

# MAN

## *The Worth of Man*

by Jeremy Cagle

In many contemporary Christian and secular circles, the doctrine of man or “anthropology” is often treated as something of a whipping boy. Human beings are looked at as worthless commodities that are no different than animals (the secular version) or demons (the Christian version). For example, on the secular side of things, the idea is often presented that man has evolved and, therefore, has no more significance than a dog or a cat. He can be aborted or killed in infancy because, in the final analysis, his life is worth no more than that of a cockroach.<sup>1</sup>



Jeremy is a graduate of The Master's Seminary and currently serves at Southern View Chapel in Springfield, IL.

On the religious side of things, the idea is presented a different way with a misunderstanding of the doctrine of depravity.<sup>2</sup> The doctrine of depravity teaches that “in our natures we totally lack spiritual good before God; and in our actions we are totally unable to do spiritual good before God.”<sup>3</sup> While this is most definitely a Biblical doctrine<sup>4</sup> and should be emphasized as such, depravity can sometimes lead people

to the conclusion that man is completely worthless. It can insinuate that man has nothing in him in which God is interested. It can even suggest that man should be placed on the same moral and spiritual level as the demons.

It is the purpose of this article to offset these two wrong conclusions by demonstrating what the Bible says about the worth of man.

## I. MAN HAS WORTH BECAUSE HE IS MADE IN THE IMAGE OF GOD

Genesis 1:26-17 describes the creation of man. After telling about the creation of the earth and the plants and the animals, Moses concludes by showing how God made human beings on the sixth day. He writes,

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

God created man in His own image, in the image of God He created him; male and female He created them.

While animals were given the breath of life along with man,<sup>5</sup> the image of God was saved just for man. The image of God is a rich subject that has been given a lot of discussion down throughout the years<sup>6</sup> and this is certainly not going to be a comprehensive treatment of the subject but here are a few words by way of explanation.

A study of the Hebrew word *tselem* or "image" does not shed much light on its meaning as it is only mentioned one other time in Scripture.<sup>7</sup> But a closer examination of Genesis 1:26 does shed some light on its meaning. This verse says that man was created "in Our image, according to Our likeness." The

combination of the words "image" and "likeness" reveals that God is trying to make a point here in Day Six of the creation. His point is that man was created for a special purpose. While the animals were given the breath of life along with man, God saved His image for man and man alone. Man was created to resemble God. He was created in God's image to look like God in a way in which nothing else was.

Obviously, this image cannot be physical since "God is Spirit."<sup>8</sup> So the image of God must refer to the unseen part of man. It refers to man's spirit or his soul. And, with that said, here are a few important factors to point out about man's soul and the image of God.

First, the soul of man is an eternal soul. The invisible part of man will live forever in either Heaven or Hell.<sup>9</sup> Just like God has no beginning and no end,<sup>10</sup> man has no end. There is a time when man comes into existence (and the image of God breaks down at that point), but there is never a time when man ceases to exist after he is created. After his birth, he will go on living forever in one of two places. As one commentator wrote, "The spirit of man, like the angelic and demonic spirits, and like God Himself, is an eternal spirit; whereas the spirit of an

animal ceases to exist when the body dies and goes back to the earth."<sup>11</sup>

Second, the soul of man is a volitional<sup>12</sup> soul. It has the ability to make decisions (see Point IV below). While God is sovereign over who will be saved and who will be lost,<sup>13</sup> man is responsible for the destination of his own individual soul. Romans 14:12 says, "So then each one of us will give an account of himself to God." Hebrews 9:27 says, "And inasmuch as it is appointed for men to die once and after this comes judgment." Man's choices are genuine choices because the Bible says that man will be judged by them. While he is not in control of his eternal destiny in every sense of the word,<sup>14</sup> man is responsible for it. He is able to make decisions on this earth that matter in eternity and, in that sense, he displays the image of God.

Third, the soul of man is a moral soul.

It can make ethical choices. It can decide between what is right and what is wrong. This particular aspect of the image of God explains why we see men writing legal documents and not animals. Monkeys never hold court. Birds never serve as prosecutors or defendants before a judge. But men do. They understand that there are some universal moral laws that we should all abide by and they make societal laws to enforce them. And they do this because they have been made in the likeness of God.

So man has worth because he has been made in the image of God. He has been created to display the likeness of God to the rest of creation. Obviously, this has its limitations as man is not like God in every way<sup>15</sup> but there are some similarities that exist between God and man and those similarities exist because God put them there. He gave value to man.

## II. MAN HAS WORTH BECAUSE THE BIBLE WAS WRITTEN TO MAN

I once heard it said that, "The Bible is a book that, if man could have written it, he wouldn't. And, if he would have written it, he couldn't." The Bible is a hard book to read if you have a high view of man. It humbles every human being into the dust. Genesis 6:5-7 is

one passage that illustrates this well. Listen to what it says,

Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. The Lord was sorry that He had made man on

the earth, and He was grieved in His heart. The Lord said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them."

Man is so wicked that, in Genesis 6, God says that He is sorry for creating him. In fact, the passage says that man is so wicked that all he thinks about are wicked things: "every intent of the thoughts of his hearts was only evil continually." Needless to say, this does not help our self-esteem. As a matter of fact, it obliterates it. In his excellent book, *Right with God*, John Blanchard sums up man's wickedness this way,

Now think what this means for you. Gather up in your mind all the religious activity you have ever performed – every church service you have ever attended, every prayer you have ever said, every word of Scripture you have ever read, every moment of time you have ever given to the service of the church, every penny you have ever donated to religious causes. The Bible says that in terms of making you right with God, all of these are one hopeless failure. They did not, will not, and cannot make you acceptable in the sight of God. Even if you were to continue all of them with great regularity and sincerity to the end of your life, you would discover that you were still in the lost spiritually dead condition in which you were born. Now that may hurt! – but the Bible is perfectly plain, "No one will be declared righteous in his sight by observing the law" (Romans 3:20).<sup>16</sup>

Man is sinful and cannot make himself right with God. His every activity makes God angry because he is covered in sin.

While that is true, there is another angle from which to look at this. Not only does the Bible teach the depravity of man but the Bible also demonstrates how much God cares for man. After all, the Bible was written *for* men. The Scriptures were written to help man to see his need for salvation and to show him how to get it. While there is nothing that man can do to save himself and while that truth hurts, God has taken the time to reveal that truth to us. He has written a book *to man*! That certainly says something about the worth of man!

In fact, if this does not demonstrate the worth of man, I do not know what would. God has chosen to communicate to human beings. Not only did He create them but He has also spoken to them. And He has spoken to them extensively. He has given them 66 books and innumerable teachings, stories, and poems to describe Who He is and what He requires of them.

As J. I. Packer writes,

Basic to the New Testament is the claim that Christianity is a revealed religion. The Greek word translated "reveal" (*apokalypso*) means to unveil something that was previously hidden,

or to bring into view something that before was out of sight. Christianity rests on an unveiling of the hidden Creator Himself; Christians enjoy "the light of the knowledge of the glory of God in the face of Jesus Christ."<sup>17</sup>

God has unveiled Himself in the pages of Scripture. He has revealed Himself in order to be known *by men*. He has not hidden Himself completely from us but has made Himself known to us in order that He might be pleased with us. He has told us about Himself so that we may follow Him. Consider the following passages.

Deuteronomy 29:29,

The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.

Romans 15:4,

For whatever was written in earlier times was written for our instruction, so that through perseverance and the

encouragement of the Scriptures we might have hope.

Second Timothy 3:16-17,

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

The secret things belong to God. God is still a mysterious Being. There will always be much about Him that is unknown. But He has revealed certain things to us that we may "observe all the words of this law." And the Scriptures were written that "we might have hope." And God has inspired the Bible "so that the man of God may be adequate, equipped for every good work."

Man has worth because the Bible was written to man. God took the time to communicate to us so that we might know Him and love Him. Man has worth because God has chosen to reveal Himself to man.

### III. MAN HAS WORTH BECAUSE JESUS CHRIST BECAME A MAN

If it was not enough for God to create man in His own image and to write a book by which man can know Him, God has also become a man in the Person of Jesus Christ. God has also become one of us to die for us<sup>18</sup> and

to rise from the dead for us<sup>19</sup> that we might be saved through His eternal sacrifice. As Augustine once put it, "What can be more glorious than God? What more vile than flesh? What more wonderful than God in the flesh?"<sup>20</sup>



It is because of this wonderful thought that the church historian Philip Schaff once wrote that, “It would take more than a Jesus to invent a Jesus.”<sup>21</sup> What Schaff meant by this is that the person of Jesus Christ is so incredible and so unique that there would be no way of inventing Him. He is so utterly different than anything else we know, that He must have been real. God has come to be a Man and live among us. And the name of that Man is Jesus.

Several Bible passages talk about this but the most explicit one is probably Philippians 2:5-11,

...Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

A lot could be said about these seven verses but several statements in this passage should be examined in closer detail.

In verse 6, Paul says that Jesus “did not consider equality with God a thing to be grasped.” The word for “grasped” in Greek is *harpagmos* and means something seized or taken away by force.<sup>22</sup> It is the idea of robbing something or taking something away by pillaging. Jesus did not consider His equality with God that way. “He did not regard it as something that must not slip from his grasp. On the contrary, he . . . emptied himself.”<sup>23</sup>

Verse 7 goes on to say, “but [He] emptied Himself . . . and being made in the likeness of men.” Scholars refer to this as the *kenosis* passage because the Greek word for “emptied” is *kenosis*. Instead of holding onto all of the benefits of His divinity, the Son of God graciously and, by an act of His own free will, temporarily set aside some of those benefits and become a man. He emptied Himself.<sup>24</sup>

For instance, Jesus temporarily gave up His attribute of omnipresence<sup>25</sup> when He became a man. As a human being, Jesus could no longer be everywhere all of the time. When He was born in a manger in Bethlehem, He immediately limited where He could be. He could exist in that body and nowhere else until the day that He left it at the cross.<sup>26</sup>

Jesus also emptied Himself of His omnipotence<sup>27</sup> when He became a man.

As God, Jesus could do anything that He wanted to do. He had all power. But, as a man, Jesus temporarily gave up that power. While the Son of God performed many miracles,<sup>28</sup> He still lived in a human body, and was subject to the same limitations as other human beings like hunger and thirst and the need for rest. In His becoming a man, Jesus also set aside the attribute of immutability.<sup>29</sup> The unchanging God now began to change as He grew from infancy to boyhood to manhood. In His earthly life, Jesus never changed in His attributes of holiness and righteousness and love but He did change as He “kept increasing in wisdom and stature, and in favor with God and men.”<sup>30</sup>

And all of this was done, Philippians 2:10-11 tells us, “so that at the name of Jesus every knee will bow . . . and that every tongue will confess that Jesus Christ is Lord, to the glory of God

the Father.” The Son of God set aside some of the aspects of His Godhood so that He could save sinners and, in doing so, the Father exalted Him above every name under Heaven. As James Montgomery Boice writes,

These verses have been called the great parabola of Scripture, for they picture the descent of the Lord Jesus Christ from the highest position in the universe down to his death on the cross, and then carry the mind of the reader up again to see him seated once more on the throne of his glory before which every knee shall bow. “I will go up . . . up . . . up,” said Satan. “You will be cast down to hell,” God answered. “I will go down to the cross,” said Jesus. “You will be given the name that is above every name,” said God our heavenly Father.<sup>31</sup>

Jesus shows us that man has worth. The perfect Son of God became a Son of Man to save sinners. In doing so, He showed us that men have value to God.

## IV. MAN HAS WORTH BECAUSE JESUS CHRIST DIED FOR MEN

Not only did Jesus become a man but He also died for men. As Philippians 2:8 tells us, “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.” Jesus

did not become a man simply to set an example for us. He did not become a man simply to show us how to live a better life. Jesus became a man to die in our place and to satisfy the wrath of Almighty God.

Galatians 3:13 has a very helpful way of putting this: "Christ redeemed us from the curse of the Law, having become a curse for us." If men were left alone to pay for their sins, they would spend an eternity in Hell because every one of us has "fallen short of the glory of God."<sup>32</sup> We are all cursed. We are all doomed to suffer forever for our wickedness. Yet Galatians 3 says that Jesus redeemed us or "bought us back"<sup>33</sup> from the penalty of the Law by becoming a curse for us. Jesus was punished in our place. Jesus underwent the wrath of God so that we would not have to. Isaiah 53:6 puts it this way,

All of us like sheep have gone astray,  
Each of us has turned to his own way;  
But the Lord has caused the iniquity  
of us all  
To fall on Him.

In most sports, if an athlete is performing poorly, the coach calls in a substitute to play in his place. In baseball, if a third baseman is dropping flyballs, the coach sits him on the bench and allows someone else to play that position so he does not ruin it for the entire team. In a similar way, the Bible says that every man has ruined it in regards to his personal righteousness. "There is none righteous, not even one."<sup>34</sup> So Jesus Christ, the Man who had never sinned,<sup>35</sup> came to live and die in our place as a substitute. He came to do what we could never do: live a

sinless life. And He came to do what we would never want to do: endure the wrath of God. Jesus endured God's wrath on the cross so that we would not have to endure it forever in Hell.

Theologians have come up with several terms to describe the death of Christ and what it accomplished.<sup>36</sup> One term which was just used in this article is substitution.<sup>37</sup> Substitution looks at the death of Christ from the angle of replacement. Just as the substitute on the baseball team took the place of the third baseman, Jesus Christ took our place on the cross. Another term is propitiation. Propitiation looks at this death from the perspective of God's wrath.<sup>38</sup> Jesus bore the wrath of God so that we would not have to. He endured God's hatred towards sin on our behalf.

Another term is atonement.<sup>39</sup> Atonement is a relational term that describes how amends are made between God and man. With our sin, we have broken fellowship with God. But Jesus brought a restoration of that fellowship. He made atonement. A fourth term is justification.<sup>40</sup> Justification is a legal term that means to justify or to make something right. Jesus justified sinful man before a holy God by giving us His righteous life and taking upon Himself our unrighteous life.

And, finally, there is the word redemption, which has already been mentioned

in Galatians 3:13. Redemption is a business term that means to buy something or someone back. In the ancient world, if someone fell into hard times and was forced to sell himself into slavery, he could be bought back by a friend or a family member. He could be redeemed. In that sense, "Christ redeemed us from the curse of the Law, having become a curse for us."

So there is a tremendous amount of material to describe what Jesus accomplished with His crucifixion. It is a

subject that can never be exhausted. As Paul writes in Romans 11:33,

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

But even though it can never be fully exhausted, it is important to point out here that Jesus displayed the worth of man by dying for men. Man has value because the eternal Son of God took on flesh and allowed Himself to be killed in man's place.

## V. MAN HAS WORTH BECAUSE HE CAN CHOOSE HEAVEN OR HELL

Finally, man has worth because he can choose Heaven or Hell. He has value because his choices are genuine choices. As was mentioned above in relation to the image of God, man's decisions matter in this life. And this is an important distinction to make because some of the most brilliant minds of the past have taught otherwise.

For instance, the Greek philosopher Plato taught that this life is only a shadow of what truly exists and, therefore, anything man does here on this earth has minimal significance. To illustrate this idea, Plato gave the famous Allegory of the Cave. In this

allegory, Plato told the story of some men who were chained inside a cave since childhood. All they could see was the wall in front of them and the shadows cast onto it from the fire that kept them warm. Behind them was an area where men were walking and working but all the prisoners ever saw was their shadows.

Plato then asked what would happen if the chained men were released and brought out into the area where the people were walking and working. The obvious answer is that they would see not only the shadows of the people but the people themselves. In a similar way,

said Plato, we can only see shadows in this life and not the things themselves. True reality, according to this well-known Greek thinker, is found in the realm of ideas, not in the realm of material things.<sup>41</sup>

The implications of Plato's allegory are quite profound. In a sense, he was saying that what we see and do in this life is not really real. Our actions are not all that important because they are only with shadows of things and not with the actual things. In fact, Plato went so far as to say that, if one of the prisoners from the cave went back and tried to explain this truth to his friends, "If they could lay hands on the man who was trying to set them free and lead them up, they would kill him."<sup>42</sup> Plato believed that men do not want to know this truth and would fight it if it was presented to them.

Yet the Bible disagrees with Plato on all of this. It says that man's decisions matter. It says that man has worth because what he does impacts his life on this earth and in eternity. The actions of human beings are not shadows. They are not illusions. They are real. They matter because they impact our lives in a real way.

As Francis Schaeffer writes, "Although man may say that he is a machine, his whole life denies it."<sup>43</sup> He goes on, "Though the Bible says men are lost, it

does not say they are nothing. When a man says he is a machine or nothing, he makes himself less than the Bible's view of fallen men."<sup>44</sup> What Schaeffer meant by this is that men are not programmed creatures that just do what they are told, they are unique individuals made in the image of God. And, as such, they have eternal, volitional, moral souls. Men and women make choices that are truly *their* choices and those choices impact their lives in a profound way.

And, with all of this in mind, the Biblical authors spent a lot of time pleading with people to come to Christ in this life in order to escape the wrath of God in the next life. Prophets and Apostles in the Bible spoke and argued and reasoned with their fellow man to make the right choices on earth in order to enjoy the blessings of God in Heaven. Here are some passages that demonstrate this in both the Old Testament and New Testament.

Deuteronomy 5:1,

Then Moses summoned all Israel and said to them: "Hear, O Israel, the statutes and the ordinances which I am speaking today in your hearing, that you may learn them and observe them carefully."

Joshua 24:15,

If it is disagreeable in your sight to serve the Lord, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are

living; but as for me and my house, we will serve the Lord.

Nehemiah 7:23, 26,

Whatever is commanded by the God of heaven, let it be done with zeal for the house of the God of heaven, so that there will not be wrath against the kingdom of the king and his sons . . . Whoever will not observe the law of your God and the law of the king, let judgment be executed upon him strictly, whether for death or for banishment or for confiscation of goods or for imprisonment.

John 3:36,

He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.

John 6:47,

Truly, truly, I say to you, he who believes has eternal life.

John 11:25-26,

Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die."

Acts 3:19,

Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from

the presence of the Lord.

Acts 8:22,

Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be forgiven you.

Revelation 19:12,

And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.

The authors of Scripture are very clear on the fact that the decisions of men matter. Man has worth because his actions are not a shadow of reality; they are reality. Whether a person ends up in Heaven or Hell depends on what he believes and hears and obeys in this life. Where a man goes after he dies is determined by what he does with his sin. If he repents of it, "times of refreshing may come from the presence of the Lord." If he does not, "the wrath of God abides on him."

## CONCLUSION

Despite what some may imply today, human beings have worth. They are not part of the animal kingdom; they are made in the image of God. They are not forsaken by God; God has written them a book. They are not too sinful

to save; Jesus Christ became a man and died in order to save them. And they are not machines; their decisions are real and their decisions are their own.

While it is important to study the



depravity of man and all that it implies, it is equally important to study the worth of man. God has made us. God has communicated to us. God has become one of us. God has redeemed

us. And God has given us the tools to respond to all of this and be saved from His wrath. Nothing could prove the worth of man more than that.

## End Notes

1 For an interesting documentary on the subject of abortion, see [www.180movie.com](http://www.180movie.com) as of 4/22/12.

2 This is in no way to imply that the doctrine of depravity belongs in the same category as that of evolution. Evolution is an erroneous notion while depravity is a correct one. I am simply stating that depravity can lead to the same conclusions as evolution if it is misunderstood. It can lead one to think that man is worthless.

For more information about depravity, see "The Depravity of Man" in this edition of /jtst/.

3 Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 2000 ed.) 1245. Grudem also calls this doctrine "inherited corruption" and "original pollution."

4 Rom 3:9-18; 8:7-8; 1 Cor 2:14; Eph 2:1.

5 Gen 6:17; 7:15, 22.

6 For a good discussion on the image of God, see "What is Man?" in this edition of /jtst/.

7 The only other time that this Hebrew word *tselem* or "image" appears in the Bible is in 1 Sam 6:5, 11 where the Philistines were commanded to create

"images" of mice and tumors to place next to the Ark of the Covenant when it was returned to Israel. Obviously this sheds very little light on the image of God, since the image of mice and tumors has nothing in common with the image of God.

8 Jn 4:24.

9 Passages on Heaven include Heb 12:22-23; Rev 5:1-10; 21:1-4. Passages on Hell include Matt 13:49-50; 25:41, 46; 2 Thess 1:5-9.

10 Ps 90:2; 102:25-28.

11 Henry Morris, *The Genesis Record: A Scientific & Devotional Commentary on the Book of Beginnings* (Grand Rapids: Baker Book House, 1976) 73-74.

12 *Webster's New World Dictionary*, ed. by Michael Agnes (New York: Wiley Publishing, Inc., 2003) 723. Volition is "the act or power of using the will." It is the ability to make decisions.

13 Rom 8:28-30; 9:16, 18.

14 The Bible says that God alone is sovereign (Ps 139:16; Phil 2:13).

15 Grudem, 156. Theologians refer to the many distinctions between God and man with the terms "incommunicable"

and "communicable." According to Wayne Grudem, "The incommunicable attributes of God are those attributes that God does not share or 'communicate' to others and the communicable attributes of God are those God shares or 'communicates' with us." For a fuller discussion of the incommunicable and communicable attributes of God, see "The Attributes of God" in Issue 3 of /jtst/.

16 *Right with God: A Straightforward Book to Help Those Searching for Personal Faith in God* (Carlisle, Penn.: The Banner of Truth Trust, 2003 ed.) 38.

17 *God Has Spoken* (Downers Grove, Ill.: InterVary Press, 1979) 45.

18 See Section IV below.

19 Rom 4:25; 1 Cor 15:3-8, 20-28.

20 Quoted in Philip Schaff's *History of the Christian Church*, Volume 1 (Peabody, Mass.: Hendrickson Publishers, Inc., 2002 ed.) 108.

21 *Ibid.*, 109.

22 *Mounce's Complete Expository Dictionary of Old & New Testament Words*, ed. by William D. Mounce (Grand Rapids: Zondervan, 2006) 1097.

23 William Hendriksen, *Exposition of Galatians, Ephesians, Philippians, Colossians, and Philemon* in *New Testament Commentary* (Grand Rapids: Baker Books, 2002 ed.) 105-106.

24 This does not mean that Jesus did away with His Deity when He became a man. On the contrary, Colossians 2:9 says, "For in Christ all the fullness of Deity

lives in bodily form." In some mysterious way, Jesus Christ emptied Himself of certain aspects of Deity but always kept the fullness of it.

25 Omnipresence means "always present." God is always present in the heavens and in the earth. He is not limited by spatial dimensions (Ps 139:7-12).

26 Jesus would not be gone from His body for very long, by the way. Three days later He would be reunited with it when He rose from the dead (Jn 20:10-18).

27 Omnipotence means "all power." God is an all-powerful God. Nothing stands in the way of His sovereign will. He can do anything He wants at any time He wants with whomever He wants (Prov 21:1; Is 46:10).

28 Talking about Jesus' miracles, John 20:30-31; 21:25 says,

Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name . . . And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.

29 Immutability means "never changing." God is always the same. What He was, He is. And whatever He is, He will be (Mal 3:6; Js 1:17).

30 Lk 2:52.

31 *Philippians: An Expositional Commentary*

(Grand Rapids: Baker Books, 2000) 109.

32 Rom 3:23.

33 *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, ed. by William L. Holladay (Grand Rapids: William B. Eerdmans Publishing Company, 1988) 52-53. The Hebrew word for “redeem” is *goel* and means “to buy back, to ransom, to deliver.”

34 Rom 3:10.

35 Heb 4:15.

36 For a more thorough examination of these terms, see “The Semantics of Salvation” in Issue 4 of /jstt/.

37 Thomas Oden, *Systematic Theology*, Volume Two (Peabody, Mass.: Hendricksen Publishers, Inc., 2006) 380. According to Oden, “Substitution occurs when one takes the place of another. Christ took the place of sinners, suffering the penalty of sin that was due them.” For an excellent book on the subject of substitution, see Steve Jeffery, Michael Ovey, and Andrew Sach’s *Pierced for Our Transgressions: Rediscovering the Glory of Penal Substitution* (Wheaton, Ill.: Crossway Books, 2007).

38 Grudem, 1252. Propitiation is “A sacrifice that bears God’s wrath to the end and in so doing changes God’s wrath toward us into favor.”

39 Ibid., 1236. Atonement is “The work Christ did in his life and death to earn our salvation.”

40 Ibid., 1246. Justification is “An instantaneous legal act of God in which he (1) thinks of our sins as forgiven and

Christ’s righteousness as belonging to us, and (2) declares us to be righteous in his sight.”

41 This information is borrowed from R. C. Sproul’s *The Consequences of Ideas: Understanding the Concepts that Shaped Our World* (Wheaton, Ill.: Crossway Books, 2000) 34-35.

42 Ibid., 35.

43 *The God Who is There* in *The Complete Works of Francis A. Schaeffer*, Volume One (Wheaton, Ill.: Crossway Books, 1985 ed.) 122.

44 Ibid., 135.