

Discipleship:
An
Introduction to
Systematic Theology and
Apologetics

The Doctrines of Redemption:

The Heights Church October 16, 2016

The Fall –Review

- In large measure your theology of redemption is based upon your understanding of the Fall.**

Theology of Redemption	The Fall	Heaven	Hell	Original Sin	Free Will (Moral ability to sin or not sin)
Universalist	Irrelevant	Exists	Does not exist	NA Everyone goes to heaven when they die.	NA
Pelagian	Irrelevant	Exists	Exists	NA	Yes
Semi-Pelagian (Arminian)	Historical Narrative	Exists	Exists	Every natural born person has Original Sin.	Not totally lost in Fall. Man & God cooperate.
Reformed (Doctrines of Grace) (Calvinism) (Augustinian)	Historical Narrative	Exists	Exists	Every natural born person has Original Sin.	No. Morally unable to not sin.

The Fall – Review

- *Free Agency* means the ability to make non-moral choices. All living creatures have free agency.
- *Free Will* means the ability to make moral choices i.e. the ability to freely choose to sin or not sin.
- The Augustinian view is that we are born with only Free Agency.
- Those who come to saving faith also receive Free Will.
- When Christians die they only have the ability to **not** sin.

Alternately we could say morally that:

- We are born without the moral ability to not sin.
- When a person comes to faith they are restored to Adam's pre-fall ability to sin or to not sin.
- When a Christian dies they are no longer able to sin.

The Fall – Review

We are counted guilty because of Adam's sin.

For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. **Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. (Romans 5:17-19)**

The Fall – Possible interpretations of the Fall (Second Council of Orange 529)

- **The Second Council of Orange rejected Semi-pelagianism (free will is not totally lost so everyone is able to freely choose to sin or not sin) by issuing 25 Canons and concluding them as follows.**

And thus according to the passages of holy scripture quoted above or the interpretations of the ancient Fathers we must, under the blessing of God, preach and believe as follows. The sin of the first man has so **impaired and weakened free will** that no one thereafter can either love God as he ought or believe in God or do good for God's sake, **unless** the grace of divine mercy **has preceded him**. We therefore believe that the glorious faith which was given to Abel the righteous, and Noah, and Abraham, and Isaac, and Jacob, and to all the saints of old, and which the Apostle Paul commends in extolling them ([Heb. 11](#)), was not given through natural goodness as it was before to Adam, but was bestowed by the grace of God. And we know and also believe that even after the coming of our Lord this grace is not to be found in the free will of all who desire to be baptized, but is bestowed by the kindness of Christ,

The Fall – Possible interpretations of the Fall (Second Council of Orange 529)

as has already been frequently stated and as the Apostle Paul declares, "For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake" ([Phil. 1:29](#)). And again, "He who began a good work in you will bring it to completion at the day of Jesus Christ" ([Phil. 1:6](#)). And again, "For by grace you have been saved through faith; and it is not your own doing, it is the gift of God" ([Eph. 2:8](#)). And as the Apostle says of himself, "I have obtained mercy to be faithful" ([1 Cor. 7:25](#), cf. [1 Tim. 1:13](#)). He did not say, "because I was faithful," but "to be faithful." And again, "What have you that you did not receive?" ([1 Cor. 4:7](#)). And again, "Every good endowment and every perfect gift is from above, coming down from the Father of lights" ([Jas. 1:17](#)). And again, "No one can receive anything except what is given him from heaven" ([John 3:27](#)). There are innumerable passages of holy scripture which can be quoted to prove the case for grace, but they have been omitted for the sake of brevity, because further examples will not really be of use where few are deemed sufficient.

The Fall – Possible interpretations of the Fall (Second Council of Orange 529)

According to the catholic faith we also believe that after **grace has been received through baptism**, all baptized persons have the **ability and responsibility**, if they desire to labor faithfully, to perform with the aid and cooperation of Christ what is of essential importance in regard to the salvation of their soul. We not only do not believe that any are foreordained to evil by the power of God, but even state with utter abhorrence that if there are those who want to believe so evil a thing, they are anathema. We also believe and confess to our benefit that in every good work it is not we who take the initiative and are then assisted through the mercy of God, but God himself first inspires in us both faith in him and love for him without any previous good works of our own that deserve reward, so that we may **both faithfully seek the sacrament of baptism, and after baptism be able by his help to do what is pleasing to him**. We must therefore most evidently believe that the praiseworthy faith of the thief whom the Lord called to his home in paradise, and of Cornelius the centurion, to whom the angel of the Lord was sent, and of Zacchaeus, who was worthy to receive the Lord himself, was not a natural endowment but a gift of God's kindness.

The Fall – Summary of Possible interpretations of the Fall

- **Universalist:** The Fall is not an actual historical event. Everyone goes to heaven when they die.
- **Pelagian:** Adam's sin is not imputed to **anyone**. We have equal standing at birth with Adam before he fell.
- **Semi-pelagian (Arminianism):** Original sin is imputed to **everyone**. However, free will is not so totally lost so everyone is able to freely choose to sin or not sin (i.e. believe in Jesus).
- **Reformed: (Augustinian, Calvinist, Doctrines of Grace):** Original sin is imputed to everyone **and** we are born **without** free will. Hence unbelievers are **morally unable** to not sin.