

THE THEOLOGY NOTEBOOK

Soteriology

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SOTERIOLOGY

What Does It Mean to Be Saved?

"He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

2 Corinthians 5:21

Question Outline

- What is salvation?
- What is the process of salvation?
- How do various Christian traditions view salvation differently?
- What is election/predestination?
- · Is election unconditional?
- · Is election conditional?
- · Is unconditional election fair?
- Does God predestine people to Hell?
- Why did Christ die on the Cross?
- What did Christ's death accomplish?
- For whom did Christ die?
- · Can we say "no" to the Gospel?

- What does it mean to be born again?
- Does regeneration precede faith?
- What does it mean to have faith?
- What does it mean to repent?
- What does one have to do to be saved?
- How is the atonement appropriated?
- How is a person justified before God?
- How does one become a better Christian?
- · Can a person lose his salvation?
- What about those who have never heard about Christ?

Course Outline

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SOTERIOLOGY

Syllabus

Course Description

This course is a study of the nature of salvation and growth in Christ. It will focus on the process and responsibilities of salvation from the standpoint of God and man by studying what the Scriptures say and by looking for input from the history of the church. We will study the pivotal doctrine of justification that was the central issue of the Reformation. Much time will be spent attempting to understand the ongoing debate between God's sovereignty in salvation and man responsibility. We will also look at what it means to grow in Christlikeness.

Course Objectives

What You Will Know...

- 1. The student will come to know that the doctrine of salvation encompasses everything from predestination to glorification.
- 2. The student will gain knowledge of the different views of predestination.
- 3. The student will have a greater understanding of the various theories of the atonement held throughout the history of the Church, especially of the vicarious substitutionaty view.
- 4. The student will understand the different views of justification, by appreciating the Churches struggle during the time of the Reformation to answer the question, "How is a person justified before God?"
- 5. The student will learn that salvation is a definite act and an ongoing process called sanctification.
- 6. The student will learn the various theories concerning those who have never heard the Gospel.

What You Will Do . . .

- 1. The student will gain a greater appreciation of how the "Good News" of the Gospel is truly good news.
- 2. The student will explain and defend the vicarious substitutionary view of the atonement through a real life case study.

- 3. The student will explain the various theories concerning the destiny of the unevangelized though a real life case study.
- 4. The student will memorize the key terms that are necessary to understand the issues of soteriology.

Course Textbooks

Required:

- Grudem, Wayne. Systematic Theology. Grand Rapids, MI: Zondervan, 1994.
- Hannah, John. Our Legacy. Colorado Springs, CO: NavPress, 2001. (Option 1)
- Olson, Roger. A Mosaic of Christian Belief. Downers Grove, IL: IVP, 2002.
 (Option 2)
- Bible (Preferably NET or NAS).

Assignment Description (see course schedule for due dates)

- 1. Reading: There will be various reading assignments during the ten-week period. Each student will be expected to read and be prepared to discuss the material. The student will also be expected to read selected chapters in the course textbooks.
- 2. Scripture memorization: Each student will memorize the passages provided on the Scripture memorization sheet. Once completed, the student will recite the memorized Scripture to a partner who will affirm the completion by signing the Scripture memorization sheet. The Scripture should be memorized in one of the following translations:
 - New American Standard
 - New English Translation (NET; available at <u>www.bible.org</u>)
 - English Standard Version
- 3. Case Study: There will be two case studies that must be completed. These will be handed out by the instructor.
- 4. There will be two theological vocabulary quizzes given during the course of the semester.

Schedule

Class No.	Lecture Topic	Assignments	Due Dates
1	Intro to Course	Read: Grudem, 669-691	Class 2
	Ordo Salutis		
2	Predestination (1)	Read: "Are There Two Wills in God" by John Piper	Class 3
		www.desiringgod.org/library/topics/doctrines gra	
		ce/2wills.html	
		Read: Grudem, 568-607	
3	Predestination (2)	Read: Hannah, 147-199 (option 1)	Class 4
		Read: Olsen, 243-263 (option 2)	
4	Atonement (1)	Read: Grudem, 692-707	Class 5
		Read: Paper "Were You Born Again Before You	
		Believed?" by Michael Patton	
5	Atonement (2)	Case Study #1	Class 6
		Vocabulary Quiz #1	
		Read: Grudem: 709-719	
		Read: Hannah, 201-255 (option 1)	
6	Calling and Regeneration	Read: Grudem, 722-735	Class 7
		Read: Olsen, 269-286 (option 2)	
7	Doctrine of Conversion	Read: Grudem, 746-763	Class 8
8	Doctrine of Justification	Read: Grudem, 788-809	Class 9
9	Sanctification		
10	Doctrine of Perseverance	Cara Study #2	A week
10	Doctrine of Perseverance	Case Study #2 Vocabulary Quiz #2	after
	Destiny of the	Scripture Memorization	Class 10
	Unevangelized (not	25-F	21033 10
	covered in class)		

Please note, these class schedules are suggested for a 10 week course with weekly meetings, conducted on a church or school campus.

BIBLIOGRAPHY FOR SOTERIOLOGY

Required Books

Grudem, Wayne. Systematic Theology. Grand Rapids, MI: Zondervan, 1994.

Hannah, John. *Our Legacy*. Colorado Springs, CO: NavPress, 2001. (Option 1)

Olson, Roger. A Mosaic of Christian Belief. Downers Grove, IL: IVP, 2002. (Option 2)

Essential Books

Boyd, Gregory and Paul Eddy. Across the Spectrum. Grand Rapids, MI: Baker, 2002.

Demarest, Bruce. The Cross and Salvation. Wheaton, IL: Crossway Books, 1997.

Elwell, Walter A., ed. *Evangelical Dictionary of Theology*. Grand Rapids, MI: Baker Book House Company, 2001.

*Moreland, J. P. Love Your God with All Your Mind. Colorado Springs, CO: NavPress, 1997.

Ryrie, Charles C. *Basic Theology*. Wheaton, IL: Victor Books, 1986.

Suggested Books (General Theology)

Berkhof, Louis, *The History of Doctrine*. Grand Rapids, MI: Baker, 1937.

Chafer, Lewis Sperry. *Systematic Theology, Volumes 1, 2, 3, 4.* Grand Rapids, MI: Kregel Publications, 1976.

Erickson, Millard J. *Christian Theology*. Grand Rapids, MI: Baker Book House Company, 1998.

Enns, Paul. *The Moody Handbook of Theology*. Chicago, IL: Moody Press, 1989.

Hodge, Charles. *Systematic Theology, Three Volume Set.* Peabody, MA: Hendrickson Publishers, 2001.

House, H. Wayne. *Charts of Christian Theology & Doctrine*. Grand Rapids, MI: Zondervan, 1992.

Walton, Robert. Charts of Church History. Grand Rapids, MI: Zondervan, 1986.

Suggested Books (Soteriology)

- Basinger, David and Randall Basinger, eds. *Predestination & Free Will*. Downers Grove, IL: InterVarsity Press, 1986.
- Boettner, Loraine. *The Reformed Doctrine of Predestination*. Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1932.
- Boice, James Montgomery and Philip Graham Ryken. *The Doctrines of Grace*. Wheaton, IL: Crossway Books, 2002.
- Chafer, Lewis Sperry. *Grace, The Glorious Theme*. Grand Rapids, MI: Zondervan (no date shown).
- Dieter, Melvin E., Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin and John F. Walvoord. *Five Views on Sanctification*. Grand Rapids, MI: Zondervan, 1987.
- Fackre, Gabriel, Ronald H. Nash and John Sanders. *What About Those Who Have Never Heard?* Downers Grove, IL: InterVarsity Press, 1995.
- Geisler, Norman. Chosen But Free. Minneapolis, MN: Bethany House Publishers, 1999.
- Hodges, Zane. Absolutely Free! Grand Rapids, MI: Zondervan, 1989.
- *Hoekema, Anthony A. Saved By Grace. Carlisle, UK: The Paternoster Press, 1989.
- *Horton, Michael. *Putting Amazing Back into Grace*. Grand Rapids, IL: Baker Books, 2002.
- Letham, Robert. The Work of Christ. Downers Grove, IL: InterVarsity Press, 1993.
- MacArthur, John. The Gospel According to Jesus. Grand Rapids, MI: Zondervan, 1988.
- MacArthur, John. Faith Works. Dallas, TX: Word Publishing, 1993.
- Moyer, R. Larry. Free and Clear: Understanding & Communicating God's Offer of Eternal Love. Grand Rapids, MI: Kregel Publications, 1997.
- Okholm, Dennis L. and Timothy R. Phillips, eds. *Four Views on Salvation in a Pluralistic World*. Grand Rapids, MI: Zondervan, 1996.

Palmer, Edwin H. The Five Points of Calvinism. Grand Rapids, IL: Baker Books, 1972.

Pinson, J. Matthew, ed. *Four Views on Eternal Security*. Grand Rapids, MI: Zondervan, 2002.

Piper, John. Counted Righteous in Christ. Wheaton, IL: Crossway Books, 2002.

Radmacher, Earl D. Salvation. Nashville, TN: Word Publishing, 2000.

*Ryrie, Charles C. *Balancing the Christian Life*. Chicago, IL: Moody Bible Institute, 1994.

Ryrie, Charles C. So Great Salvation. Chicago, IL: Moody Press, 1997.

Schreiner, Thomas R. and Bruce A. Ware, eds. *Still Sovereign*. Grand Rapids, MI: Baker Books, 2000.

Shank, Robert. *Elect in the Son*. Minneapolis, MN: Bethany House Publishers, 1989.

*Sproul, R.C. Faith Alone. Grand Rapids, IL: Baker Books, 1995.

Sproul, R.C. *Grace Unknown*. Grand Rapids, IL: Baker Books, 1997.

Sproul, R.C. Saved from What? Wheaton, IL: Crossway Books, 2002.

Steele, David N. and Curtis C. Thomas. *The Five Points of Calvinism*. Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1963.

*Stott, John W. The Cross of Christ. Downers Grove, IL: InterVarsity Press, 1986.

*Swindoll, Charles R. *The Grace Awakening*. Nashville, TN: W Publishing Group, 2003.

Tidball, Derek. *The Message of Salvation*. Downers Grove, IL: InterVarsity Press, 2001.

White, James R. *The Potter's Freedom*. Amityville, NY: Calvary Press Publishing, 2000.

Wynkoop, Mildred Bangs. *Foundations of Wesleyan-Arminian Theology*. Kansas City, MO: Beacon Hill Press of Kansas City, 1967.

Honors Reading

From the Suggested Reading list, read one book marked with a single asterisk (*).

SCRIPTURE MEMORIZATION SHEET

Ordo	Sal	lutis
OIGO	Su	CALLD

Rom. 8:28-30

Salvation by faith

Tit. 3:5

Eph. 2:8-9

Jn. 3:16

Security of Salvation

John 10:27-29

Rom. 8:35-39

Exclusivity of Christ

Jn. 14:6

Acts 4:12

Ih	nave listened to		and
confirm that he or she has recited th	he above Scriptu	ires to me without any aid.	-
Sionature			

CASE STUDY #1: DOCTRINE OF THE ATONEMENT?

Soteriology

This is going to be a "real life" case study. You are to find a person who would be willing to sit down and talk to you for thirty minutes to an hour. This person may or may not be a Christian. This might be a family member, a co-worker, someone at the gym, or even someone from church.

With notes in hand, you are to teach what you have learned in class concerning the doctrine of the atonement.

These are the issues that need to be covered:

- First, start by asking these questions?
 - 1. If you were to die today and God were to ask you, "Should I let you in to heaven?" what would you say?
 - 2. If the answer is yes, then on what basis do you think that God will let you in since you have done wrong things in your life?
 - 3. If the answer is no, ask why.
- The question being answered is this: "Did Christ have to die?" Use your notes to cover the various theories of the atonement.
- Clearly explain the vicarious substitution theory of the atonement.
- Walk the person through "The Offer" attempting to answer any questions that this might raise.

The object of this assignment is to help people to understand the necessity of the Cross. The goal here is to present the Gospel as clearly as you can, showing how important the Bible says the death of Christ was in order for people to have a relationship with God.

Upon completion, write a half page to a page summary of the encounter and hand it in. Grades will be based upon the completion of the assignment, not the effectiveness of the presentation. Everyone will receive an "A" who completes this.

CASE STUDY #2: DESTINY OF THE UNEVANGELIZED

Soteriology

This is going to be a "real life" case study. You are to find a person who would be willing to sit down and talk to you for thirty minutes to an hour. This person may or may not be a Christian. This might be a family member, a co-worker, someone at the gym, or even someone from church.

With notes in hand, you are to teach what you have learned in class concerning the doctrine of the destiny of those who have never heard the Gospel.

- Cover these questions before you begin:
 - 1. Do you believe that Christ is the only way to heaven?
 - 2. What about those who have never heard the Gospel of Christ? Can they make it to heaven?
- After this, go through the presentation on this subject, explaining the difference between exclusivism and inclusivism.
- Then, read the case studies on the subject, asking the questions at the end of each.
- Then explain how people have always believed that the Bible teaches exclusivism using the "GOSPEL" acronym.

The object of this assignment is to present a defense for salvation through Christ alone. The goal here is not to convince someone of the truth (although that would be great), but simply to present the arguments clearly.

After you are done, write a half page to a page summary of the encounter and hand it in. Grades will be based upon the completion of the assignment, not the effectiveness of the presentation. Everyone will receive an "A" who completes this.

Session 1

ORDO SALUTIS "Order of Salvation"

What is salvation?

What is the process of salvation?



What is Salvation?

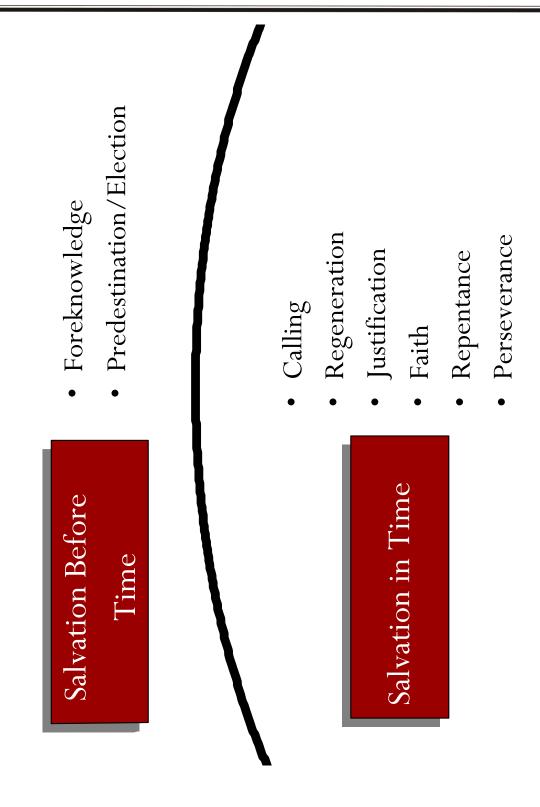
Salvation is an event and a process in which people are brought into a right relationship with God.

Salvation	Sanctification	Glorification
PAST	PRESENT	FUTURE
Eph. 2:8	1 Cor . 1:18	Rom. 5:9

Ordo Salutis

Lat. "Order of Salvation." The logical order in which the process of salvation takes place.

God	God	God
the Father	the Son	the Holy Spirit
 Foreknowledge Predestination/ Election Reconciliation Adoption 	 Atonement Propitiation Redemption Justification Faith Repentance Sanctification Perseverance 	CallingRegenerationSecurity



Objective

What God Does Alone

- Election
- Atonement
- Calling
- Regeneration
- Justification

MONOGISM

Subjective

What God Does Through Us

- Faith
- Repentance
- **SYNERGISM** Sanctification
- Perseverance

ROM. 8:29-30

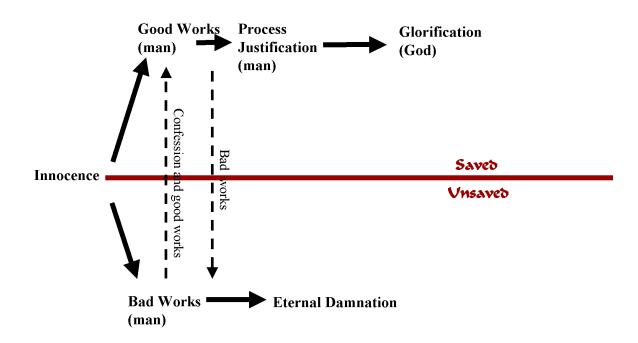
"For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified."

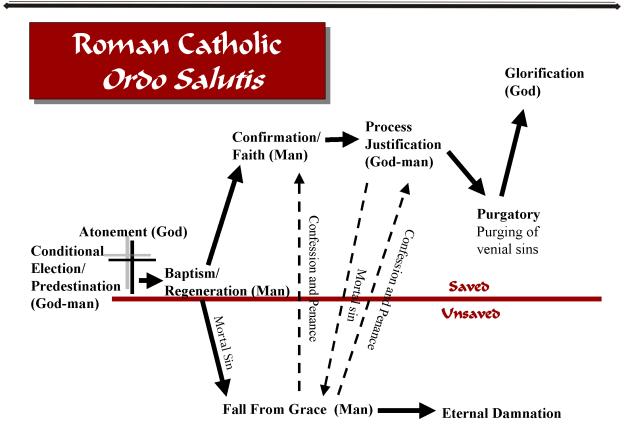
How do the various Christian traditions view salvation differently?

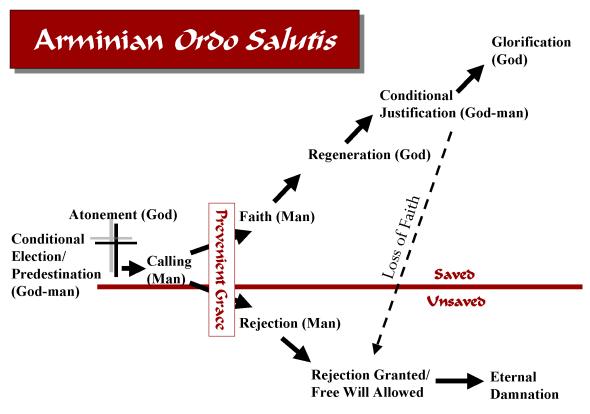
Different Traditions

- 1. Pelagian/Liberal
- 2. Roman Catholicism
- 3. Arminianism
- 4. Reformed

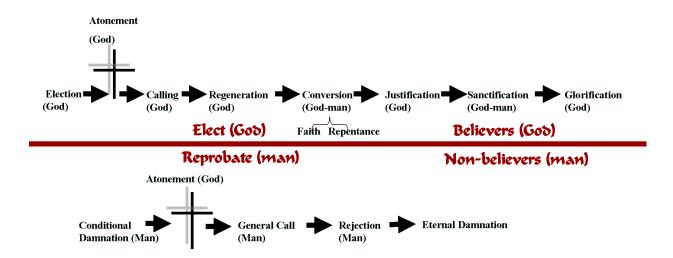
Pelagian/Liberal *Ordo Salutis*



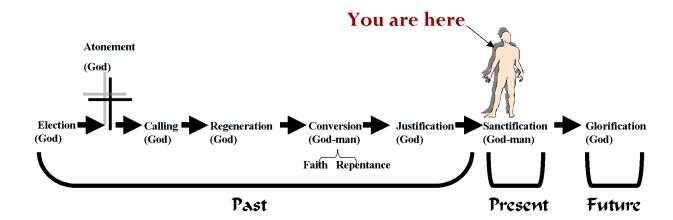




Reformed/Calvinistic *Ordo Salutis*



ORDO SALUTIS



GROUP DISCUSSION QUESTIONS:

1. It was said in class that salvation is "an event and a process in which people are brought into a right relationship with God." What is the danger in saying that salvation is a process? Explain.

2. How does thinking that salvation is past, present, and future give you a broader perspective of what it means to be saved? Discuss.

3. There are not many issues that separate Christianity from other world religions more than the doctrine of salvation. Christianity is the only religion that says that salvation is an event in which a person is objectively saved at a point in time. All other world religions see salvation only as a process. Discuss the validity of this statement.

4.	Within in the ordo salutis of Romans 8:29-30 (read), the doctrine of
	predestination (election) is taught. It is a doctrine that has confused and
	divided theologians throughout history. Although we have not yet discussed
	this doctrine in detail, discuss why do you think that this doctrine has been so
	divisive?

5. Review page nine. The early Church condemned the teaching of Pelagius; it has never been an accepted doctrine of any orthodox (accepted) Christian tradition. It has been said that all people are born Pelagians with regards to their views of salvation until they are told otherwise. Discuss how this might be true.

6. We live in a give-and-take society where you get what you pay for. How might this contribute to the popularity of Pelagianism today?

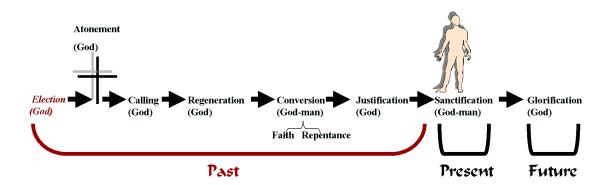
7. The Reformed position is the only view that rejects any *ordo salutis* where one can lose their salvation. Why do you think that most people's theology includes the possibility for one to lose their salvation? (This will be discussed more in the coming lessons.)

8. At this point in our study of salvation, which tradition to you identify with most? Explain.

9. How was your thinking challenged the *most* by the lesson? Explain.

Session 2

UNCONDITIONAL ELECTION



What is predestination/election?

"This issue is not whether or not the Bible teaches election and predestination, for that is clear to all. But the issue is, 'What does it mean to be elect or predestined?' How one answers this question will place him in one theological tradition or another."

Romans 8:28-30

"And we know that all things work together for good for those who love God, who are called according to his purpose, because those whom he foreknew he also predestined to be conformed to the image of his Son, that his Son would be the firstborn among many brothers and sisters. And those he predestined, he also called; and those he called, he also justified; and those he justified, he also glorified."

Words of Election:

- Election
- Predestination
- Choose
- Foreknow
- Appoint

Elect	Predestine	Choose	Foreknow	Appoint
call out or choose (Liddle- Scott);	to decide upon beforehand, to predestine	choose something	to know beforehand, to purpose (USB); to choose beforehand (BAGD)	Gk. tasso: to assign, cause to be, command (Louw-Nida); to belong to, to be classed among those possessing (BAGD)
Matt. 24:22; Mk. 13:27; Rom. 8:33, 11:7; Col. 3:12; 2 Tim. 2:10; Tit. 1:1; 1 Pet. 1:1	Rom. 8:29- 30 ; Eph. 1:5, 11	2 Thes. 2:13	Rom. 8:29; 1 Pet. 1:2	Acts 13:48

Two Positions:

- 1. Unconditional Election
- 2. Conditional Election

Unconditional Election	Conditional Election
Calvinism	Arminianism
Libertarian free will: No	Libertarian free will : Yes
Def. of freedom : People are	Def. of freedom : People are
free to act according to their	free to choose God through
ability. People do not, however,	prevenient grace. All people have
have the ability on their own to	equal opportunity to be saved.
choose God.	

Is predestination unconditional?

Unconditional Election: The belief that God predestined people for

salvation before the beginning of time.

God's election is not conditioned by anything in man, good or evil, foreseen or present, but upon

God's sovereign choice.

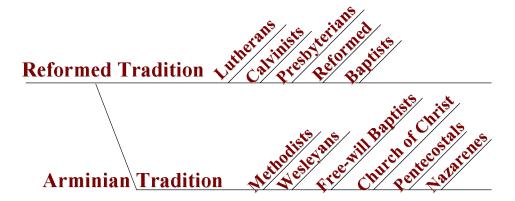
Proponents: Augustine, Reformed Protestants

Charles Spurgeon (1850)
Thomas Aquinas (1250) John Whitfield (1750)
Council of Orange (529) John Calvin (1600)
Augustine (400) Martin Luther (1500)

100 A.D. 400 A.D.

1600 A.D.

2000 A.D.



"The human will does not attain grace through freedom, but freedom through grace."

-Augustine of Hippo



Total Depravity: Humanity has fallen into a state of radical corruption that has affected *every* aspect of who we are. The imago Dei has been marred, but not destroyed.

Unconditional Election: The belief that God predestined people for salvation before the beginning of time. This election was not based or conditioned upon anything in man, good or evil, foreseen or present, but upon God's sovereign choice.

Calvinism	Arminianism
Total Depravity (Radical Depravity) Unconditional Election L	Partial Depravity Conditional Election
I P	

Defense of unconditional election:

1. Election must be unconditional and individual, because man is totally depraved. If election were conditioned upon the choice of man, no one would ever be elect, since man does not have the inclination or ability to choose God on his own. The only thing that man contributes to his salvation is sin. Therefore, God must unconditionally predestine people to salvation.

Rom. 3:10-18

"Just as it is written: 'There is no one righteous, not even one, there is no one who understands, there is no one who seeks God. All have turned away, together they have become worthless; there is no one who shows kindness, not even one. Their throats are open graves, they deceive with their tongues, the poison of asps is under their lips. Their mouths are full of cursing and bitterness. Their feet are swift to shed blood, ruin and misery are in their paths, and the way of peace they have not known. There is no fear of God before their eyes."

Jer. 13:23

"Can the Ethiopian change his skin or the leopard his spots? Then you also can do good who are accustomed to doing evil."

Titus. 3:3

"For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another."

Jn. 6:44

"No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day."

Jn. 6:65

"And He was saying, 'For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.'"

Jn. 6:37

"Everyone whom the Father gives me will come to me, and the one who comes to me I will never send away."

2. The Bible clearly teaches that election is not conditioned on man.

Jn. 15:16

"You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you."

Rom. 9:10-13

"Not only that, but when Rebekah had conceived children by one man, our ancestor Isaac—even before they were born or had done anything good or bad (so that God's purpose in election would stand, not by works but by his calling)—it was said to her, 'The older will serve the younger,' just as it is written: 'Jacob I loved, but Esau I hated.'"

- 3. The words "predestine," "choose," "appoint," and "foreknow" are all in the active voice, which speaks of the initiative of the actor behind the action (God). One would have to have a preconceived bias against the doctrine of election in order to interpret these words in a conditional sense.
- 4. Romans 9:8–29 clearly and contextually teach unconditional election of individuals.

Job 42:1-6

"Then Job answered the LORD and said, 'I know that You can do all things, and that no purpose of Yours can be thwarted. Who is this that hides counsel without knowledge? Therefore I have declared that which I did not understand, things too wonderful for me, which I did not know. Hear, now, and I will speak; I will ask You, and You instruct me. I have heard of You by the hearing of the ear; but now my eye sees You; therefore I retract, and I repent in dust and ashes."

5. Salvation is by sola gratia (grace alone) and for sola Deo gloria (God's glory alone). If people are elect based on their own choice, then merit is gained through the work of the individual (i.e., their faith). Salvation would not be sola gratia and sola Deo gloria.

Eph. 2:8-9

"For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast."

6. If all people of all time have "equal opportunity" to come to the Lord through God's prevenient grace and their own free will, why is it that salvation is not more evenly dispersed?

List some objections to the doctrine of unconditional election

GROUP DISCUSSION QUESTIONS:

1.	Further discuss the objections that one might bring against the doctrine of
	unconditional election.

2. Further discuss how the doctrine of unconditional election causes great distress to a person who has a family member or loved one who has not trusted in Christ.

3. Discuss how the doctrine of unconditional election brings great comfort to a person who has a family member or loved one who has not trusted in Christ.

4.	It has been said that "the palatability of a doctrine does not determine its veracity."
	Do you think that this is a good statement to live by? Why or why not?
	Discuss this statement with regards to the doctrine of unconditional election
5.	Do you think that if we were unconditionally elected by God, this makes us "robots"? Discuss why or why not.
6.	Reread argument number one in the defense of unconditional election. Do
	you agree or disagree with this argument. Explain.

7. Reread argument number six in the defense of unconditional election. Do you agree or disagree with this argument. Explain.

8. At this point in our study, would you say that you are convinced of unconditional election? Discuss.

9. How was your thinking challenged the *most* by the lesson? Explain.

Session 3

CONDITIONAL ELECTION

Is predestination conditional?

Conditional Election: God's election is conditional, being based on His

foreknowledge. God looks ahead into the future, sees who will make a free-will decision to place their faith in Him, and then elects to save them. Or as contemporary Arminians would put it, God elects Christ and all who are found in Him.

Proponents: Most of the early Church, Arminian Protestants,

most Roman Catholics, Eastern Orthodox

John Cassian (430)

John Chrysostom (400)

Charles Finney (1850)

John Wesley (1750)

Origen (250)

Arminius (1600)

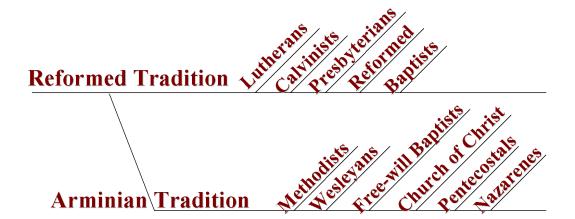
Justin Martyr (150)

Erasmus (1500)

100 A.D. 400 A.D.

1600 A.D.

2000 A.D.



Defense of conditional election:

- 1. Unconditional election is not fair. Why would God choose some and not others?
- 2. Why would God make people that he did not elect? He would simply be making them to go to Hell, with no chance otherwise. This is borderline blasphemy.
- 3. The Bible clearly says that God loves all people and wants all people to believe and inherit eternal life. If unconditional election were true, why didn't He choose everyone if He wanted all to be saved so bad? That would be the only way.

1 Tim. 2:4

"Since he wants all people to be saved and to come to a knowledge of the truth."

Ez. 18:23

"'Do I have any pleasure in the death of the wicked,' declares the Lord God, 'rather than that he should turn from his ways and live'?"

2 Pet. 3:9

"The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."

4. How could God hold someone responsible for believing in Him if they are not elect and did not have a chance to believe?

Ps. 78:21-22

"Therefore the LORD heard and was full of wrath; and a fire was kindled against Jacob and anger also mounted against Israel, because they did not believe in God and did not trust in His salvation."

John 3:18

"He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God."

- 5. Unconditional election nullifies man's free-will.
- 6. Election is based on God's foreknowledge. God knows those who will believe, and He chooses/elects to save them.

Rom. 8:29

"For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren."

1 Pet. 1:1-2

"From Peter, an apostle of Jesus Christ, to those temporarily residing abroad (in Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia) who are chosen according to the foreknowledge of God the Father by being set apart by the Spirit for obedience and for sprinkling with Jesus Christ's blood. May grace and peace be yours in full measure!"

7. Unconditional election would make evangelism needless.

Response to conditional election:

- 1. While it is difficult to understand why God would choose some people and not others, the only truly "fair" alternative is to let all people die for their own sin. God has the right to choose some and not others without being accused of injustice.
- 2. It is impossible to be sure why God would create people who are not elect, but the problem remains for the conditional election advocate, since God is creating people who He knows (by foreknowledge) are not going to believe. Why would He do this? It is a mystery.
- 3. There are two senses in which God "wills" things to happen: His will of desire, which may or may not come to pass, and His will of decree, which will definitely come to pass. God's desire for all to be saved is according to His "will of desire."
- 4. God will not condemn people for being non-elect; he will condemn them for their sins (Rev. 20:12). He will hold them responsible for their unbelief which is a mystery.
- 5. There is no such thing as libertarian free-will. Therefore, unconditional election cannot nullify something man does not have.
- 6. Foreknowledge can either mean to know something in advance (prophecy), or to know someone in advance (love or choose). In all of the cases where foreknowledge is mentioned in relation to predestination, it is personal. God foreknows, chooses, or foreloves those whom He predestines.

7. God has not only chosen who will be saved, but also the means by which they will be saved. Evangelism and prayer are among those means in which people are privileged to take part.

"The salvation of a person is predestined by God in such a way, that whatever helps that person towards salvation falls under the order of predestination; whether it be one's own prayers . . . or other good works, and suchlike, without which one would not attain to salvation."

—Thomas Aquínas

	Unconditional	Conditional
Basis		Election based on God's foreknowledge/foresight to elect those who believe.
Who	Monogistic: "God works alone"	Synergistic: "God and man work together"
Individual or Corporate	Individual to salvation (elect) Corporate to blessings (Israel and Church)	Individual (classic Arminianism) Corporate (contemporary Arminianism
Conditional or Unconditional	Unconditional	Conditional

Is predestination fair?

Compatiblism:

The belief that God's unconditional sovereign election and human responsibility are both realities taught in Scripture that finite minds cannot comprehend and must be held in tension.

Libertarianism Arminianism Conditional Election Man determines Responsible COMPATIBLISM Unconditional Election Determinalism Compatiblism God determines Calvinism Not Responsible No one determines Fatalism Fatalism

Passages that teach compatiblism, holding in tension divine sovereignty and human responsibility:

- Luke 22:22
- John 6:37
- Acts 2:23
- Phil. 2:12-13
- Romans 9:16, 18 and 30–32

The tension of human responsibility and divine sovereignty is so clear in Scripture that all one can state with assurance is this: "If anyone is saved, all credit goes to God for electing them. If anyone is not saved, all credit goes to them for rejecting Him."

"If we wish to understand the Scriptures . . . we must accept the concept of paradox, believing that what we cannot square with out finite minds is somehow harmonized in the mind of God."

—Anthony Hoekema

Anthony Hoekema, Saved by Grace (Grand Rapids, MI: Eerdmans, 1989), 6

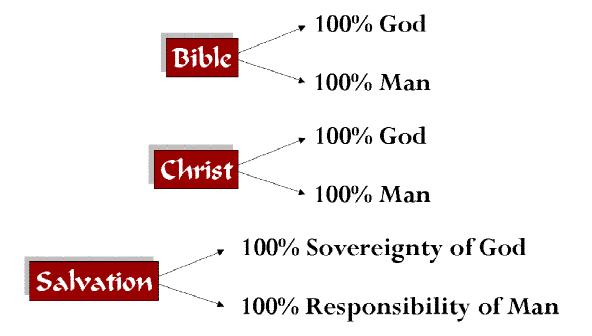
"God's sovereignty and man's responsibility are taught us side by side in the same Bible; sometimes, indeed, in the same text. . . . It follows that they must be held together, and not played off against each other. Man is a responsible moral agent, though he is also divinely controlled; man is divinely controlled, though he is also a responsible moral agent. God's sovereignty is a reality and man's responsibility is a reality too.

). I. Packer

J. I. Packer, Evangelism and the Sovereignty of God (Chicago, IL: IVP, 1961), 22–23

"The antinomy which we face now [God's sovereignty and man's responsibility] is only one of a number that the Bible contains. We may be sure that they all find their reconciliation in the mind and counsel of God, and we may hope that in heaven we shall understand them ourselves. But meanwhile, our wisdom is to maintain with equal emphasis both the apparently conflicting truths in each case, to hold them together in the relation in which the Bible itself sets them, and to recognize that here is a mystery which we cannot expect to solve in this world."

J. I. Packer J. I. Packer, Evangelism and the Sovereignty of God (Chicago, IL: IVP, 1961), 24



EXCURSUS: DOUBLE PREDESTINATION

Does God predestine people to Hell?

Key Terms

Reprobate: Those who are destined for hell.

Single Predestination: God predestines the elect to eternal life, and

passively destines the non-elect by "passing over" them, choosing not to elect them, leaving them in their sins, destined to eternal punishment.

Double Predestination: God predestines the elect to eternal life, and the

rest are predestined to hell. God does this by actively hardening their hearts and preparing

them for unbelief.

Evidence for Double Predestination:

- Romans 9:17–23
- 1 Peter 2:8
- Jude 1:4

The Divine Decrees

Arminian/Wesleyan	Sublapsarianism (Moderate Calvinism/ Single Predestination)	Supralapsarianism (Hyper-Calvinism/ Double Predestination)
 (1) Decree to create all men. (2) Decree to permit the fall. (3) Decree to provide salvation for men. (4) Decree to elect those who will believe and to condemn all who do not believe. (5) Decree to give grace to all people so that they can believe (prevenient grace). (6) Decree to save all those who believe. 	 (1) Decree to create all men. (2) Decree to permit the fall. (3) Decree to elect some to be saved and reprobate all others. (4) Decree to provide salvation for the elect. (5) Decree to save all those who believe. 	 (1) Decree to elect some to be saved and to reprobate all others. (2) Decree to create men, both elect and non-elect. (3) Decree to permit the fall. (4) Decree to provide salvation for the elect. (5) Decree to save all those who believe.

GROUP DISCUSSION QUESTIONS:

1. The doctrine of conditional election teaches that God's election/predestination of people is based on His foreknowledge rather than His sovereign "secret" will. How is this understanding more palatable than the doctrine of unconditional election?

2. The second defense for conditional election asked, "Why would God make people that he did not elect? He would simply be making them to go to Hell, with no chance otherwise. This is borderline blasphemy." Discuss the validity of this argument.

3. Notice again on page 29 how the Protestant Church has traditionally divided over this issue, with those on the bottom line adhering to some form of conditional election, and those on the top line adhering to some form of unconditional election. Discuss your exposure to these issues in your tradition.

4. Most would say that they have never been exposed to a balanced presentation concerning election. Why do you think that this is not discussed much in the Church?

5. Compatiblism is described as "the belief that God's unconditional sovereign election and human responsibility are both realities taught in Scripture that finite minds cannot comprehend and must be held in tension." Refer to the Scriptures used to support Compatiblism and discuss its validity.

6. Why do you think God often leaves issues and doctrines in tension?

7.	Discuss other doctrines which cannot be reconciled by the finite minds of
	man, yet are true nonetheless.

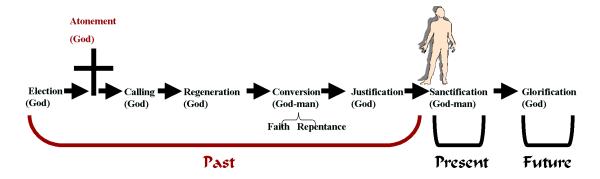
8. If God is unchangeable, then He always does things the same way. In your personal life, how do you see God allowing tension and confusion, wanting you to trust in Him even if you don't understand?

9. Having explained all major traditions, which do you identify with most? Explain.

10. How was your thinking challenged the *most* by the lesson? Explain.

Session 4

ATONEMENT: HISTORICAL SURVEY



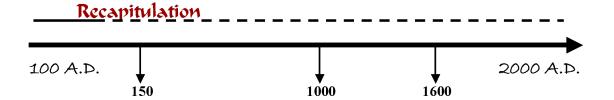
Why did Christ die on the Cross?

What did His death accomplish?

Different theories of the Atonement:

- 1. Recapitulation Theory
- 2. Ransom to Satan Theory
- 3. Satisfaction Theory
- 4. Moral Example Theory
- 5. Governmental Theory
- 6. Penal Substitution Theory

1. RECAPITULATION THEORY



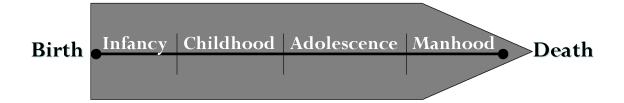
Belief: Christ lived a perfect life that Adam could not live.

Christ recapitulated all stages of the human life—birth,

infancy, childhood, adolescence, manhood—and obeyed the Law perfectly. Salvation is made possible by virtue of

His perfect life.

Adherents: Irenaeus, Eastern Orthodox



Adam	Christ
God as biological Father (Gen. 2:7)	God as biological Father (Luke 1:34–35)
Disobeyed God's will in a Garden (Gen. 3:6)	Submitted to God's will in a Garden (Luke 22:42)
Failed by eating from the fruit of a tree (Gen. 3:6)	Gained victory by hanging on the wood of a tree (Luke 23:33)

WHAT ARE THE DIFFICULTIES WITH THIS VIEW?

Strength of the Recapitulation Theory: The Bible teaches that Christ is the second Adam, who reversed the curse that the first Adam brought.

Rom. 5:12, 14, 17, 19

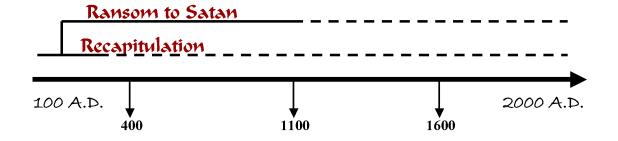
Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men . . . Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. . . . For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. . . . For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous."

1 Cor. 15:45

"So also it is written, 'The first man, Adam, became a living soul.' The last Adam *became* a life-giving spirit."

Weakness of Recapitulation: If Christ simply came to recapitulate the life of man with perfect obedience, the Cross becomes irrelevant. Christ could have died a natural death and still made atonement.

2. RANSOM TO SATAN



Belief: By virtue of Adam's sin, all humanity was sold into

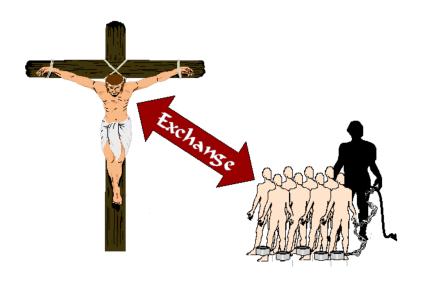
bondage to Satan who had "legal" rights to them.

Christ, by His death, made a payment to Satan, buying

them back and making salvation possible.

Adherents: Origen, Gregory of Nyssa, Eastern Orthodox

RANSOM TO SATAN



Jn. 8:44

"You people are from your father the devil, and you want to do what your father desires. He was a murderer from the beginning, and does not uphold the truth, because there is no truth in him. Whenever he lies, he speaks according to his own nature, because he is a liar and the father of lies."

Matt. 13:38

"The field is the world and the good seed are the people of the kingdom. The weeds are the people of the evil one."

1 Jn. 3:8–10

"The one who practices sin is of the devil, because the devil has been sinning from the beginning. For this purpose the Son of God was revealed: to destroy the works of the devil. Everyone who has been fathered by God does not practice sin, because God's seed resides in him, and thus he is not able to sin, because he has been fathered by God. By this the children of God and the children of the devil are revealed: Everyone who does not practice righteousness—the one who does not love his fellow Christian—is not of God."

1 Cor. 6:20

"For you have been bought with a price: therefore glorify God in your body."

Acts 20:28

"Watch out for yourselves and for all the flock of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son."

Mk. 10:45

"For even the Son of Man did not come to be served but to serve, and to give his life as a ransom for many."

WHAT ARE THE DIFFICULTIES WITH THIS VIEW?

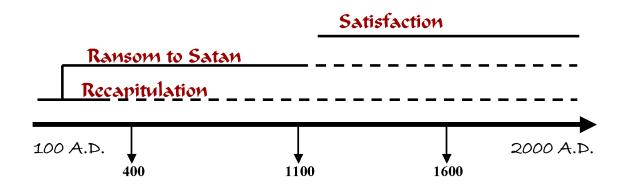
Strengths:

- People are said to be Satan's possession.
- There was a ransom paid.

Weaknesses:

- The cosmic dualism that this theory presents undermines the power of God in that he is under obligation to Satan.
- The Bible clearly shows that God is the offended party to whom the ransom is paid. God needs to be satisfied, not Satan.
- It minimizes the role of forgiveness by teaching that God does not need to forgive, but to rescue.

3. SATISFACTION THEORY



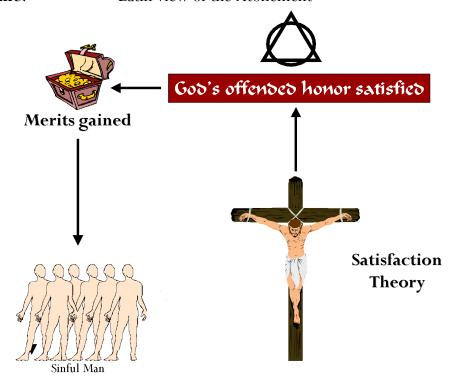
Belief: Man's sinfulness has wounded God's honor. God, out of

necessity, restored his honor by sending Christ, both God and man, who restored His honor and gained a reward that He did not need, since He had everything. This reward is offered to man in the form of merit and

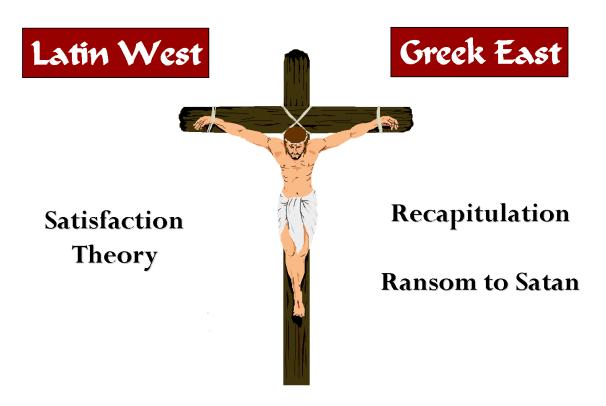
grace.

Adherents: Anselm, Roman Catholics

Other Name: Latin view of the Atonement



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WHAT ARE THE DIFFICULTIES WITH THIS VIEW?

Strengths:

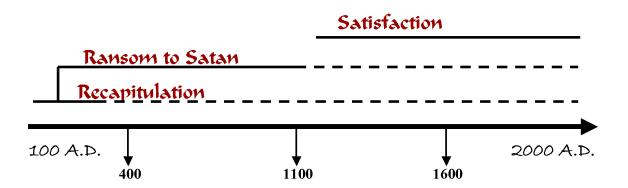
- It places the focus upon God, not Satan.
- God is the one who needs to be satisfied.
- It takes sin seriously.

Weaknesses:

- It makes the atonement necessary, not only for us and our salvation, but for God and His honor.
- Focus is unduly placed on God's offended honor rather than on His breached righteousness.

4. MORAL EXAMPLE THEORY

Moral Example



Belief: Christ came to show people how to live so that they

would turn to Him in love. His death was not required and has no atoning value. It serves only as a moral

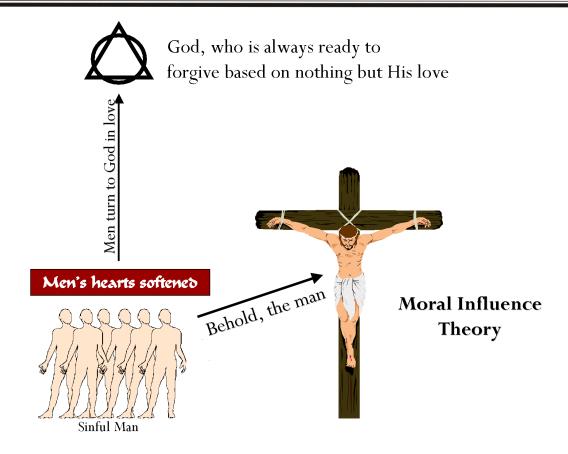
example for people to follow.

Adherents: Abelard (1079–1142), liberals

Alternate Name: Exemplarism, subjective view

Main points:

- God does not need to be satisfied.
- God does not need a sacrifice in order to forgive.
- The greatest virtue is in one who forgives without any basis except love.
- Man needs to recognize God's love for Him and turn to him.
- The Cross demonstrates this love more than anything else.



WHAT ARE THE DIFFICULTIES WITH THIS VIEW?

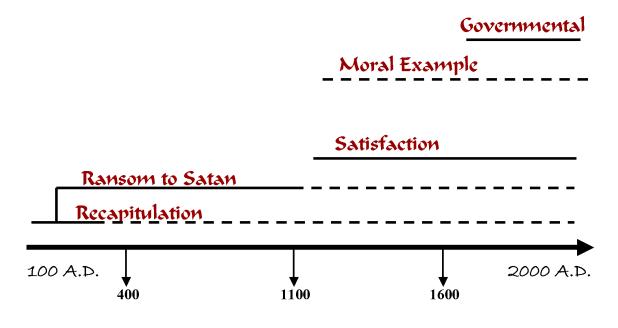
Strengths:

- The life and death of Christ is a motivating factor in our lives.
- We are all to follow Christ in carrying our own cross (Matthew 10:38).

Weaknesses:

- It undermines the seriousness of sin.
- It elevates God's love at the expense of His righteousness.
- It disregards all imagery of a necessary sacrifice. The Bible teaches that forgiveness is based upon punishment, not baseless benevolence (Hebrews 9:22).
- Makes Christ death have no objective value.
- It makes God guilty of the worst kind of Child abuse ever. Who wants to serve a God like this?

5. GOVERNMENTAL THEORY



Belief: Christ's death was a "nominal" substitute for the penalty

of sin of man, which God graciously chose to accept,

thereby upholding His moral government.

Adherents: Grotius (1583–1645), Arminians

Main Points:

- God could have relaxed His moral law and forgiven sinners, but then this would have caused moral anarchy.
- God chose to demonstrate His moral government by punishing Christ for sin.
- Christ could not have paid the exact penalty for our sins since He is not eternally punished in Hell.
- If Christ completely paid for the sins of man, then all people are forgiven and will go to heaven. God would have no right to demand faith and obedience, since all are objectively forgiven.

WHAT ARE THE DIFFICULTIES WITH THIS VIEW?

Strength: Upholds God's moral law.

Weaknesses:

- Makes the atonement optional; God could have accomplished it another way.
- $\bullet\,$ This is not an actual substitution since only a token penalty was paid.

GROUP DISCUSSION QUESTIONS:

1. The Recapitulation Theory teaches that Christ is the "second Adam" who essentially "undid" what Adam (and mankind) has done by living a perfect life. In what ways does the Recapitulation Theory help us to understand that God did not give up on His original intent for creating man, but is in the process of restoring man what he was supposed to be? Discuss.

2. Dualism is the worldview that believes that there is a war between the good power (God) and an evil power (Satan). Both are equally powerful and both want to win. How does the Ransom to Satan Theory evidence a dualistic understanding of Christ's death?

3. Martin Luther once said that "Satan is God's Satan." How do we often live our lives as Dualists, acting as if Satan has more power than he actually does?

4. Anselm's Satisfaction Theory was a monumental change in history of Christian doctrine. It was the first time that it was articulated that the atonement was directed to the satisfaction of God Himself. How important of a change was this? Explain.

5. Considering the importance of understanding the atonement as directed towards God, how do you explain that the Church took nearly twelve centuries to articulate it this way?

6. One main point of the Moral Example Theory is that "Christ could not have paid the exact penalty for people's sins since He is not eternally punished in Hell. Further discuss how C.S. Lewis' statement that the doors of Hell are locked from the inside might help us understand why Christ is not in Hell for eternity.

7.	Further discuss ways in which the Moral Example Theory of the atonement i	S
	nsufficient.	

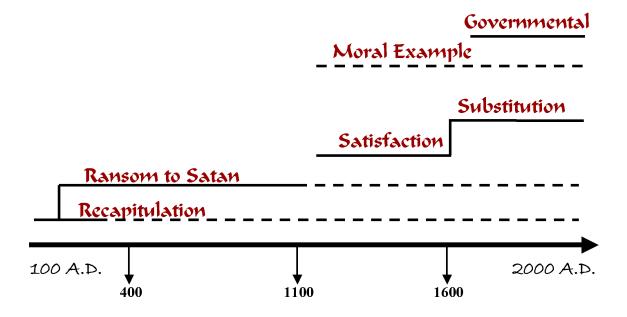
8. Further discuss the values of the Moral Example Theory and how they can often be neglected.

9. How was your thinking challenged the *most* by the lesson? Explain.

Session 5

ATONEMENT: SUBSTITUTION THEORY

6. VICARIOUS SUBSTITUTION



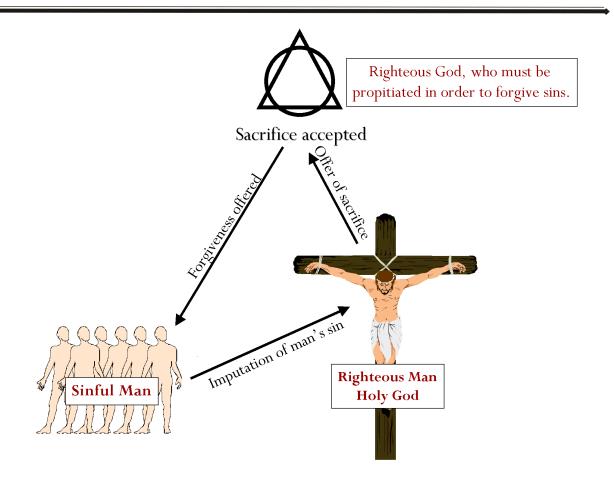
Belief: The atonement is made on the Cross when Christ

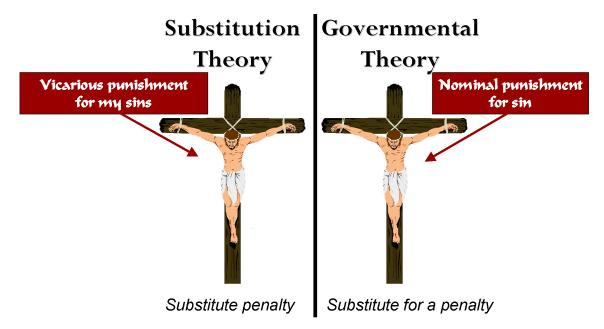
vicariously bore the *exact* penalty of His people, thereby

placating the wrath of God and satisfying His

righteousness.

Adherents: Martin Luther, Calvin, Reformed Protestants.





Key Terms

Propitiation: The act whereby God's righteous wrath is satisfied

by the atonement of Christ.

Imputation: The transferal of the sin of man to Christ while

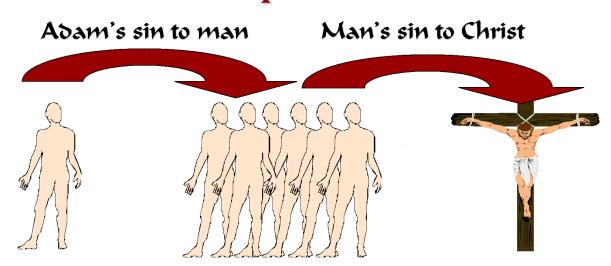
Christ was on the Cross.

Redemption: Lit. "To be purchased." The scriptural teaching that

God paid a price for man's salvation, redeeming us

from sin.

Imputation



Ransom to Satan

Reason: Cosmic Warfare

Offended Party: Satan

Result: Price Paid to Satan

Benefit: Satan Releases

Vicarious Penal Substitution

Divine Judgment

God

Price Paid to God

God Forgives

The Offer

A Presentation of the Gospel According to Vicarious Substitution

The Problem

The Bible says that all people are guilty of offending a righteous God.



Romans 3:23 "All have sinned and fallen short of the glory of God."

Sin means that we have offended God in thought and action.

If you have ever lied, cheated, stole, been selfish, or had lustful thoughts, you stand guilty before God.

THE PROBLEM

The Bible says that God is perfectly and eternally righteous.

Psalm 97:2

" \ldots . Righteousness and justice are the foundation of His throne. "

Psalm 119:142

"Your righteousness is an everlasting righteousness . . ."



Like a judge in a court, He must punish the offender.

Hab. 1:13

"Your eyes are too pure to approve evil, and You can not look on wickedness with favor."

Romans 6:23

"The wages of sin is death . . ."

The Offer

But can't God just forgive my sin out of love?

God can't just forgive sin

Imagine this situation:

You are watching the proceedings in a courtroom where a man is accused of robbery. The evidence is clearly convicting. There are witnesses who saw the defendant commit the crime. There are videotapes of the crime which show the defendant in the act of robbery. Finally, the defendant himself confesses.

What if the judge says to the defendant, "Even though you did this, I am going to set you free with no penalty. I forgive you."

Would that judge be considered righteous?

Of course not. If he is righteous and just, he *must* punish the crime.

But what if the defendant said he was sorry?

What if the defendant said that he would never do it again?

While it is good that the man was sorry and said that he would not do it again, the judge must still punish the crime if he is to remain righteous. It might be kind for the judge to let the man go free, but it would be unjust.

We are like the defendant

We have committed sin before God. And while we might be sorry and repentant, God cannot deny His righteousness any more than He can cease to be God. God must punish our crime. As a judge sentences criminals to jail, so God must sentence sinners to hell.



Colossians 3:25

"For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality."

The Dilemma

God's Dilemma:

The Bible says God is righteous and must punish sinners.

Psalm 119:142

"Your righteousness is an everlasting righteousness . . ."



The Bible says God loves all people, not wanting to send anyone to hell.

2 Peter 3:9

"The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."

Our Dilemma:

Our sin must be punished.

Romans 6:23

"For the wages of sin is death . . .

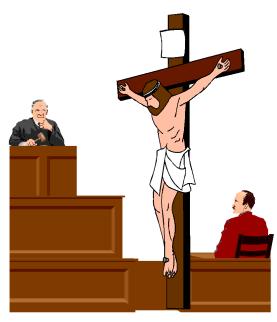


Good works cannot save us.

Romans 3:20

"Because by the works of the Law no flesh will be justified in His sight."

The Solution



God offers His Son to be our substitute

Mark 10:45

"For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

Christ took the penalty Himself

Isaiah 53:6

"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."

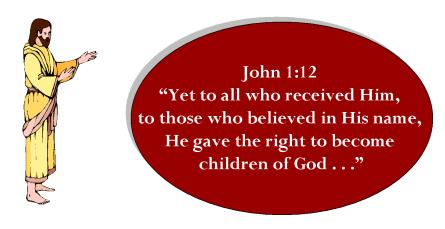
The Cross was the only way for God to remain righteous and yet forgive our sins.

It is a perfect demonstration of God's love *and* justice.

Romans 3:21-25a

"But now God has shown us a different way of being right in His sight— not by obeying the law but by the way promised in the Scriptures long ago. We are made right in God's sight when we trust in Jesus Christ to take away our sins. And we all can be saved in this same way, no matter who we are or what we have done. For all have sinned; all fall short of God's glorious standard. Yet now God in his gracious kindness declares us not guilty. He has done this through Christ Jesus, who has freed us by taking away our sins. For God sent Jesus to take the punishment for our sins and to satisfy God's anger against us. We are made right [declared righteous] with God when we believe that Jesus shed his blood, sacrificing his life for us."

Just because Jesus Christ died on our behalf does not mean that this automatically applies to us. We must trust in Christ for salvation, thereby receiving God's offer.



The Bible tells us that there are only two options:





You can allow Christ to bear it



The Offer

How do you do this?
Trust in Christ to take
your penalty. He died
on the Cross and rose
from the grave for the
purpose of taking your
punishment.



John 3:16-18

"For this is the way God loved the world: he gave his one and only Son that everyone who believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but that the world should be saved through him. The one who believes in him is not condemned. The one who does not believe has been condemned already, because he has not believed in the name of the one and only Son of God."

Strengths:

- It takes God's righteousness seriously.
- It takes our sin seriously.
- It shows the severity and necessity of the atonement.
- It shows that there was no other way.

Scriptural Support Old Testament

- The institution of the Passover points to a vicarious substitution.
- The sacrificial system (esp. the day of atonement) pointed to the perfect sacrifice that Christ would give on behalf of our sins (see Lev. 16:9–10, 16, 29). Christ is later called the lamb of God who takes away the sins of the world (John 1:29; Rev. 5:7).
- Isaiah 53 vividly describes vicarious substitution.

Scriptural Support New Testament

Mk. 10:45

"For even the Son of Man did not come to be served but to serve, and to give his life as a ransom for many."

Matt. 26:39

"And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will."

Gal. 3:13

"Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, 'cursed is anyone who hangs on a tree.'"

Rom. 3:21-26

"But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed—namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction, for all have sinned and fall short of the glory of God. But they are justified freely by his grace through the redemption that is in Christ Jesus. God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus' faithfulness."

2 Cor. 5:21

"He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

Eph. 5:2

"And live in love, just as Christ also loved us and gave himself for us, a sacrificial and fragrant offering to God."

Heb. 7:26-27

"For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself."

Heb. 9:28

"So also, after Christ was offered once to bear the sins of many, to those who eagerly await him he will appear a second time, not to bear sin but to bring salvation."

1 Pet. 2:24

"And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed."

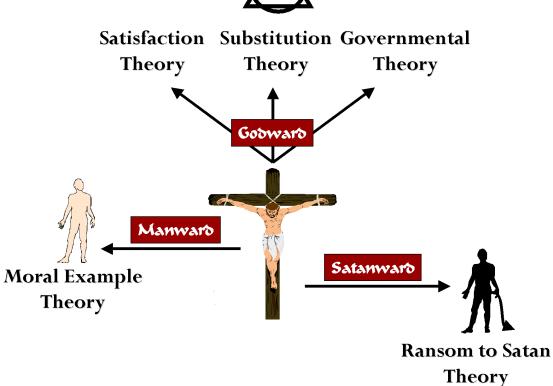
1 Jn, 2:1-2

"My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."

1 Pet. 2:24

"And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed."







Substitution



Subjective

Recapitulation
Ransom to Satan
Moral Example
Governmental
Satisfaction



Why did Christ have to die?

Recapitulation: Christ lived and died to earn the right to

represent humanity, thereby making salvation

possible.

Ransom to Satan: Christ died to pay Satan so that people would be

freed from bondage.

Satisfaction: Christ died to satisfy God's honor, thereby

purchasing merits of grace so that people could

draw upon them when needed.

Moral Example: Christ lived and died to give us an example to

follow.

Governmental: Christ died as a substitute for a penalty so that

salvation may be possible.

Vicarious Substitution: Christ died to pay to God the exact penalty of the

sins of individuals.

Atonement Theories	Recapitulation	Ransom to Satan	Satisfaction	Moral Example	Governmental	Vic. Substitution
Proponents	Irenaeus, Eastern Orthodoxy	Origin, Eastern Orthodoxy	Anselm, Roman Catholicism	Pelagius, Abelard, Liberalism	Grotius, Arminianism	Luther, Calvin, Reformed
Why did Christ die?	Christ lived and died to earn the right to represent humanity, undoing Adam's sin.	Christ died to pay Satan so that people would be freed from bondage.	Christ died to satisfy God's honor thereby purchasing merits of grace so that people could draw upon them when needed	Christ lived and died to give us an example to follow.	Christ died as a substitute for a penalty so that salvation may be possible.	Christ died to pay the exact penalty of the sins of individuals to God.
Was His death the only way?	No	No	No	No	No	Yes
Result	Salvation made possible	Salvation made possible	Salvation made possible	Salvation made possible	Salvation made possible	Salvation secured
Focus	Man	Satan	God	Man	God	God

Which theory is correct?

They all have truth in that . . .

- Christ did undue Adam's sin though His obedience to the law
- Satan was defeated
- God's honor was satisfied
- Christ is an example to live by
- $\bullet \ \ God's \ government \ is \ upheld$

But the atonement itself is a vicarious, penal substitution that was necessary to redeem mankind.

EXCURSUS: THE EXTENT OF THE ATONEMENT

For whom did Christ die?

Two Views:

- 1. Limited Atonement
- 2. Unlimited Atonement

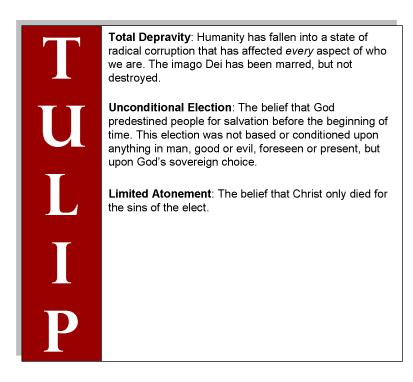
1. LIMITED ATONEMENT

Limited Atonement: The belief that Christ only died for the

sins of the elect in order to secure their

salvation.

Adherents: Most Reformed theologians



Calvinism	Arminianism
T otal Depravity (Radical Depravity)	Partial Depravity
U nconditional Election	Conditional Election
Limited Atonement (Particular Redemption)	Unlimited or Universal Atonement
I	
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Defense of Limited Atonement:

- 1. If Christ died for the sins of all people, then their sins have been paid for by virtue of Christ's vicarious atonement for their individual sins. If all people's sins have been paid for, then all people stand blameless before God and will be saved. This is universalism and contrary to biblical revelation (Matt. 7:14).
- 2. Christ explicitly stated that he only came to die for the elect.

Jn. 6:39

"This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day."

Matt. 1:21

"She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."

Acts 20:28

"Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."

Eph. 5:25

"Husbands, love your wives, just as Christ also loved the church and gave Himself up for her."

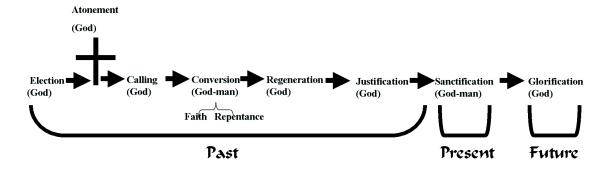
Jn. 17:9

"I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours."

3. If Christ's intent was to die for all people, then He failed, since not all people will be saved. This would be the only aspect of salvation in the ordo that falls short of its intended goal.

Rom. 8:29-30

"For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified."



- 4. Why would God knowingly pay for the sins of someone He has not elected?
- 5. How could we believe that people are being punished in hell for sins that have been paid for by Christ? Isn't this double jeopardy? If God's righteous requirements have already been satisfied by Christ, there is no justifiable reason for God to send them to hell. God would be unjust.

2. UNLIMITED ATONEMENT

Unlimited Atonement: Christ died for every individual, elect and

non-elect, in order to make salvation possible

for all.

Advocates: Arminians, most dispensationalists, some

Reformed theologians

Defense for Unlimited Atonement:

While the rational arguments behind the Limited Atonement/Particular Redemption Theory are convincing, the scriptural support for unlimited atonement is overwhelming.

1 Jn 2:2

"And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."

2 Cor. 5:18

"Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation."

Jn. 1:29

"The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"

1 Tim. 2:5-6

"For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time."

Heb. 2:9

"But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone."

2 Pet. 2:1

"But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves."

Jn. 3:16

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."

COMPROMISE:

Christ died for all people *potentially*, but *actually* only paid for the sins of the elect.

FOR WHOM DID
CHRIST DIE?
All People
WHOSE SINS DID
CHRIST PAY FOR?
Only the Elect

Christ's death is sufficient for all, but efficient only for the elect

GROUP DISCUSSION QUESTIONS:

1.	The Substitution	Γheory of the Atonement emphasizes both the righteousness
	and love of God.	Explain how this is true.

2. Some people object to the Substitution Theory of the Atonement believing that foolishly promotes an evil God who vindictively punishes an innocent person for the sins of the guilty. Read 1 Cor. 1:21-25 and 2:14. How do these passages help us to understand this objection?

3. Read the entire passage of Isa. 53 and underline all the words and phrases that suggest that Christ was a substitution for sinners.

4. The book of Isaiah was written 700 years before Christ's birth. We have extant copies of Isaiah among the Dead Sea Scrolls that date back 150 years before Christ. Therefore, no one can claim that this passage (Isa. 53) was written after the fact. How can you use the detailed description of the Atonement given here by Isaiah as a defense for the Christian message?

5. One objection to the Substitution Theory of the Atonement is that if Christ took our exact penalty, why isn't He in Hell for all eternity. Discuss this objection.

6. While the presentation of the Gospel called "The Offer" accurately illustrates the Substitution Theory of the Atonement in many ways, it also falls short in many ways—as all illustrations eventually do. Discuss how the courtroom illustration breaks down.

7	Do you believe	that Christ died	I only for the elect	or for all people? Explain
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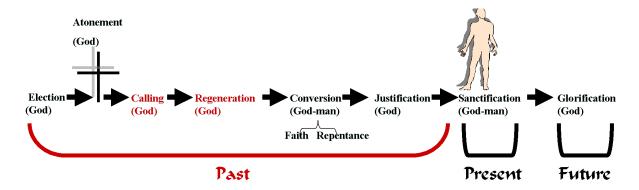
8. How was your thinking challenged the *most* by the lesson? Explain.

KEY TERMS FOR SOTERIOLOGY (1)

- 1. **Salvation:** An event and a process in which people are brought into a right relationship with God.
- 2. Ordo Salutis: Refers to the logical order in which the process of salvation takes place.
- **3. Unconditional Election**: The belief that God predestined people for salvation before the beginning of time. God's election is not conditioned by anything in man, good or evil, foreseen or present, but upon God's sovereign choice.
- **4. Conditional Election**: The belief that God's election is conditional, being based on his foreknowledge. God looks ahead into the future, sees who will make a free-will decision to place their faith in him, and then elects to save them. Or as contemporary Arminians would put it, God elects Christ and all who are found in him.
- 5. Compatiblism: The belief that God's unconditional sovereign election and human responsibility are both realities taught in Scripture that finite minds cannot comprehend and must be held in tension.
- **6. Reprobate**: Refers to those that are destined for hell.
- 7. **Single Predestination**: God predestines the elect to eternal life, and passively destines the non-elect by "passing over" them, choosing not to elect them, leaving them in their sins, destined to eternal punishment.
- **8. Double Predestination**: The belief that God predestines the elect to eternal life, and the rest are predestined to hell. God does this by actively hardening their hearts and preparing them for unbelief.
- 9. Recapitulation Theory of the Atonement: Belief that Christ lived a perfect life that Adam could not live. Christ recapitulated all stages of the human life—birth, infancy, childhood, teenage, manhood—and obeyed the Law perfectly. Salvation is made possible by virtue of his perfect life.
- **10. Ransom to Satan Theory of the Atonement**: Belief that by virtue of Adam's sin, all humanity was sold into bondage to Satan who had "legal" rights to them. Christ, by his death, made a payment to Satan, buying them back and making salvation possible.
- 11. Moral Example Theory of the Atonement: Belief that Christ came to show people how to live so that they would turn to him in love. His death was not required and has no atoning value, but only serves as a moral example for people to follow.
- **12. Governmental Theory of the Atonement**: Christ's death was a "nominal" substitute for the penalty of sin of man, which God graciously chose to accept, thereby upholding his moral government.
- **13. Vicarious Substitutionary View of the Atonement**: The atonement is made on the Cross when Christ vicariously bore the *exact* penalty of his people, thereby placating the wrath of God and satisfying his righteousness.
- **14. Propitiation**: The act whereby God's righteous wrath is satisfied by the atonement of Christ.
- **15. Imputation**: Refers to the transferal of the sin of man to Christ while He was on the Cross.
- **16. Redemption**: Lit. "To be purchased." The scriptural teaching that God paid a price for man's salvation, redeeming us from sin.

Session 6

CALLING AND REGENERATION



Can we say "no" to the Gospel?

Two types of calling:

General call: The call of God's message that goes out to many people, elect and non-

elect, ultimately calling them to repent and believe in the Gospel (external

call).

Effectual call: The call of the Holy Spirit goes out to the elect, effectually calling them to

repent and believe the Gospel (internal call).



General Call	Effectual Call
Jn. 7:37; Isa. 45:22; Rom. 1:18-20, 2:14–15; Ps. 19:1–6; Matt. 22:14	Rom. 8:29-30; Matt 22:14; Jn. 6:37, 44, 65

Read: Matthew 22:1-14



Total Depravity: Humanity has fallen into a state of radical corruption that has affected *every* aspect of who we are. The imago Dei has been marred, but not destroyed.

Unconditional Election: The belief that God predestined people for salvation before the beginning of time. This election was not based or conditioned upon anything in man, good or evil, foreseen or present, but upon God's sovereign choice.

Limited Atonement: The belief that Christ only died for the sins of the elect.

Irresistible Grace: The belief that God's call to the elect will always be effectual in bringing about their salvation.

Calvinism	Arminianism
T otal Depravity (Radical Depravity)	Partial Depravity
U nconditional Election	Conditional Election
Limited Atonement (Particular Redemption)	Unlimited or Universal Atonement
Irresistible Grace (Effectual Grace) P	Resistible Grace

What does it mean to be born again?

Regeneration: The act whereby God awakens or regenerates the dead

spirit of a person, restoring the ability to respond to and

have a relationship with Him.

Jn. 3:1–8

"Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; this man came to Jesus by night and said to Him, 'Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.' Jesus answered and said to him, 'Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.' Nicodemus said to Him, 'How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?' Jesus answered, 'Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not be amazed that I said to you, 'You must be born again.' The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.'"

Other passages that speak of the new birth:

Jn. 1:13
Gal. 6:15
Eph 2:1-5
Tit. 3:5
Jam. 1:18
1 Pet. 1:3, 23
1 Jn. 2:29, 3:9, 5:1, 18

"The spiritual condition of pre-Christians is grave; superficial remedies cannot redress such a cluster of problems. The only hope lies in a radical, spiritual solution. What 'once-born' people need is supernatural transformation of their lives by the power of God. This transformation the Bible calls regeneration or the new birth."

-Bruce Demarest

The Cross and Salvation (Wheaton, IL: Crossway Books, 1997), 292.

Does regeneration precede faith?

Monogistic Regeneration	Synergistic Regeneration
Regeneration is an act of God alone.	Regeneration is a cooperative act between God and man.
Reformed	Arminian

Evidence that regeneration precedes faith:

Eph. 2:1-5

"And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them

"What is good news to a dead man? As light cannot restore sight to a blind man, so the light of the gospel cannot give spiritual light to one who is spiritually blind."

-W.E. Best

W. E. Best, Regeneration and Conversion (Huston: South Belt Grace Church, 1975), 17.

we too all formerly lived in the lusts of our flesh, indulging the desires of the

flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)."

Jn. 1:13

"Who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

1 Cor. 2:14-15

"But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one."

The Bible presents the case that people in their natural state are . . .

- Evil (Jer. 17:9)
- Do not ever seek God (Rm. 3:10–11)
- Cannot understand or accept spiritual things (1 Cor. 2:14)
- Are spiritually dead (Eph. 2:1)
- Cannot change their position (Jer. 13:23)

How can anyone expect them, in their natural state, to do the greatest good and accept the Gospel?

"A woman named Lydía, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul."

-Acts 16:14

GROUP DISCUSSION QUESTIONS:

1. Read Ps. 19:1-6 and Rom 1:18-20. Give examples of how creation is the "voice of God" that goes out to all people.

2. Read Rom. 2:14-15. Do you believe the fact that people have a conscience is another evidence of God's general call? Explain.

3. The doctrine of God's Effectual Call teaches that God comes to the elect and effectually calls them to salvation. Do you agree with this doctrine? Why or why not.

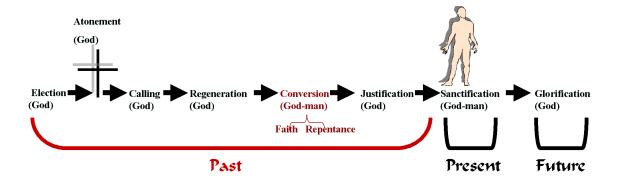
4. God's Effectual Call is often referred to as the doctrine of Irresistible Grace. How can the word "irresistible" be misleading and why is "effectual" a better word to use because of this?

5. In the Bible, death always means separation. When one dies, his spirit/soul is separated from his body. When one is dead spiritually, what is he separated from? In what way?

6. Read Eph. 2:1-6. How does this passage describe regeneration?

Session 7

CONVERSION: FAITH AND REPENTANCE



Mk. 1:15

"The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

What does it mean to have faith?

πιστεύω (pisteuoo): "Believe, have faith, have confidence (in someone or something), entrust (something to another)."

The reformers definition of faith:

- 1. Notitia: "knowledge" (Heb. 11:6)
- 2. Assensus: "assent" (Heb. 11:1; Isa. 40–48; Ex. 4:1–9; Resurrection appearances)
- 3. Fiducia: "trust"

What does it mean to repent?

 μ ET α VO $\acute{\epsilon}\omega$ (*metanoeoo*): To change one's thinking and way of life as a result of a change of attitude with regard to sin and righteousness.

Acts 2:37-38

"Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, 'Brethren, what shall we do?' Peter said to them, 'Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.'"

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."

Matt. 3:1-2, 5-8

"Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, 'Repent, for the kingdom of heaven is at hand.' Then Jerusalem was going out to him, and all Judea and all the district around the Jordan; and they were being baptized by him in the Jordan River, as they confessed their sins. But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, 'You brood of vipers, who warned you to flee from the wrath to come? Therefore bear fruit in keeping with repentance.'"

Acts 26:20

"First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds."

Repentance . . .

- Is a natural outcome of faith
- Is an instrument that brings about salvation
- Produces a changed life

Can someone be saved without repenting?

If "no," then . . .

- Does this mean that people must change their lives before they are saved?
- If people have to change their lives before they are saved, doesn't this mean that salvation is by works?

If "yes," then . . .

- What do you do with the Scriptures that clearly teach that repentance is necessary for salvation?
- How can we believe that someone can be saved without repenting of their sins? Doesn't this produce antinomianism?

EXCURSUS: THE LORDSHIP SALVATION DEBATE

What does one have to do to be saved?

Lordship View: Salvation includes both faith and repentance, which are

two sides of the same coin. In repentance, the believer is committing to give up all known sin, thereby making

Christ Lord of his or her life.

Adherents: John MacArthur, Bruce Demarest, John Stott, R.C.

Spoul, D. James Kennedy

"Free Grace" View: Salvation is by faith alone. Repentance and submitting to

Christ's lordship is something that only a born again

believer can do.

Adherents: Zane Hodges, Charles Ryrie, some dispensationalists

Problems with the Lordship View:

- 1. It misunderstands the word "Lord" (Kurios). When Paul says in Romans 10:9 to confess that Christ is Lord, he is not telling them that they must confess Him by submitting to His lordship in their lives, but that they must confess that He is God (YHWH).
- 2. It misunderstands what it means to repent. Repentance is a change of mind that should progressively produce a turning away from sin, but not one that does so instantaneously.

- 3. It places sanctification before salvation. If people are to give up/turn from all of their sins before they are saved, then, in essence, they are to become sanctified before they are saved. This is something that no Christian has achieved in this life—not even Paul could claim such an achievement at the end of his life (Phil. 3:12).
- 4. If one has to give up everything to get saved, he or she must give up everything to stay saved. This seems to be works-based salvation.
- 5. Romans 12:1 exhorts believers to make Christ the Lord of their lives by offering their lives as a "living sacrifice" to God. The assumption is that their lives may not be totally committed to Christ already.

Problems with the "Free Grace" View:

- 1. It can devalue the severity of sin and the necessity of preaching of God's righteousness. Sin is the reason why we need a Savior. Sin is the reason for the Cross. It is important that people are convicted of their sin so that they can place their faith in the right thing: Christ's sacrifice for sin.
- 2. It can undermine the importance of repentance. One cannot have faith without some degree of repentance from sin. When God opens our hearts to faith in the Gospel, He convicts us of sin. This conviction brings about repentance. This repentance is a general turning from our sin that begins the sanctification process.
- 3. It can fail to see the vital connection between justification and sanctification. God saves people not simply by bringing them to a justified status, but also by bringing them to holiness. Justification can usually be expected to bring some fruit in the believers' lives. But God is the only true "fruit inspector."

What does one have to do to be saved?

- Know that you are a sinner in need of a Savior.
- Trust in what Christ did to save you from your sins.

GROUP DISCUSSION QUESTIONS:

1.	True faith is made up of content or knowledge (notitia), agreement (assensus)
	and trust (fiducia). Discuss the validity of these distinctions.

2. Give examples of how our society admires people who have trust without knowledge or content.

3. Give examples of how *you* have had knowledge and agreement without trust. How can you change this?

4. Give examples of how you have had knowledge and trust without agreement. In other words, how can a person trust in something that they are doubtful about?

5. Repentance essentially means "to change." Confession means to "agree with." Do you ever confess your sins without repenting? Explain.

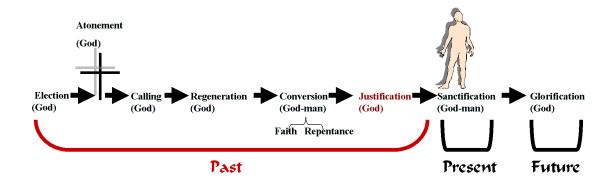
6. The Lordship View of salvation teaches that salvation includes both faith and repentance, which are two sides of the same coin. In repentance, the believer is committing to give up all known sin, thereby making Christ Lord of his or her life. Do you agree with this position? Discuss your experience. Did you give up all your sins?

7. The Free Grace View of salvation teaches that salvation is by faith alone. Repentance and submitting to Christ's Lordship is something that only a born again believer can do. Do you agree with this position? If so, discuss the problems discussed in the notes.

8. How was your thinking challenged the *most* by the lesson? Explain.

Session 8

THE DOCTRINE OF JUSTIFICATION



How is the Atonement appropriated?

How is a person justified before God?

Job 25:4

"How then can a man be just with God? Or how can he be clean who is born of woman?"

"The doctrine of justification is the article by which the Church stands or falls."

-Martin Luther

ordo iustificatus: "Order of justification"

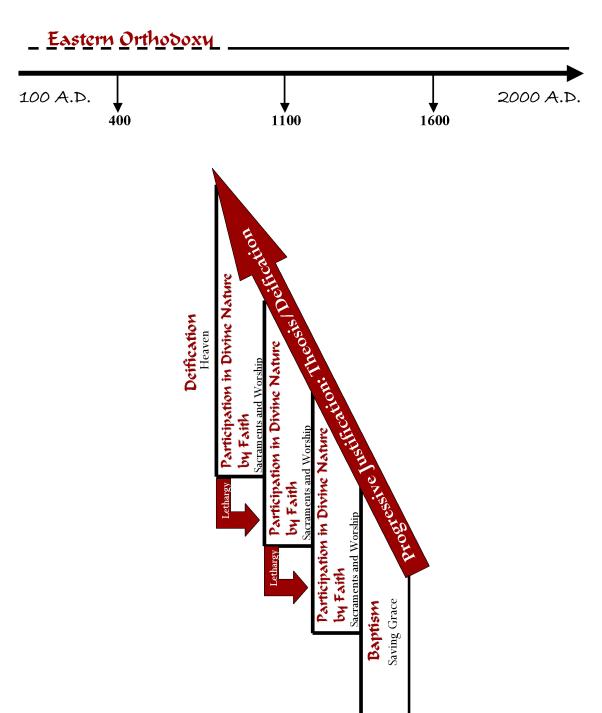
Three Views:

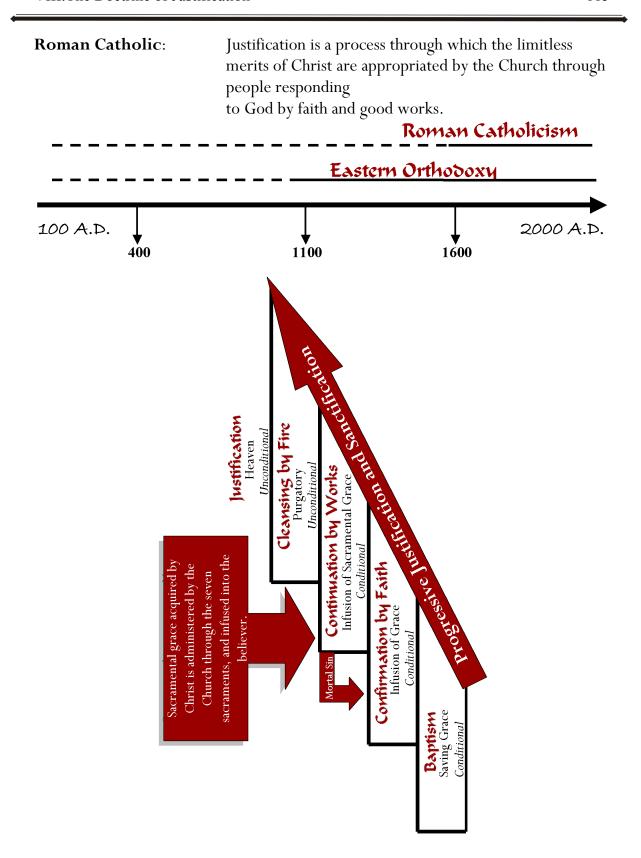
- 1. Eastern Orthodox
- 2. Roman Catholic
- 3. Protestant

Eastern Orthodox: Justification is a process through

which a person becomes Godlike through participation

in the divine nature.



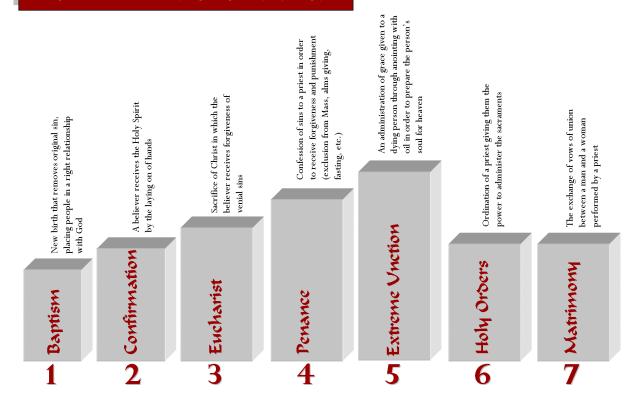


"This disposition or preparation [of faith] is followed by justification itself, which is not only a remission of sins but also the sanctification and renewal of the inward man through the voluntary reception of the grace and gifts whereby an unjust man becomes just and from being an enemy becomes a friend, that he may be an heir according to hope of life everlasting."

-Council of Trent (1545-1563)

John Leith, Creeds of the Churches (Louisville, KY: Knox Press, 1982), 411.

Seven Sacraments of the Roman Catholic Church



ex opere operato"By the work performed"

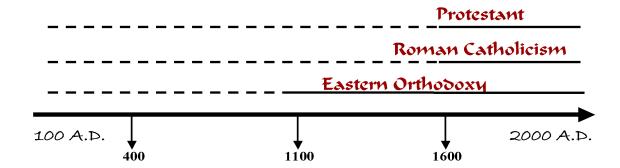
Belief accepted by Roman Catholics and rejected by Protestants that the sacraments administer grace to the recipient by virtue of the act itself through the power given to the Church, regardless of the faith of the individual.

extra ecclesiam nulla salus

"Outside the church there is no salvation"

Belief that since the Church held the "keys to heaven" through the administration of the sacraments, there was no possibility of salvation outside the institution of the Church. This was the belief of many in the medieval church, but was rejected by the Reformers and later rejected by Roman Catholics at Vatican II (1962–1965).

Protestant: Justification is a forensic declaration in which a sinner is declared righteous while still in a sinning state. It is a justification in standing, not in nature, that occurs as an instantaneous event.



"Justification is I the chief doctrine of Christianity and the chief point of difference separating Protestantism and Roman Catholicism."

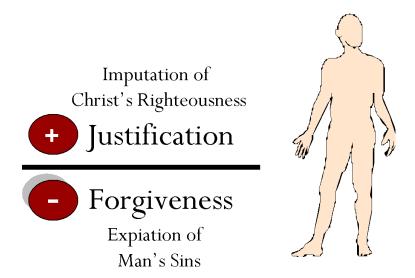
-Jaroslav Pelíkan

Jaroslav Pelikan, The Christian Tradition: A History of the Development of Doctrine, 5 vols. (Chicago, IL: University of Chicago Press, 1971-1989), 4:139.

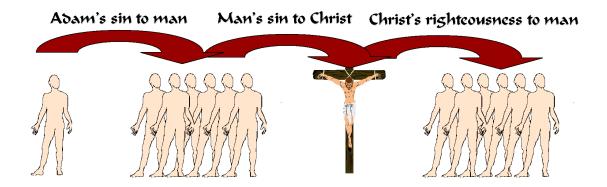
F	Five "Solas" of the Protestant Reformation				
Reformed Understanding	Sola Scriptura	Sola Christus	Sola Gratia	Sola Fide	Sola deo Gloria
Meaning	The "Scripture alone" contains primary authority to dictate the lives of believers.	The work of "Christ alone" is the basis for justification.	Justification is by means of God's "grace alone."	"Faith alone" is the only instrumental cause of justification.	All is done for "God's glory alone."
Roman Catholic Understanding	Scripture and tradition	Christ and man	God's grace appropriated through works	Faith and works	All is done for "God's glory alone."

Imputation:

The understanding that God justifies sinners by reckoning Christ's righteousness to their account through a legal declaration.



Three Great Imputations



"He has made His righteousness my righteousness, and my sin His sin. If He has made my sin to be His sin, then I do not have it and am free. If He has made His righteousness my righteousness, then I am righteous now with the same righteousness as He. My sin cannot devour Him, but it is engulfed in the unfathomable depths of His righteousness for He himself is God, who is blessed forever.

-Martin Luther

"Lectures on Romans" in Luther's Works (ed. Hilton C. Oswald; Saint Louis: Concordia, 1972) 25.188

δικαιοσύνη (dikaiosunee) "To be right or just." The verb means "to declare to be righteous."

Occurrences of	δικαιοσύν	νην "Righteous	sness/Justice"
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Book	# of	# of Verses	% of Verses of	% of New
DOOK	Occurrences	# Of verses	Book	Testament
Matt.	7	1068	0.66%	7.61%
Lk.	1	1149	0.09%	1.09%
Jh.	2	878	0.23%	2.17%
Acts	4	1002	0.40%	4.35%
Rom.	29	432	6.71%	31.52%
1 Cor.	1	437	0.23%	1.09%
2 Cor.	7	256	2.73%	7.61%
Gal.	4	149	2.68%	4.35%
Eph.	3	155	1.94%	3.26%
Phil.	3	104	2.88%	3.26%
1 Tim.	1	113	0.88%	1.09%
2 Tim.	3	83	3.61%	3.26%
Tit.	1	46	2.17%	1.09%
Heb.	6	303	1.98%	6.52%
Jam.	3	108	2.78%	3.26%
1 Pe.	2	105	1.90%	2.17%
2 Pe.	4	61	6.56%	4.35%
1 Jn.	3	105	2.86%	3.26%
Rev.	2	405	0.49%	2.17%

Romans 3:19-28

"Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God. For no one is declared righteous before him by the works of the law, for through the law comes the knowledge of sin. But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed—namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction, for all have sinned and fall short of the glory of God. But they are justified freely by his grace through the redemption that is in Christ Jesus. God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus' faithfulness. Where, then, is boasting? It is excluded! By what principle? Of works? No, but by the principle of faith! For we consider that a person is declared righteous by faith apart from the works of the law."

Rom. 4:1-5

"What then shall we say that Abraham, our ancestor according to the flesh, has discovered regarding this matter? For if Abraham was declared righteous by the works of the law, he has something to boast about—but not before God. For what does the scripture say? 'Abraham believed God, and it was credited to him as righteousness.' Now to the one who works, his pay is not credited due to grace but due to obligation. But to the one who does not work, but believes in the one who declares the ungodly righteous, his faith is credited as righteousness."

Rom. 5:1

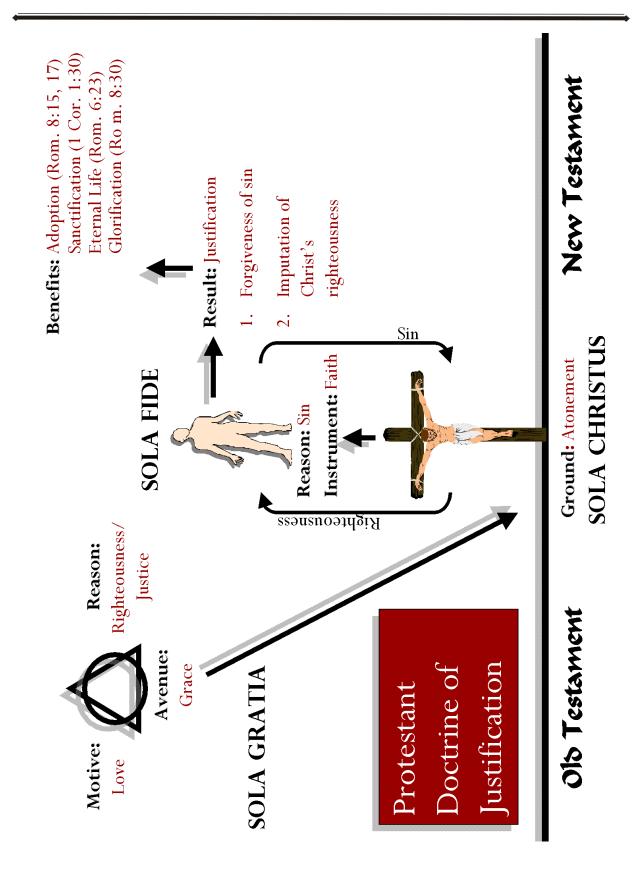
"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."

Gal. 2:16

"Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified."

Gal. 5:4

"You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace."



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simul iustus et peccator

"same time just and sinner"

Luther's paradoxical dictum explaining that a Christian has a legal or forensic righteous standing before God according to the work of Christ, while at the same time lives as a sinner according to his own merits. This was adhered to by the Reformers in rejection to the Roman Catholic concept of infused righteousness.

Doesn't James 2:14–26 teach process justification?

BIBLICAL MATHEMATICS

Faith + Works ≠ Salvation

Faith = Salvation + Works

"It is faith alone that saves, but the faith that saves will not be alone."

GROUP DISCUSSION QUESTIONS:

1. The Roman Catholic doctrine of justification sees justification as a process, not an event. Read Romans 5:1. How does this passage refute the idea that justification is a process?

2. Relate the Roman Catholic doctrine of *ex opere operato* (see notes) with *extra ecclesiam nulla salus* (see notes). How does the first explain why the second becomes necessary?

3. The Protestant view of justification teaches that justification is a forensic declaration in which a sinner is declared righteous while still in a sinning state. It is a justification in *standing*, not in *nature*, that occurs as an instantaneous event. This definition has been accused by Roman Catholics of being a "legal fiction" in which God says someone is something (justified), when in reality they are something else (sinners). How is it that Protestants can justify the teaching that we are both saints and sinners simultaneously?

4. Read Rom. 4:1-5. How is Abraham used as an illustration for the Protestant doctrine of justification by faith?

5. How does the chart in the notes on imputation help to explain the Protestant view of justification?

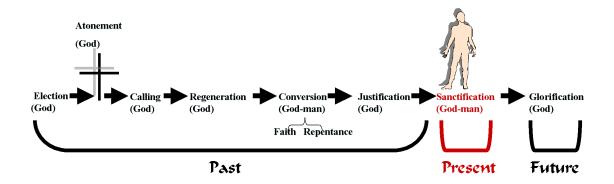
6. Read James 2:14-26. If you did not have access to any book other than James, would you believe that justification is a process or an event? Explain.

7. How do you reconcile what Paul says about justification in Rom. 3:28 with what James says about justification?

8. How was your thinking challenged the *most* by the lesson? Explain.

Session 9

THE DOCTRINE OF SANCTIFICATION



How does one become a better Christian?

1 Peter 1:15-16

"Like the Holy One who called you, become holy yourselves in all of your conduct, for it is written, 'You shall be holy, because I am holy."

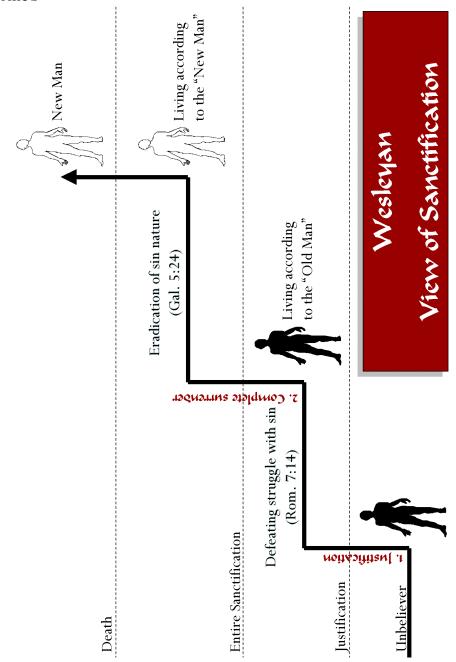
Hebrews 12:14

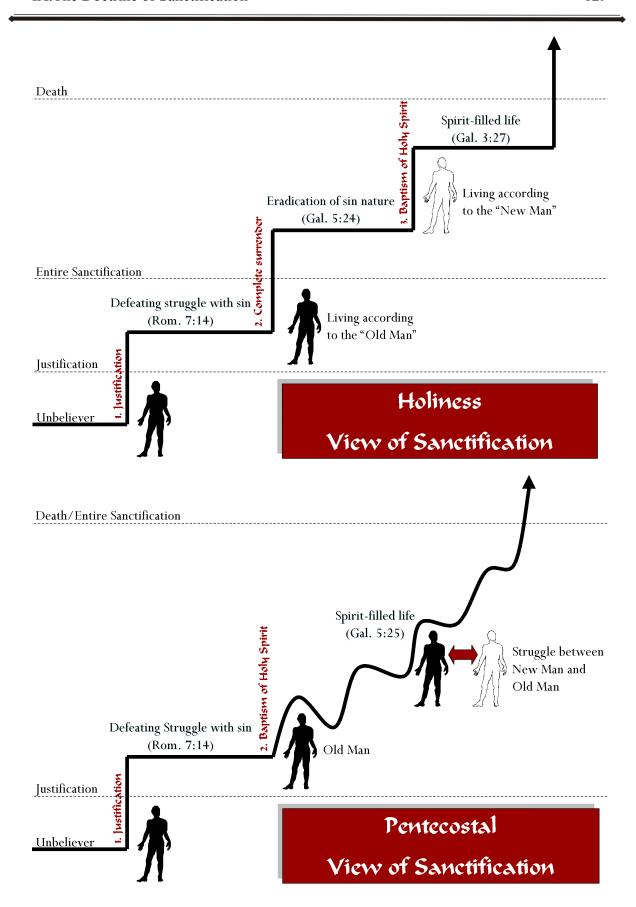
"Pursue peace with all men, and the sanctification without which no one will see the Lord."

άγιάζω (hagiazo): "to set apart or make holy"

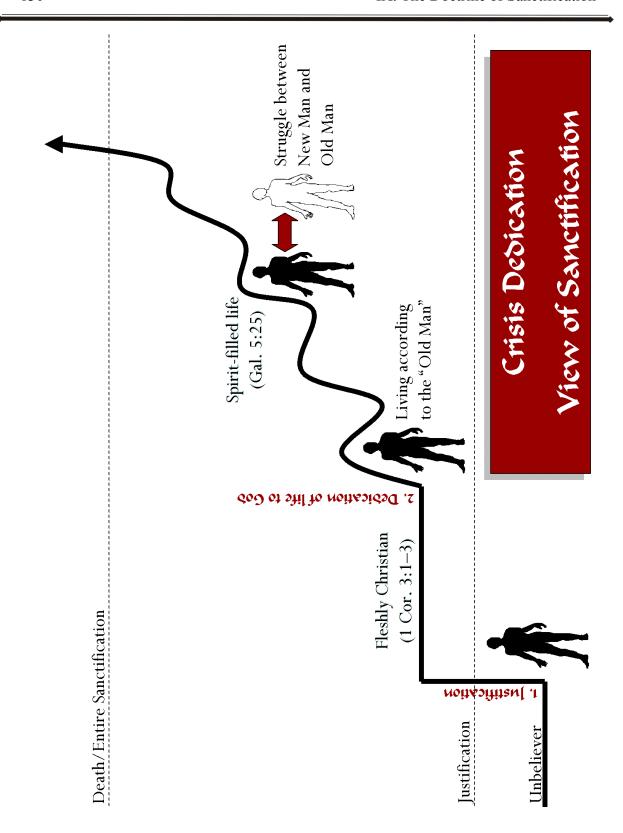
Five Views:

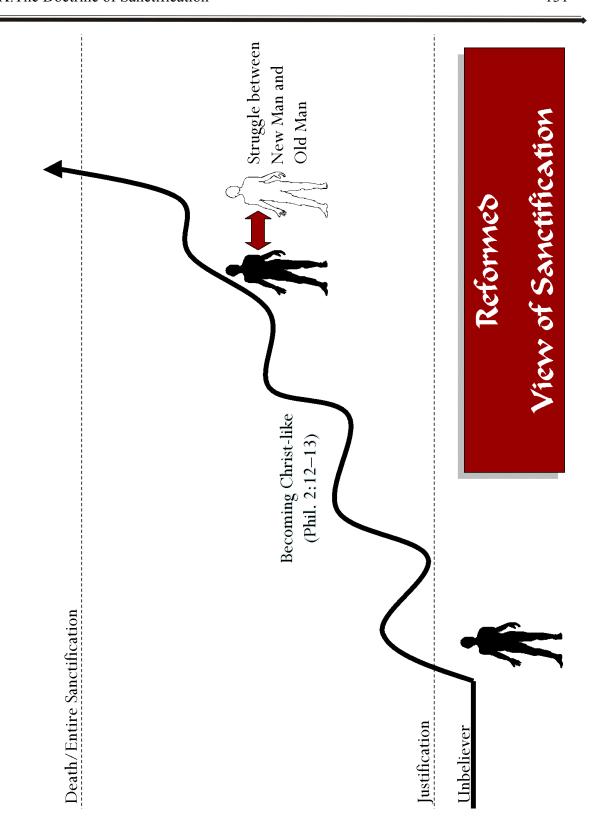
- 1. Wesleyan
- 2. Holiness
- 3. Pentecostal
- 4. Crisis Dedication
- 5. Reformed





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Key Terms

Flesh: The principle force of human nature that is bent toward

sin.

Old Man: The former way of life that is energized by the power of

the flesh.

New Man: The new way of life that is energized by the power of the

Spirit.

Basic Principles:

1. Sanctification is both positional and progressive.

Positional	Progressive
PAST	PRESENT
1 Cor. 6:9–11	Phil. 2:12

2. We are commanded to be sanctified.

1 Pet. 1:15

"But like the Holy One who called you, be holy yourselves also in all your behavior."

2 Cor. 7:1

"Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."

3. We will never be completely sanctified in this life.

Phil. 3:10-12

"My aim is to know him, to experience the power of his resurrection, to share in his sufferings, and to be like him in his death, and so, somehow, to attain to the resurrection from the dead. Not that I have already attained this—that is, I have not already been perfected—but I strive to lay hold of that for which Christ Jesus also laid hold of me."

1 Cor. 13:12

"For now we see in a mirror indirectly, but then we will see face to face. Now I know in part, but then I will know fully, just as I have been fully known."

4. Sanctification is a synergistic process in which we are to cooperate with God.

Phil. 2:12-13

"So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure."

5. We will always have to fight against the flesh until we die.

- Temptations
- Sinful tendencies
- Personalities

Gal. 5:19

"Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God."

Rom. 6:12

"Therefore do not let sin reign in your mortal body so that you obey its lusts."

Rom. 13:13

"Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts."

6. Sin is not a necessity for the Christian, since believers are no longer slaves of sin, but have been set free through redemption.

Gal. 5:24

"Now those who belong to Christ Jesus have crucified the flesh with its passions and desires."

Rom. 6:6-7

"We know that our old man was crucified with him so that the body of sin would no longer dominate us, so that we would no longer be enslaved to sin because anyone who has died has been freed from sin."

7. Mortification of the flesh involves a dedication of your life to God and a continued reliance on the Holy Spirit.

Rom. 6:13

"And do not present your members to sin as instruments to be used for unrighteousness, but present yourselves to God as those who are alive from the dead and your members to God as instruments to be used for righteousness."

8. Orthodoxy proceeds orthopraxy.

Rom. 12:1

"Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."

9. Our motivation for sanctification is not law, but love.

Rom. 12:1

"Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."

1 Jn. 4:19

"We love because he loved us first."

10. Our power for sanctification is not Law, but the Holy Spirit.

Gal. 3:1-3

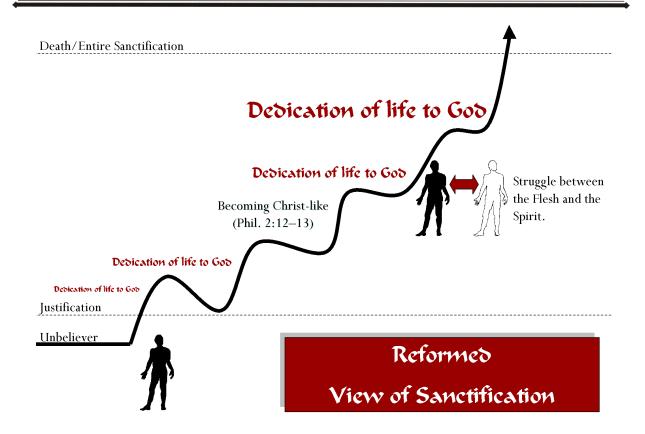
"You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? 2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?"

Gal. 5:18, 22–25

"But if you are led by the Spirit, you are not under the Law. 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. 25 If we live by the Spirit, let us also walk by the Spirit."

Rom. 7:14–15, 24

"For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. 15 For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. 24 Wretched man that I am! Who will set me free from the body of this death?"



Sanctification:

A lifelong process in which believers become conformed to the image of Christ, relying on the power of God to mortify sin in their lives.

GROUP DISCUSSION QUESTIONS:

1.	The Wesleyan View of sanctification teaches that one can become perfect
	(without sin) in this life. Do you think that a person can be perfect? Why or
	why not.

2. The flesh is the energizing principle within all people that inclines them toward sin. Do you think people are born with particular sin tendencies?

3. Many people excuse and justify sinful behaviors saying that the reason they engage in them is because they were "born this way." How does the fact that we are all born with the flesh help to respond to such an argument? Explain.

4.	How can we work with God in our sanctification process? What is our part?	?
	What is God's part?	

5. How can a *complete* surrender or dedication to God help us in our battle against sin? Explain.

6. Why is it that orthodoxy (right teaching) must precede orthopraxy (right doctrine)?

7. Discuss the validity of this statement: "Only when one understands and believes what God has done for them will they be motivated to serve Him in truth."

8. How was your thinking challenged the *most* by the lesson? Explain.

Session 10

THE DOCTRINE OF PERSEVERANCE

Can someone lose their salvation?

Four Views:

- 1. Roman Catholic
- 2. Arminian
- 3. Lutheran
- 4. Reformed

	Roman Catholic	Arminian	Lutheran	Reformed
Can a regenerate believer commit apostasy and incur damnation?		Yes		No
What can cause someone to lose their salvation?	Mortal sin	Apostasy	Mortal Sin	Nothing
Are the elect eternally secure?	No		Y	es

Roman Catholic: Believers can lose their salvation by mortal sin.

Adherents: Roman Catholics, Eastern Orthodox, John Wesley,

Nazarenes, Methodists, Wesleyan-Arminians

Mortal sin:

Sins against God's Law that destroy the grace of God in the heart of the sinner, thereby cutting off his or her relationship with God.

Venial sin:

Sins against God's Law that do not destroy the grace of God.

Three conditions of a mortal sin:

- 1. It must be a grave sin.
- 2. It must be committed with full knowledge of its grave nature.
- 3. It must be voluntary.

Possible mortal sins:

- Apostasy
- Murder
- Adultery
- Abortion
- Birth Control
- Premarital Sex
- Breaking of the Ten Commandments

Arminian: Believers can only lose their salvation by apostasy.

Adherents: Reformed Arminians

Lutheran: Non-elect believers can lose their salvation by mortal

sin. The elect believer will be given the gift of

perseverance.

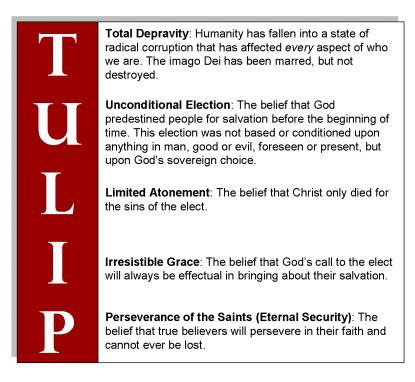
Adherents: Most Lutherans, Anglicans-Episcopalian

Reformes: True believers will persevere until the end and cannot

lose their salvation, since it is eternally secured by the

power of God.

Adherents: Reformed, Baptists, Presbyterians



Calvinism	Arminianism
T otal Depravity (Radical Depravity)	Partial Depravity
U nconditional Election	Conditional Election
Limited Atonement (Particular Redemption)	Unlimited or Universal Atonement
Irresistible Grace (Effectual Grace)	Resistible Grace
Perseverance of the Saints (Eternal Security)	Conditional Security

Defense of Conditional Security:

- 1. God gives us the freedom to choose Him or reject Him. He does not take this freedom away when we become believers.
- 2. The Scriptures clearly teach that people can lose their salvation through mortal sin.

1 Jn. 5:16

"If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this."

Mk. 3:28-29

"Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit never has forgiveness."

Heb. 10:26-27

"For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and the fury of the fire which consumes the adversaries."

2 Pet. 2:19-22

"Although these false teachers promise such people freedom, they themselves are enslaved to immorality. For whatever a person succumbs to, to that he is enslaved. For if after they have escaped the filthy things of the world through the rich knowledge of our Lord and Savior Jesus Christ, they again get entangled in them and succumb to them, their last state has become worse for them than their first. For it would have been better for them never to have known the way of righteousness than, having known it, to turn back from the holy commandment that had been delivered to them. They are illustrations of this true proverb: 'A dog returns to its own vomit,' and 'A sow, after washing herself, wallows in the mire.'"

Gal. 5:1-4

"It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace."

Matt. 18:23-35

3. The Scripture clearly teaches that people can lose their salvation through apostasy.

Heb. 6:4-6

"For it is impossible in the case of those who have once been enlightened, tasted the heavenly gift, become partakers of the Holy Spirit, 5 tasted the good word of God and the miracles of the coming age, 6 and then have committed apostasy, to renew them again to repentance, since they are crucifying the Son of God for themselves all over again and holding him up to contempt."

4. The Scripture clearly teaches that people must continue to believe.

Matt. 24:10-13

"At that time many will fall away and will betray one another and hate one another. Many false prophets will arise and will mislead many. Because lawlessness is increased, most people's love will grow cold. But the one who endures to the end, he will be saved."

Heb. 3:6

"But Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end."

Jn. 3:16

"For God so loved the world, that He gave His only begotten Son, that whoever believes [present active, "keeps on believing"] in Him shall not perish, but have eternal life.

Jn. 5:24

"Truly, truly, I say to you, he who hears My word, and believes [present active, "keeps on believing"] Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."

Jn. 6:40

"For this is the will of My Father, that everyone who beholds the Son and believes [present active, "keeps on believing"] in Him will have eternal life, and I Myself will raise him up on the last day."

Jn. 10:26-27

"But you do not believe [present active, "keeps on believing"] because you are not of My sheep. My sheep hear [present active, "keeps on hearing"] My voice, and I know them, and they follow [present active, "keeps on following"] Me."

5. Until the time of John Calvin, no one believed in the now common "once-saved-always-saved view." Before the sixteenth century, it would have been considered heretical to think that a person could not commit apostasy, thereby losing his or her salvation.

Didache 16 (A.D. 70)

"Watch for your life's sake. Let not your lamps be quenched, not your loins unloosed, but be ready; for you do not know the hour in which our Lord comes. . . . [F]or the whole time of your faith will not profit you if you are not complete in the last time."

Ignatius, Letter to the Ephesians 10 (A.D. 110)

"And pray without ceasing in behalf of other men; for there is hope of repentance that they may attain to God. For he that falls cannot arise again, and he may not attain to God."

Jerome, Against Jovinian 2:30 (A.D. 393)

"There are venial sins and there are mortal sins. It is one thing to owe ten thousand talents, and another to owe but a farthing. We shall have to give an accounting for an idle word no less than for adultery. But to be made to blush and to be tortured are not the same thing; not the same thing to grow red in the face and to be in agony for a long time . . . If we entreat for lesser sins we are granted pardon, but for greater sins, it is difficult to obtain our request."

Defense of Eternal Security:

- 1. Eternal security is a necessary and logical outcome of total depravity and unconditional election. If one were to deny eternal security, he or she would also have to deny the clear teaching of Scripture on both of these doctrines.
- 2. The Bible clearly teaches that a true believer can never be lost.

Jn. 10:25-29

"Jesus answered them, 'I told you, and you do not believe; the works that I do in My Father's name, these testify of Me. But you do not believe because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand."

Rom. 8:29-30

"For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified."

Rom. 8:38–39

"For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord."

Rom. 11:29

"The gifts and the calling of God are irrevocable."

Eph. 1:13-14

"In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory."

Jn. 6:39-40

"This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

Jn. 5:24

"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has [present tense] eternal life, and does not come into judgment, but has passed out of death into life."

3. According to the conditional security position, we can never be sure if we are saved until when at death we die with all sins confessed (Roman Catholics) and in a believing state (Arminians). However, this contradicts many statements in Scripture that clearly teach we can be confident of our salvation.

1 Jn. 5:13

"I have written these things to you who believe in the name of the Son of God so that you may know that you have eternal life."

2 Cor. 5:6-8

"Therefore we are always full of courage, and we know that as long as we are alive here on earth we are absent from the Lord—7 for we live by faith, not by sight. 8 Thus we are full of courage and would prefer to be away from the body and at home with the Lord."

Phil. 1:6

"For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus."

Response to the Conditional Security arguments:

1. Two things are wrong with this argument:

- It is based on a faulty notion of free will. Our "free will" is limited by ability, and no one has the ability to choose God on their own (Rom. 3:11).
- Even the conditional security advocates believe that in eternity we will not be able to reject God.

2. None of these Scriptures teach that a person can lose his or her salvation:

Jn. 5:16:

Death here is not spiritual, but must be physical. If this was a reference to an unforgivable sin causing spiritual death, God did not do a good job of covering such an important topic.

Matt. 3:28-29:

The unforgivable sin, blasphemy of the Holy Spirit, is the sin of unbelief or rejection of Christ.

Heb. 10:26-27:

The argument of the book of Hebrews is to encourage people to be diligent in their belief and not fall away. The author does not know who are the true believers and who are the false ones. He warns them all not to fall into the sin of unbelief (3:12; 10:38). The "willful sin" is not any sin committed with the consent of the will, but the sin of unbelief. There is no sacrifice for perpetual unbelief.

2 Pet. 2:19-22:

The false teachers were never true believers. They escaped the things of this world in that they made an outward change, but they never really had a change of heart.

Gal. 5:1-4:

"Falling from grace" does not mean that they fell from *saving* grace but from *sanctifying* grace. This is the entire argument of the book. Paul is wondering why people think that it is possible to be sanctified by the Law when they have been saved by grace (3:1-3). When a person tries to be sanctified by the Law, he or she has fallen from grace in that the power to grow in Christ has been lost.

Matt. 18:23-25:

This passage is not speaking about salvation, but about forgiveness.

3. This Scripture (Heb. 6:4–9) does not suggest that true believers can leave the faith, but that if they could, they could not be restored to repentance. This is made clear in verse 9: "But, beloved, we are convinced of better things concerning you, and things that accompany salvation." Things that accompany true salvation must not include apostasy.

4. These Scriptures are real warnings. The writers all encourage their readers to persevere in the faith, but they are not suggesting that one can lose true faith. The Scriptures do, however, teach that many people have a nominal or "said" faith. People are encouraged to examine their faith to make sure it is true. If people do not persevere until the end, they were never true believers.

Matt. 24:10-13

"At that time many will fall away and will betray one another and hate one another. Many false prophets will arise and will mislead many. Because lawlessness is increased, most people's love will grow cold. But the one who endures to the end, he will be saved."

Heb. 3:6

"But Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end."

Jn. 3:16

"For God so loved the world, that He gave His only begotten Son, that whoever believes [present active, "keeps on believing"] in Him shall not perish, but have eternal life.

2 Cor. 13:5

"Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?

2 Pet.1:10

"Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble."

1 Jn. 2:19

"They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us."

Matt. 13:20-23

"The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away. And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful. And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty."

Matt. 7:21-23a

"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. 22 Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles? And then I will declare to them, 'I never knew you."

"The biblical representation of the believer's role in perseverance allows no room whatsoever for passivity, moral carelessness, easy - believism, or antinomianism. The Christian strives for godliness as if everything depended on him or her, while confident that the outcome ultimately rests in God."

-Bruce Demarest

The Cross and Salvation (Wheaton, IL: Crossway Books, 1997), 450

"Security and perseverance are two sides to the same coin. It is God's responsibility to protect and secure our salvation; it is our responsibility to persevere in our belief until the end. God will enable those who are His to persevere until the end. Those who don't persevere until the end were not His to begin with."

God's Perspective



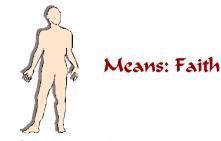


Man's Perspective

God's Perspective



"The means by which you are saved is also the means by which you are kept. If you were saved by grace, you are kept by grace. If you were saved by faith, you are kept by faith. Both are true. God graciously gave us the gift of faith when we were not seeking it. If we were to lose our salvation, God must take the gift back. But if man produced faith through his own volition, as the conditional security advocates teach, then his own volition can also decide to reject God."



Man's Perspective

5. While it is true that the majority of Church history has believed that people could forfeit their salvation either through mortal sin or apostasy, this does not make it correct. The majority of Church history also believed in baptismal regeneration.

Concluding Principles:

- 1. Our salvation is protected by the power of God.
- 2. If you are trusting in Christ for your salvation, you have eternal life as a present possession.
- 3. We are to persevere in our faith.

GROUP DISCUSSION QUESTIONS:

2. Why do you think that most people do believe that a person can lose their salvation? Explain.

3. Which argument of Conditional Security do you think is the most convincing? Explain.

4. Which argument of Unconditional Security do you think is the most convincing? Explain.

5. Evaluate the validity of this statement: "The means by which a person is saved is also the means by which he is kept. The means by which a person is kept is also the mean by which he is saved."

6. If you believe that a person cannot lose their salvation, how would you respond to the argument that a person can then sin all they want?

7. Read 1 Jn. 2:19. How does this passage contribute to this discussion?	7.	Read 1	In.	2:19.	How	does	this	passage	contribute	to this	discussion	ı?
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8. The doctrine of Perseverance teaches that while a true believer's faith most certainly will fluctuate from time to time, he or she will never completely lose it. Has there ever been a time in your life when you have doubted the Gospel? In other words, does your faith ever fluctuate?

9. How was your thinking challenged the *most* by the lesson? Explain.

Session 11 (optional)

THE DESTINY OF THE UNEVANGELIZED

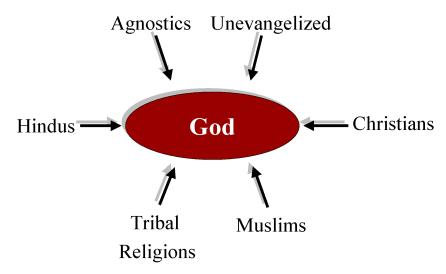
What about those who have never heard?

Two Primary Views:

- 1. Pluralism
- 2. Exclusivism

Pluralism:

The belief that all belief systems ultimately point in the same direction and to the same God, even if the belief systems themselves are contradictory.



In Pluralism, Christ is not needed either . . .

- Ontologically (what He did)
- Epistemologically (knowledge of what He did)

Exclusivism: The belief that Christ is the only way to God.

Two Views of Exclusivism:

1. Inclusivism

2. Restrictivism

Inclusivism: The belief that Christ's atonement is the only way that

anyone can be saved, but that one does not necessarily need to have knowledge of Christ to have the atonement

applied to them.

Advocates: Clark Pinnock, Gregory Boyd, Vatican II

SECOND VATICAN COUNCIL 1962-1964

"But the plan of salvation also includes those who acknowledge the creator. In the first place among these there are the Moslems, whom professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind. Those also can attain salvation who through no fault of their own do not know the gospel of Christ or his church, yet sincerely seek god and, moved by grace, strive by their deeds to do his will as it is known to them through the dictates of conscience."

In Inclusivism, Christ is needed . . .

• Ontologically (what He did)

But not . . .

• Epistemologically (knowledge of what He did)

Restrictivism: The belief that knowledge of and trust in the Gospel is

necessary for anyone to be saved.

Advocates: Most evangelical Christians

In Restrictivism, Christ is needed . . .

• Ontologically (what He did)

And . . .

• Epistemologically (knowledge of what He did)

Defense of Restrictivism:

Go (Matt. 28:19–20; Acts [esp. 1:8]; Rom. 10:13–17) Why have the Great Commission if Christ and the Gospel were not the only way?

Only-Way Passages (John 14:6; Acts 4:12).

Son of God: the uniqueness of Christ and His works (John 3:16).

Pluralism Condemned (Ex. 20:2–3).

Exclusive Truth: the Bible claims that there is truth and that it can be known (Nature of propositional literature, Luke 1:4; John 1:17, 8:30–31, 14:6; "truth" 109 times in the NT).

Lake of Fire: Bible teaches the destruction of those who do not accept Christ (Rev. 20:15; Matt. 7:13–14; 25:46).

Restrictivism: Case Study 1

You have a friend at work named Tom. He has always seemed rather spiritual, but he has also been skeptical about Christianity. You have been intimidated by him because he is very intellectual. He seems to respect the teaching of the Bible; he can quote Scripture better than you! The biggest problem he has with Christianity is the idea that Christ is the "only way" to God. Because of his exposure in college to comparative religions, he believes that there are many ways to God. While he believes Christ was a great and unique person, he does not believe He is the only way to Heaven. A witnessing opportunity arises while discussing spiritual matters during lunch one day. Tom asks you about your spiritual convictions. You know where he stands on the exclusivity of Christ, and you know that he is a pluralist. Nervously, with cold sweat beading on your forehead, you begin to explain what you had learned at church the previous Sunday. (Thankfully, your teacher had been teaching on the subject of the exclusivity of Christ!). You use the "GOSPEL" acronym to explain your belief that Christ was the only way to God.

After you finish your presentation, Tom throws an unexpected wrench into your otherwise flawless argumentation. He questions you: "So, you believe that the Bible teaches that Christ is the only way to God and that there is no way to Christ but the Gospel?"

"Yes I do," you answer with confidence.

"And you also believe that all people, *no matter what*, must hear and believe in Jesus' death, burial, and resurrection to be saved."

"That is what the Bible teaches," you respond with renewed vitality.

He then asks you, "What about those people in the Old Testament—David, Abraham, Adam, and others? Do you believe they are in Heaven?" You hesitate to respond, knowing that he is entering territory where you have not treaded. You tell him that you do believe they are in Heaven. He then asks you, "Did they hear and believe in the death, burial, and resurrection of Christ?" There is a long silence.

You finally respond . . .

- 1. "Yes, they had to know about and believe in Christ's death, burial, and resurrection."
- 2. "No, I see your point. Maybe belief in the Gospel is not the only way to Heaven."
- 3. "No, the content of what they believed was different, but the basis of their salvation was to trust in the revelation that God gave them."
- 4. "Can we talk about something else?"

Objection Stated:

What about the Old Testament Saints, how were they saved?

- Did Adam, Noah, Rahab, Abraham, etc. trust in the death, burial, and resurrection of Christ (the Gospel message)?
- What was the content of their faith (Gen. 3:15; Josh. 2:1–12)?
- If they did not know the Gospel as we know it, and they were saved, doesn't that mean that others don't have to know the Gospel as we know it to be saved?

Answer:

- Progressive revelation.
- Key Scripture: Heb. 1:1–2

Restrictivism: Case Study 2

Your new friend Mary, who attends your Church, has been a Christian for a few years now. Recently you have been disturbed by some objections she has been raising to the doctrine of the exclusivity of Christ. You have the opportunity to talk to her about the subject one evening at dinner. You have been preparing yourself for this conversation for some time. With the help of the "GOSPEL" acronym you recently learned, you definitively make your case that Christ is the only way to Heaven and that the only way to Christ is through hearing and believing in the death, burial, and resurrection of Christ (the Gospel). Once you have finished, Mary asks if you truly believe that is what the Bible teaches.

"You mean the Bible teaches that no one can get to Heaven without hearing and believing the Gospel?" she questions rather defensively.

You reply with confidence, "It is what the Bible teaches, there is no way to deny it."

She suddenly and unexpectedly begins to cry. Surprised, you ask her what is the matter. After a brief period of sobbing, she informs you that she miscarried her baby boy when she was seven months pregnant. She tells you that her only comfort has been in knowing that one day she would be with the child in Heaven. "If a person must hear and believe the Gospel," she cries, "then my child is in Hell because he was never able to hear or believe."

You are completely taken off guard. What should you do?

- 1. Stick to your guns, telling her that while her child may be in Hell, she can do much to help others escape the same fate?
- 2. Back off and state that hearing and receiving the Gospel is not the only way to Heaven—God may have other ways?
- 3. Revert to the doctrine of purgatory?
- 4. Explain that the exclusivity of Christ only applies to those who are able to hear and believe. Therefore, her unborn child may be in Heaven even though he never heard.
- 5. "Check, please."

Objection Stated:

What about infants who have died (abortions, miscarriages, early deaths, etc.) and those who are mentally unable?

- Do they go to Heaven? (2 Sam. 12:23; Matt. 18:3–5)
- Is there such a thing as the "age of accountability"? (Isa. 7:15; Rom. 5:12–21)

Possible Solutions:

1. The mentally unable (esp. children) are innocent and, therefore, do not need to be saved.

Pro: The mentally unable (esp. infants) go to Heaven.

Con: The doctrine of Original Sin. All people are born sinners and are separated from God (Ps. 51:1, Rom. 5:18–19).

2. Children must be baptized to remove imputed/original sin (Roman Catholic view).

Con 1: No Scriptural support.

Con 2: Misunderstands the purpose of baptism.

3. The mentally unable cannot exercise faith and, therefore, are not saved.

Pro: Consistent with faith as a requirement.

Con 1: Does not seem just.

Con 2: David believed that he would one day be with his son (2

Sam. 12:23).

Con 3: Christ said that you must become like children to enter

into heaven (Matt. 18:3).

4. The mentally unable have a different way to Heaven.

Pro: All infants and mentally unable go to Heaven. This seems just.

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Con: John 14:6

5. The mentally unable have the same way to Heaven (Christ), but the requirements are different based upon their capabilities.

Pro 1: Christ is the only way.

Pro 2: Rightly understands that faith is the first response of

regeneration, not necessarily the initiator of it (1 Cor.

2:14; Eph. 2:1–5).

Con: *If not understood correctly*, could open the door of

possibility for God to use different means of salvation for

those who have not heard.

Therefore, while it is wrong to say that the Bible teaches that there is an "age of accountability," there is a theological precedent of a "state of accountability."

Abiding Principles:

- 1. Presentation of the Gospel assumes a capability to respond.
- 2. Therefore, the Gospel is necessary for all those capable of response.
- 3. Since Christ, that response has been acceptance of the Gospel.
- 4. Ultimately, we can trust in the perfect justice of God.

KEY TERMS FOR SOTERIOLOGY (2)

- 1. **Inclusivism**: The belief that Christ's atonement is the only way that anyone can be saved, but that one does not necessarily need to have knowledge of Christ to have the atonement applied to them.
- 2. **General call**: The call of God's message that goes out to many people, elect and non-elect, ultimately calling them to repent and believe in the Gospel (external call).
- 3. **Effectual call**: The call of the Holy Spirit goes out to the elect, effectually calling them to repent and believe the Gospel (internal call).
- 4. **Irresistible Grace**: The belief that God's call to the elect will always be effectual in bringing about their salvation.
- 5. **Regeneration**: The act whereby God awakens or regenerates the dead spirit of a person, restoring the ability to respond to and have a relationship with Him.
- 6. **Repentance**: To change one's thinking and way of life as a result of a change of attitude with regard to sin and righteousness.
- 7. **Lordship Salvation**: The belief that salvation includes both faith and repentance, which are two sides of the same coin. In repentance, the believer is committing to give up all known sin, thereby making Christ Lord of his or her life.
- 8. **"Free Grace" Salvation**: The belief that salvation is by faith alone. Repentance and submitting to Christ's Lordship is something that only a born again believer can do.
- ex opere operato: Belief accepted by Roman Catholics and rejected by Protestants that the sacraments
 administer grace to the recipient by virtue of the act itself through the power given to the Church, regardless
 of the faith of the individual.
- 10. extra ecclesiam nulla salus: Belief that since the Church held the "keys to heaven" through the administration of the sacraments, there was no possibility of salvation outside the institution of the Church. This was the belief of many in the medieval church, but was rejected by the Reformers and later rejected by Roman Catholics at Vatican II (1962–1965).
- 11. **Justification**: A forensic declaration in which a sinner is declared righteous while still in a sinning state.
- 12. **Imputation**: The understanding that God justifies sinners by reckoning Christ's righteousness to their account through a legal declaration.
- 13. **simul iustus et peccator**: Luther's paradoxical dictum explaining that a Christian has a legal or forensic righteous standing before God according to the work of Christ, while at the same time lives as a sinner according to his own merits.
- 14. Flesh: The principle force of human nature that is bent toward sin.
- 15. **Old Man**: The former way of life that is energized by the power of the flesh.
- 16. **New Man**: The new way of life that is energized by the power of the Spirit.
- 17. **Sanctification**: A lifelong process in which believers become conformed to the image of Christ, relying on the power of God to mortify sin in their lives.
- 18. **Mortal sin**: Sins against God's Law that destroy the grace of God in the heart of the sinner thereby cutting of his or her relationship with God.
- 19. **Venial sin**: Sins against God's Law that do not destroy the grace of God.
- 20. **Perseverance of the Saints (Eternal Security)**: The belief that true believers will persevere in their faith and cannot ever be lost.
- 21. **Pluralism**: The belief that all belief systems ultimately point in the same direction and to the same God, even if the belief systems themselves are contradictory.
- 22. Exclusivism: The belief that Christ is the only way to God.
- 23. Restrictivism: The belief that knowledge of and trust in the Gospel is necessary for anyone to be saved.
- 24. Synergistic Regeneration: The belief that regeneration is a cooperative act between God and man.
- 25. **Monogistic Regeneration**: The belief that regeneration is an act of God alone.

WERE YOU BORN AGAIN BEFORE YOU BELIEVED?

An Evaluation of the Reformed ordo salutis

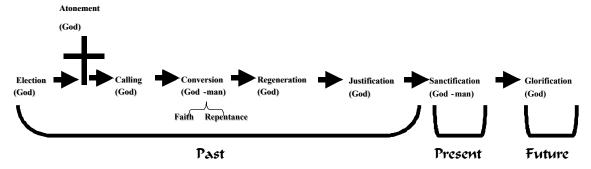
I believe that salvation is a gift of God based upon no work which man may do. Long ago I was convinced of this based upon Ephesians 2:8–9: "For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, so that no one may boast." I humbly accepted this when I was young, with great wonder at the kindness of God. Another well known verse that helped shape my beliefs was John 3:16: "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life." In the same vein, I had the short statement of Paul to the Philippian jailor memorized: "Believe in the Lord Jesus and you will be saved" (Acts 16:31). At that early age, these verses constituted the extent of my understanding of the doctrine of soteriology. I would often run them through my mind and ponder their significance. "God is so gracious," I would say to myself. "He requires nothing for us to be saved. Nothing, that is, but faith." Faith alone! The great battle cry of the Reformation.

As I grew in my understanding of this salvation, I added many verses and passages to my "soteriological repertoire." Among the more significant of these were the shocking statements made in Romans 9 and John 6. These verses gave me my first exposure to the doctrines known as "election," "sovereign grace," or "Calvinism." I was again humbled by what these doctrines taught. Not only does God not require anything but faith for salvation, but He is the one who is solely responsible for salvation, having predestined people before the foundation of the world. Wow!

As I wondered upon such marvelous yet confusing doctrines, there was a question that continually resurfaced. If God does not require any works for salvation, and if He is in control of the process to such an extent that He predestined all of this to occur, why does He require that one thing? Why does He require something so seemingly trivial as faith? Don't confuse my question. I am not asking if faith is a work.

That is a different issue. I am speaking of faith as a requirement. Why, if God has worked everything out to such an extent that He is the one within people who is sovereignly and irresistibly calling them to a new life in Christ, does He initiate His plans with a *human response* of faith? It just seemed rather trifling to me. Not that I thought faith was unimportant, just as I don't think that love, hope, or service are unimportant. But I thought that it was a little odd for God to *require* anything at all. I accepted it, living with the tension for the time.

At this time, my ordo salutis (order of salvation) looked like this:¹



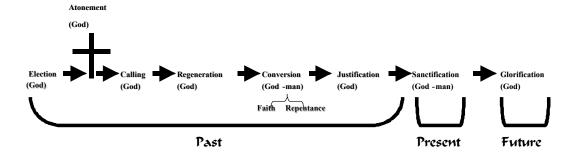
Of all the components here, the only one before justification that is the responsibility of man is faith.² All of the others are brought about and accomplished solely by God. The final goal is glorification, while the primary instrument of bringing this about is faith. God predestines people before the foundation of the world, and at some point in time He irresistibly calls³ them to respond in faith. In response to this faith, God regenerates them and they enter into a justified standing. God accomplishes everything but the final *instrumental* link—faith.

¹ I understand that there are many other components which people include in the *ordo salutis*, but for our purposes, the components included will be limited.

² Faith and repentance being understood as a single act called *conversion*. When a person places his or her faith in Christ, they are naturally repenting to some extent of their sins by understanding their need for salvation. Therefore, faith and repentance are seen here as two sides of the same coin.

³ Calling is always linked with the preaching of the Gospel (Romans 10:14). It is not included in this diagram because the preaching of the Gospel is neither accomplished by God nor the one who is called. It is, however, an indispensable component.

Later I made the discovery that there are other possible models of the *ordo* salutis, that there is a possible solution to my dilemma. Most Reformed theologians⁴ subscribe to an *ordo salutis* that places regeneration *before* faith. Their model, using the same components, looks like this:⁵



The reason most Reformed theologians come to this conclusion is not necessarily because they have the same difficulties that I expressed above. Their reasons are much more complex and philosophical. It is my purpose in this paper to briefly evaluate the Reformed *ordo salutis* with respect to regeneration proceeding faith. First, I will state their position, giving it biblical and philosophical defense. Second, I will deal with problems that arise from the position. Finally, I will evaluate the position.

Statement of the Position

As stated above, most Reformed theologians believe that regeneration necessarily precedes faith. They would not, however, make the sequence a temporal one, but logical. Temporally, it may be stated that all of the events in the *ordo salutus* stated above happen at the same time. But Reformed theologians would see a necessary logical order in these components of salvation. John MacArthur put it this

⁴ Sproul is under the conviction that *all* Reformed theologians subscribe to this order of salvation. "When speaking of the order of salvation (*ordo salutis*), Reformed theology always and everywhere insists that regeneration proceeds faith" (R. C. Sproul, *Grace Unknown* Grand Rapids: Baker, 1997, 195). I am not, however, in the position to affirm such a blanketing statement, but it does seem to be the most commonly accepted view among Reformed theologians.

⁵ This table was taken and adapted from Walter Elwell, ed "Order of Salvation" in the *Evangelical Dictionary of Theology* (Grand Rapids: Baker, 1984), 802.

way: "From the standpoint of reason, regeneration *logically* must initiate faith and repentance. But the saving transaction is a single, instantaneous event." Regeneration is seen as a sovereign act of God by which He causes a person who is spiritually dead to become spiritually alive. This act is not in anyway dependent upon man. Reformed theologian Anthony Hoekema puts it this way: "Regeneration must be understood, not as an act in which God and man work together, but as the work of God alone."

Why do Reformed theologians insist upon an *ordo salutis* in which regeneration precedes faith? There are two primary reasons. First is because of their strong stance on total depravity. Second is because certain Scriptures seem to support the view. First we shall deal with regeneration's relationship to total depravity.

According to Scripture, man is unable to do any good whatsoever. Jeremiah 17:9 states, "The heart is more deceitful than all else and is desperately sick; who can understand it?" Jeremiah also states that just as a leopard cannot change its spots, neither can man change his evil heart (Jer. 13:23). Paul also states in Romans 3:10–11, "There is none righteous, not even one. There is none who understands, there is none who seeks for God." There are two primary Scriptures that would be used to defend this belief:

Eph.2: 1–3

But you were dead in you trespasses and sins in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved).

⁷ Anthony A. Hoekema, *Saved by Grace* (Grand Rapids: Eerdmans, 1989), 95.

⁶ John MacArthur Jr., Faith Works (Dallas: Word, 1993), 62.

1 Cor. 2:14

But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and *he cannot understand them*, because they are spiritually appraised (emphasis added).

The convincing argument is then made that if man is in such a position that he is evil (Jer. 17:9), does not ever seek to do good (Rom. 3:10–11), and that he cannot change his position (Jer. 13:23), how can anyone expect him to do the greatest good and accept the Gospel? Furthermore, man is spiritually dead (Eph. 2:1). A dead person cannot respond to the Gospel any more than a blind person can respond to light. As Best puts it, "What is good news to a dead man? As light cannot restore sight to a blind man, so the light of the gospel cannot give spiritual light to one who is spiritually blind." Finally, a non-spiritual person cannot receive the things of God (1 Cor. 2:14). How can anyone be expected to receive the Gospel, which is spiritual, in an unconverted state? The person must first become spiritual—the person must first be regenerated. Sproul sums up the logic, "If original sin involves moral ability, as Augustine and the magisterial Reformers insisted, then faith can occur only as the result of regeneration, and regeneration can occur only as a result of effectual or irresistible grace." A good illustration to describe this way of thinking is physical birth. As a baby cries out only after it is born, so also believers cry out in faith only after God has regenerated them.

There are also many other Scriptures that seem to explicitly teach that regeneration comes before faith.

Acts 16:14

⁸ W. E. Best, *Regeneration and Conversion* (Huston: South Belt Grace Church, 1975), 17.

⁹ Sproul, 196.

A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond [regenerated her] to the things spoken by Paul (emphasis added).

Lydia, here, is portrayed as a woman who had her heart opened to receive the Gospel *before* she received it.

John 1:12-13

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born [regenerated], not of blood nor of the will of the flesh nor of the will of man, but of God (emphasis added).

The will of man is here shown to be uninvolved in the regenerating process of God. Rom. 9:16

So then it does not depend on the man who wills or the man who runs [or strives], but on God who has mercy (emphasis added).

Again, the will of man is taken out of the picture in the saving process of God.

Problems with the Position

The problems connected with believing that regeneration proceeds faith are primarily biblical. Even Erickson, who does not subscribe to the Reformed *ordo*, states, "It must be acknowledged that, from a logical standpoint, the usual Calvinistic position makes good sense. If we sinful humans are unable to believe and respond to God's gospel without some special working of his within us, how can anyone, even the elect, believe unless first rendered capable of belief through regeneration? To say that conversion is prior to regeneration would seem to be a denial of total depravity."¹⁰

¹⁰ Millard Erickson, *Christian Theology* (Grand Rapids: Baker, 1998), 945.

Erickson and others, however, *do* oppose the Reformed *ordo*. Demarest supports the opposite position that regeneration is initiated by faith, "God grants new spiritual life by virtue of the individual's conscious decision to repent of sins and appropriate the provisions of Christ's atonement." Those who affirm this would even state that regeneration is entirely a work of God, and that man cannot, by nature, respond to the Gospel. Therefore, some initial, or preparatory, work of God is necessary to make man able to respond to the Gospel. This preparatory work is God's *effectual calling*, not regeneration. In response to this calling, man initiates faith and conversion, and *then* he is regenerated. In this, the effectual calling can be likened to John Wesley's understanding of prevenient grace. The only difference is that this calling is always effectual.

The reason why those in this camp would stand opposed to the Reformed *ordo* is because certain Scriptures seem to suggest that faith is a necessary component for regeneration. Norman Geisler emphatically denounces the Reformed position stating, "As anyone familiar with Scripture can attest, verses allegedly supporting the contention that regeneration proceeds faith are in short supply." He then goes on, "It is the uniform pattern of Scripture to place faith logically prior to salvation as a condition for receiving it." Among the passages he sites are:

(1) Rom. 5:1

Therefore, having been justified by faith ($\xi K \pi i \sigma \tau \epsilon \omega \zeta$), we have peace with God through our Lord Jesus Christ.

¹¹ Bruce Demarest, *The Cross and Salvation* (Wheaton: Crossway Books, 1997), 289. Demarest distinguishes these from the more Reformed camp, whom he calls "Covenant Reformed," as "Reformed Evangelicals."

¹² Norman Geisler, *Chosen But Free* (Minneapolis: Bethany House, 1999), 228-229. Having stated this, Geisler goes on to list many Scriptures which he states the "radical Calvinists" use to support their view. It should be noted that he does not deal with any of the Scriptures mentioned above that seem to support the Reformed view.

¹³ Ibid., 228.

Faith is here stated to be the source of justification. But most Reformed theologians place justification after faith as well (see chart on page 3). They do not equate regeneration with justification. Geisler seems to have misunderstood the Reformed position at this point.

(2) Luke 13:3

I tell you, no, but unless you repent, you will all likewise perish.

But this does not speak to the issue of regeneration. Geisler's statement, "Here repentance is the condition for avoiding judgment," would also be affirmed by those who hold the Reformed position, for they would state that repentance logically proceeds justification which results in salvation. Therefore, this verse presents no conflict with the Reformed *ordo*. Again, Geisler has misunderstood the Reformed position.

(3) 2 Peter 3:9

The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

This, again, cannot be used to suggest either *ordo*. It is difficult to see why one would use such a verse to support their position. The verse could have as well stated, "God wills all to be regenerated." This would not prove that regeneration comes before faith!

(4) John 3:16

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

This verse does teach that belief in Christ is the instrumental act in salvation, but it says nothing about when the act of regeneration occurs in the process.

(5) Acts 16:31	
¹⁴ Ibid., 229.	

Believe in the Lord Jesus, and you will be saved.

The order here is presented as faith first, then salvation. An initial, unbiased reading of this verse would suggest to anyone that faith is a condition of salvation.¹⁵

Of all the verses put forth above, only the last presents some merit in suggesting that faith precedes *salvation*, but not *regeneration*. I will explain below.

Evaluation of the Reformed Position

If one is to adhere faithfully to the doctrine of total depravity, understanding that man is unable to come to God on his own, he or she must insist that there must be some initial act of God by which He enables a person to accept the Gospel in faith. The Reformed position explained in this study, in my view, is the most consistent and biblically defendable position. The option that God's effectual calling is that which enables a person to come to faith and thereby be regenerated is attractive but difficult to substantiate. The Scriptures do not anywhere indicate that faith comes before regeneration. In fact, one may state that *salvation* in the general allencompassing sense (predestination, atonement, calling, regeneration, faith, and justification) is *completed* after faith, and therefore remain faithful to the plain reading of the text that suggests faith is before regeneration. For he or she would not then be suggesting that faith is before regeneration, but that faith logically occurs before the savific process is complete. In other words, the word salvation would be used to describe the entire complete package with all of the ordo (excluding sanctification and glorification) included. This would be a good way to explain the last Scripture (Acts 16:31) stated above and remain consistent to the Reformed position. But Scripture

¹⁵ In the opinion of the author, the final verses which Geisler suggests to support his view (Rom. 3:24–25; John 3:6–7; Titus 3:5–7) all do no justice to his position and, in fact, may some may be used against it (i.e. John 3:6–7). They will therefore not be included.

nowhere suggests that faith initiates *regeneration* in the restricted since. Grudem's statement is helpful at this point:

The reason that evangelicals often think that regeneration comes after saving faith is that they *see the results* . . . *after* people come to faith, and they think that regeneration must therefore have come after saving faith. Yet here we must decide on the basis of what Scripture tells us, because regeneration itself is not something we see or know about directly: 'The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit' (John 3:8).¹⁶

Previously I mentioned my dilemma concerning God's requirement of faith and nothing else for salvation. This study has helped me to get a better handle on the issues that are involved. I have come to the conclusion that I am in agreement with the Reformed camp concerning the *ordo salutis*. I believe that regeneration is a sovereign act of God by which He places a new life within a person so that the person naturally responds in faith. At the same time, I am not entirely dogmatic about this. I hope that as I continue to study Scripture, I will gain more insight.

Charles Wesley painted the picture beautifully of the Reformed *ordo salutis* in one stanza of the great hymn "And Can It Be."¹⁷

Long my imprisoned spirit lay [alienation from God]
Fast bound in sin and nature's night [total depravity].
Thine eye diffused a quick'ning ray: [regeneration]
I woke—the dungeon flamed with light! [enlightening]
My chains fell off, my heart was free, [salvation]
I rose, went forth, and followed Thee. [faith]

¹⁶ Wayne Grudem, Systematic Theology (Grand Rapids: Zondervan, 1994), 703.

¹⁷ This is interesting because Wesley was an Arminian who would not have affirmed the Reformed *ordo*. But he would have seen the "quick'ning ray" as a description of God's prevenient grace through which he counters the effects of the fall on the will, thereby making salvation possible, not absolute.

Appendix

INTRODUCTION TO THE THEOLOGY PROGRAM

Defining the "Rules of Engagement"

Who are you and why are you here?

Who you are and why you are taking this course?

- 1. **Practical Pricilla**: You are a person who has never seen the practicality in deep theological study. You are here to see if we can change your mind.
- 2. **Scared Susan**: Big words scare you. You don't really think that you are smart enough to be here. You are here this time, but you may not be here the next.
- 3. **Know-it-all Nick**: You already know everything. You are just here to see if we do—and to pick up where we leave off.
- 4. **Fundamental Fred**: You are the God-ordained guardian of orthodoxy. You are here to sit, with arms crossed, and protect.
- 5. **Want-an-answer Will**: You have a lot of questions. You are here not to do theology in community, but to write theology down with a pen and paper.
- 6. **Traditionalist Teri**: You want to learn, but your traditions and preconceived notions bind you. You are here to have your traditions confirmed to be true.
- 7. **Confrontational Carl**: You are not a believer in Christ or the Bible and have no intention of becoming one. You are here to argue.
- 8. **Struggling Sam**: You are a believer in Christ, but you have a lot of doubts and struggles. You have never had a safe place to express those doubts. You are here to see if this is the place.
- 9. **Curious Carla**: You are not really sure why you are here, but you're excited to find out.

We are all real people created by a real God, and we all have real struggles, real questions, and real convictions.

We are glad that you are here!

What is The Theology Program?

The Theology Program is an intense theological studies program, designed for busy people who may never go to seminary but who want deep theological training. While there are many great subjects, biblical and spiritual, that Christians can and need to study, our focus is on seven specific courses of systematic theology. Our desire is to teach people how to think by opening their minds to diverse views, learning from history, wrestling with difficult issues, and graciously engaging an increasingly relativistic and postmodern world.

Mission: Renewing minds and changing lives by

purposefully guiding people through a study of historic and biblical Christian theology.

Goal: "Our goal is not so much to teach good

theology, as important as this is, but to

teach people to think."

What makes The Theology Program different?

- 1. Intensity in studies
- 2. Irenic theology
- 3. Intentional program design
- 4. Comprehensive coverage
- 5. Doing theology in community

INTENSITY IN STUDIES

The Church must have an avenue of intense, interactive Christian education through a program which gives people an opportunity to learn at a level that other venues cannot provide. TTP endeavors to be this avenue.



The education program of the Church needs to include *all* of these *in balance*.

IRENIC THEOLOGY

Key Terms

Irenic Theology: Theology that is done peaceably, accurately representing all views,

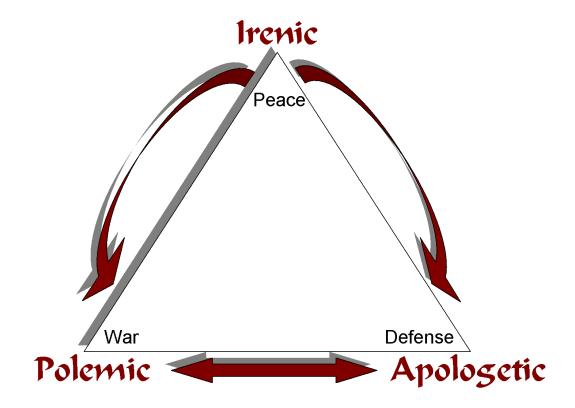
even when you oppose them.

Polemic Theology: Theology that is done in a warlike manner *inside the Church*,

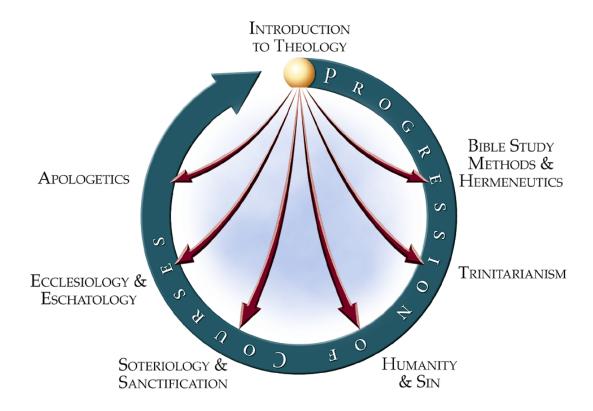
prophetically speaking against those with whom there is disagreement.

Apologetic Theology: Theology that is done to defend the faith against those who oppose

outside the church.



INTENTIONAL PROGRAM DESIGN



COMPREHENSIVE COVERAGE

In the courses, we will address all the relevant major issues, current and historic, of which we think people need to be aware.

DOING THEOLOGY IN A COMMUNITY

We believe that truth is not found in Spirit-illuminated individuals, but in a community of Spirit-illuminated individuals. Therefore, we believe that the Body of Christ, both alive and dead, must come together to understand theology, shaping it from many perspectives and differing experiences. This is doing theology in a community.

THE THEOLOGY PROGRAM LOGO

