humanity.
39. God's decree: The decree of God is his plan for the universe that includes all things and is certain to come to pass.
40. Providence: God's care for and upholding of his creation.
41. Sovereignty: God's control over his universe.
42. Christology: The study of the Person and work of the Lord Jesus Christ.
43. Incarnation: The joining of deity and humanity in one person forever. The word is based on the Latin word for flesh: the Lord Jesus Christ is God joined with human flesh.
44. Pre-existence: Used of the Son, it means that he existed before Bethlehem.
45. Theophany: An appearance of God.
46. Christophany: An appearance of Christ.
47. Priesthood: The system that God established to remedy the problem of alienation between a holy God and sinful human beings.
48. Son of God: A name for Jesus that describes his deity and his approval by the Father at the resurrection.
49. Son of Man: A messianic name for Jesus that emphasizes his humanity backed by deity and his role of taking humans to God through suffering and humiliation.
50. Messiah: A transliteration of a Hebrew word meaning 'anointed one'; used of the expected national deliverer of Israel; the linguistic equivalent of Greek *christos*, 'Christ'.
51. Efficacious grace: Efficacious grace is the working of God in an individual that cannot be thwarted and that leads that person to faith in Christ. It is also described as effective calling and irresistible grace.
52. Regeneration: Regeneration is the unseen and unfelt work of the Holy Spirit that overcomes depravity and brings spiritual life and the capacity to please God and exercise faith.
53. Spirit baptism is the nonphysical act of the Spirit of God that places a believer in the Body of Christ and makes him a partaker, along with all other believers, of the work and merits of Christ; should be distinguished from filling, sealing, and indwelling; cannot be felt or noticed, and hence must be appropriated by faith; there is no warrant in Scripture for assuming a second act of God for power, a 'baptism,' after salvation.
54. Sealing is a guarantee that the believer will persevere in Christ all the way to entrance into heaven, when God completes his work of purchasing the individual. It begins at the moment of salvation when the Father places the Holy Spirit in the believer for permanent indwelling. It is unseen and unfelt and should result in praise and obedience to the Spirit.
55. Indwelling is the spiritual presence of the Holy Spirit in every individual who has placed personal trust in Christ as Savior. Described in Jn. 14:17, this is the basis of His other ministries to the believer, such as sealing, anointing and filling and establishes the believer as a part of the spiritual temple that God is building today.
56. The filling of the Spirit is 1) A constant characteristic of a believer's life that consists of regular control by the Spirit that produces Christlikeness through Scripture; 2) A special enablement at particular times for service during the first century.
57. A spiritual gift is a God-given ability for service.

58. A cessationist (with regard to spiritual gifts) is a person who holds that the miraculous gifts are not present in the Church today as part of God's plan.
59. A continualist (with regard to spiritual gifts) is a person who holds that the miraculous gifts are present in the Church today as part of God's plan.
60. An angel is an individual, personal spirit being originally created by God to assist him in his plan for saving the elect.
61. The cosmos is Satan's organized spiritual system, in rebellion against God.
62. A demon is a fallen angel that is free to assist in carrying out Satan's plan of opposition to God.
63. Biblical anthropology is the study of what the Bible teaches about the nature and purpose of human beings.
64. Hamartiology is the study of sin and its consequences.
65. Sin is anything that is unlike God himself.
66. Personal sin is what occurs when we do something that is unlike what God would do.
67. Inherited sin is the pollution we have from our first parents, the inward bent toward sin. This is sometimes called the sinful nature or the sin nature.
68. Original sin means that all human beings have been affected by the fall.
69. Total depravity describes the extent of the result of our possessing a sinful nature—every part of a person is affected by sin.
70. Total inability means that in his unregenerate state no one is able to do anything that pleases God or seek God or turn to him in response to the Gospel.
71. Pelagianism is a fifth-century error that rejects original sin, total depravity and the bondage of the will to sin.
72. Imputed sin is God's assigning the act of Adam to other human beings. In the reckoning of God his act is our act.