

SOTERIOLOGY

(THE TRUTH ABOUT SALVATION)

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Week 5

LAST WEEK

Craig Covered these topics

- Models of Atonement
 - Key Terms and Their Definitions
- What are some of the other views on Salvation
 - Armenian
 - Calvin
 - Roman Catholic
 - Lordship (reformed)

THIS WEEK

This week, we will examine:

- Calvinism/Arminianism/Grace Salvation
 - Deep dive into Five Points of (Calvinism) / (Arminianism)
 - Predestination / Election
 - Limited Atonement

HOMEWORK WAS TO CONSIDER

What do you understand about these terms:

1. Limited / Unlimited Atonement
2. Predestination / Election

Calvinism/Arminianism/Grace Salvation

An Attempt to Simplify and Clarify the Differences
between Christian Theological Perspectives

The “Five Points” of Calvinism

- Total Depravity
- Unconditional Election
- Limited Atonement
- Irresistible Grace
- Perseverance of the Saints

Total Depravity

- Palmer, *The Five Points of Calvinism*
- The natural person is never able to do any good that is fundamentally pleasing to God, and, in fact, does evil all the time.
- Apart from divine grace, humans are hopeless and helpless to do anything about it.

Is “total depravity” an essential doctrine?

Unconditional Election

- God never bases his choice on what a human thinks, says, does, etc. We do not know what God bases His choice on, but it is not on anything that is in the human person.
- God's choice of those who will be recipients of his grace is not dependent on anything in the person chosen. Although there are probably reasons for God's choices, they are known only to God.

Limited Atonement

- For whom did Christ die?
- Christ died only for the believer, the elect, only for those who will actually be saved and go to heaven.
- “Limited” does not mean that the atonement is limited in its power to save. On the contrary, the atonement is limited in its scope. Christ intended to and actually did remove the guilt of the sins of a limited number of people.
- Some people prefer “definite” or “particular” instead of “limited.”

Irresistible Grace

- Grace is undeserved favor. Irresistible means that God has chosen some to be saved and when He sends His Spirit to change them from being hateful to loving, no one can resist Him.
- God's grace is efficacious, effectual, unconquerable, certain.

Perseverance of the Saints

- Christians (saints) will persevere in trusting Christ as their Savior. They will not turn on and then turn off, but they will continue believing forever.
- Perseverance of God?
- Preservation of the saints?
- Eternal security?

Arminianism and Five Points

- Libertarian Free Will
- Conditional Election (foreseen faith)
- Unlimited Atonement
- Resistible Grace
- Possibility of Loss of Faith

Five Articles of Arminianism (1610)

- ARTICLE I. That God, by an eternal, unchangeable purpose in Jesus Christ, his Son, before the foundation of the world, hath determined, out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ.

Five Articles of Arminianism

- ARTICLE II. That, agreeably thereto, Jesus Christ, the Savior of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption, and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins, except the believer.

Five Articles of Arminianism

- ARTICLE III. That man has not saving grace of himself, nor of the energy of his free-will, inasmuch as he, in the state of apostasy and sin, can of and by himself neither think, will, nor do anything that is truly good (such as having faith eminently is); but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good.

Five Articles of Arminianism

- ARTICLE IV. That this grace of God is the beginning, continuance, and accomplishment of any good, even to this extent, that the regenerate man himself, without that prevenient or assisting; awakening, following, and co-operative grace, can neither think, will, nor do good, nor withstand any temptations to evil; so that all good deeds or movements that can be conceived must be ascribed to the grace of God in Christ. But, as respects the mode of the operation of this grace, it is not irresistible, inasmuch as it is written concerning many that they have resisted the Holy Ghost.

Five Articles of Arminianism

- ARTICLE V. That those who are incorporated into Christ by a true faith, and have thereby become partakers of his lifegiving spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory, it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through his Spirit in all temptations, extends to them his hand; and if only they are ready for the conflict, and desire his help, and are not inactive, keeps them from falling, so that they, by no craft or power of Satan, can be misled, nor plucked out of Christ's hands. . . .

Five Articles of Arminianism

- But whether they are capable, through negligence, of forsaking again the first beginnings of their life in Christ, of again returning to this present evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of becoming devoid of grace, that must be more particularly determined out of the Holy Scriptures before we ourselves can teach it with the full persuasion of our minds.

“What is an Arminian?”

- By John Wesley
- The errors charged upon these (usually termed *Arminians*) by their opponents, are five:
 - (1.) That they deny original sin;
 - (2.) That they deny justification by faith;
 - (3.) That they deny absolute predestination;
 - (4.) That they deny the grace of God to be irresistible;
 - (5.) That they affirm, a believer may fall from grace.

“What is an Arminian?”

- With regard to the two first of these charges, they plead, Not Guilty. They are entirely false. No man that ever lived, not John Calvin himself, ever asserted either original sin, or justification by faith, in more strong, more clear and express terms, than Arminius has done. These two points, therefore, are to be set out of the question: In these both parties agree. In this respect, there is not a hair's breadth difference between Mr. Wesley and Mr. Whitefield.

“undeniable difference between the Calvinists and Arminians”

- The Calvinists hold, God has absolutely decreed, from all eternity, to save such and such persons, and no others; and that Christ died for these, and none else.
- The Arminians hold, God has decreed, from all eternity, touching all that have the written word, "He that believeth shall be saved: He that believeth not, shall be condemned." And in order to this, "Christ died for all, all that were dead in trespasses and sins;" that is, for every child of Adam, since "in Adam all died."

“undeniable difference between the Calvinists and Arminians”

- The Calvinists hold, Secondly, that the saving grace of God is absolutely irresistible; that no man is any more able to resist it, than to resist the stroke of lightning.
- The Arminians hold, that although there may be some moments wherein the grace of God acts irresistibly, yet, in general, any man may resist, and that to his eternal ruin, the grace whereby it was the will of God he should have been eternally saved.

“undeniable difference between the Calvinists and Arminians”

- The Calvinists hold, Thirdly, that a true believer in Christ cannot possibly fall from grace.
- The Arminians hold, that a true believer may "make shipwreck of faith and a good conscience;" that he may fall, not only foully, but finally, so as to perish for ever.

“undeniable difference between the Calvinists and Arminians”

- Indeed, the two latter points, irresistible grace and infallible perseverance, are the natural consequence of the former, of the unconditional decree.
- For if God has eternally and absolutely decreed to save such and such persons, it follows, both that they cannot resist his saving grace, (else they might miss of salvation,) and that they cannot finally fall from that grace which they cannot resist.
- So that, in effect, the three questions come into one, "Is predestination absolute or conditional?" The Arminians believe, it is conditional; the Calvinists, that it is absolute.

The Extent of the Election

Election / Predestination?

Election

Words of Election:

- Election
- Predestination
- Choose
- Foreknow
- Appoint

Election

Election	Predestine	Choose	Foreknow	Appoint
<p>Gk. <i>ekloge</i>: to call out or choose (Liddle-Scott); selection, choosing (BAGD)</p>	<p>Gk. <i>proorizo</i>: to decide upon beforehand, to predestine (BAGD)</p>	<p>Gk. <i>aireo</i>: to choose something for something (BAGD)</p>	<p>Gk. <i>prognosis</i>: to know beforehand, to purpose (USB); to choose beforehand (BAGD)</p>	<p>Gk. <i>tasso</i>: to assign, cause to be, command (Louw-Nida); to belong to, to be classed among those possessing (BAGD)</p>
<p>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</p>	<p>Rom. 8:29-30; Eph. 1:5, 11</p>	<p>2 Thes. 2:13</p>	<p>Rom. 8:29; 1 Pet. 1:2</p>	<p>Acts 13:48</p>

Election

Unconditional Election	Conditional Election
<ul style="list-style-type: none">• Calvinism• Libertarian free will: No• Def. of freedom: People are free to act according to their ability. People do not, however, have the ability on their own to choose God.	<ul style="list-style-type: none">• Arminianism• Libertarian free will: Yes• Def. of freedom: People are free to choose God through prevenient grace. All people have equal opportunity to be saved.

Election

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.”

Unconditional Election

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.’”

Unconditional Election

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.”

Unconditional Election

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.”

Unconditional Election

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.’”

Unconditional Election

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.”

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.”

Unconditional Election

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.’”

Conditional Election

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’?”

Conditional Election

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.”

Conditional Election

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.”

Conditional Election

Jn. 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.”

Conditional Election

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.”

Conditional Election

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!”

Conditional Election

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

Unconditional election nullifies man's free will.

Election is based on God's foreknowledge. God knows those who will believe, and He chooses/elects to save them.

Unconditional election would make evangelism needless.

Election

	Unconditional	Conditional
Basis	Election based on God's sovereign will to elect individuals.	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

Compatibilism

Passages that teach compatibilism, 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

Excursus: Double Predestination

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.

The Divine Decrees

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

The Extent of the Atonement

Limited or Unlimited?

Arguments for Limited Atonement

- Reymond, *A New Systematic Theology of the Christian Faith*
- Jesus Christ died savingly only for the elect
- His death is efficient only for the elect
- His death is sufficient to save all had that been its design
- Nonelect people receive some benefits, short of salvation, from Christ's work

Arguments for Limited Atonement

- 1) The Scriptures particularize who it is for whom Christ died
 - His people (Matt 1:21)
 - His friends (John 15:13)
 - His sheep (John 10:11, 15)
 - His body (Eph 5:23-26)
 - The elect (Rom 8:32-34)
 - The many (Matt 20:28)
 - Us (Titus 2:14)

Arguments for Limited Atonement

- 2) Christ's redemptive love is not inclusive of fallen angels raises the possibility that his redemptive love for fallen humanity is not universal either.
- 3) Unless there is a second chance, those who are already in hell at the time of his death could not have been the object of his saving work.

Arguments for Limited Atonement

- 4) There is a limited number of people who, through divine arrangement, actually hear the Gospel. “It is unthinkable to suppose then that God sent his Son to save people who, by the ordering of his own providence, never hear the gospel in order that they may believe and be saved.”

Arguments for Limited Atonement

- 5) Christ's high-priestly work is restricted to the elect (John 17:19-20).
- 6) The Father's salvific will is particular. "Harmony between the salvific intention of the Father and the salvific intention of the Son would demand that Christ's purpose behind his cross work be as particular and definite as the Father's salvific purpose, and terminate upon the same objects."

Arguments for Limited Atonement

- 7) Those for whom Christ died are said in Scripture to have died with him and to have been raised with him (Rom 6:5-11; 2 Cor 5:14-15).
- 8) Saving faith is granted only to the elect. Faith is one of the saving spiritual graces which Christ's death procured for all for whom he died.

Arguments for Limited Atonement

- 9) Christ died not a potentially but an actually sacrificial death on the cross, becoming sin and curse as a substitute for others.
 - Destroyed the works of the devil in behalf of (1 John 3:8)
 - Propitiated God's wrath for (Rom 3:25)
 - Reconciled God to (Rom 5:10-11)
 - Redeemed from the curse of the law (Gal 3:13)

Arguments for Limited Atonement

- 10) An atonement of high value is necessarily exclusive. “Unless one is prepared to affirm the final universal salvation of all mankind (which is so patently unbiblical that we will altogether ignore it as a possible option), one cannot have an atonement of infinite intrinsic value and also an atonement of universal extension. One can have one or the other but not both.”

Arguments for Unlimited Atonement

- God's intention was to make salvation possible for all persons. Christ died for all but his atoning sacrifice becomes effective only when one believes.
- Only the elect will be saved.

Arguments for Unlimited Atonement

- Erickson, *Christian Theology* (2d ed.)
- 1) Scripture uses universal language
 - Christ died for the world (John 1:29; 3:16)
 - Christ died for all (2 Cor 5:14-15)
 - Christ is Savior of all (1 Tim 4:10)
 - Christ tasted death for everyone (Heb 2:9)
 - Christ's death is the atoning sacrifice for the sins of the whole world (1 John 2:2)

Arguments for Unlimited Atonement

- 2) The LORD laid on him the sins of all (Isaiah 53:6)
- 3) Christ was a ransom for all men (1 Tim 2:6)
- 4) Scripture teaches that some for whom Christ died will perish
 - Rom 14:15
 - 1 Cor 8:11
 - Heb 10:29
 - 2 Pet 2:1

Arguments for Unlimited Atonement

- 5) The Scriptures encourage the universal proclamation of the Gospel
 - Matt 24:14
 - Matt 28:19
 - Acts 1:8
 - Titus 2:11

Arguments for Unlimited Atonement

- 6) The offer of salvation is unrestricted
 - “Come to me, all you who are weary and burdened, and I will give you rest” (Matt 11:28)
 - “He is patient with you, not wanting anyone to perish, but everyone to come to repentance” (2 Pet 3:9)

Arguments for Unlimited Atonement

- 7) “There seems a contradiction between the Scriptural indications of God’s love for the world, for all persons, and the belief that Christ did not die for all of them.”
 - John 3:16
 - Rom 5:8
 - Luke 23:34 (“How can it be that Jesus was not dying for those people who actually crucified him?”)

Common Ground

- Christ's death was of inestimable value and could have saved any number of worlds.
- The death of Christ is sufficient for all, efficient for some.
- The Gospel is to be preached to all persons.
- People are not actually justified until they believe.
- God "is the Savior of all persons, especially of believers."

The Extent of the Atonement

For whom did Christ die?

All People

Whose sins did Christ pay for?

All People

Excursus: The Extent of the Atonement

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).

Mt 7:14 For the gate is narrow and the way is hard that leads to life, and those who find it are few.

The Extent of the Atonement

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.”

- Ephesians 2:8–10 (ESV)
- ⁸ For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹ not a result of works, so that no one may boast. ¹⁰ For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.



LOOKING FORWARD

- As the course progresses, we will also look at passages that discuss the doctrine of rewards, disambiguate problem passages, and look at the purpose of specific books (such as James, Hebrews, and 1st John)

NEXT WEEK

We will examine

- The Lordship Salvation Debate
- Order of Salvation *Ordo Salutis*
 - Sanctification
 - Repentance
 - Justification
 - Forgiveness

Excursus: Open Theism

- A movement within Arminianism to resolve an “inconsistency” in the tradition.
- If God foreknows which humans will believe, then their salvation is certain/decreed. Thus whether election is based on God’s prior decree or his election is based upon foreseen faith, it is certain to occur and humans cannot thwart what God knows/decrees will happen.

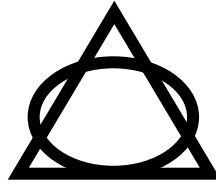
Excursus: Open Theism

- The solution to this dilemma is a denial of foreknowledge. God can only know what can be known and the “free” choices of moral agents cannot be known in advance or else they are not “free.”
- The resulting theology denies God’s exhaustive foreknowledge and thus borders on heresy.

Doctrine of the Atonement

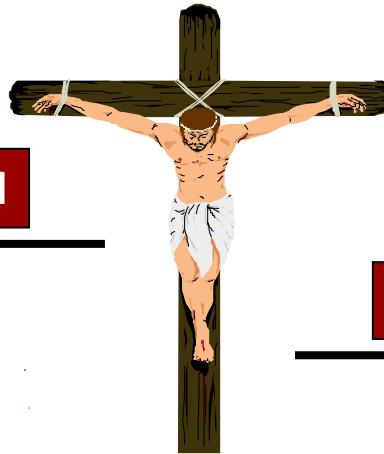
Different theories of the atonement:

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

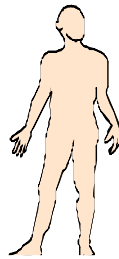


Satisfaction Theory Substitution Theory Governmental Theory

Godward

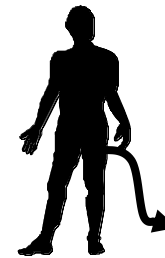


Manward



Moral Example Theory

Satanward



Ransom to Satan Theory

Atonement

Objective

Substitution

Salvation
Paid

Subjective

Recapitulation

Ransom to Satan

Moral Example

Governmental

Satisfaction

Salvation
Possible

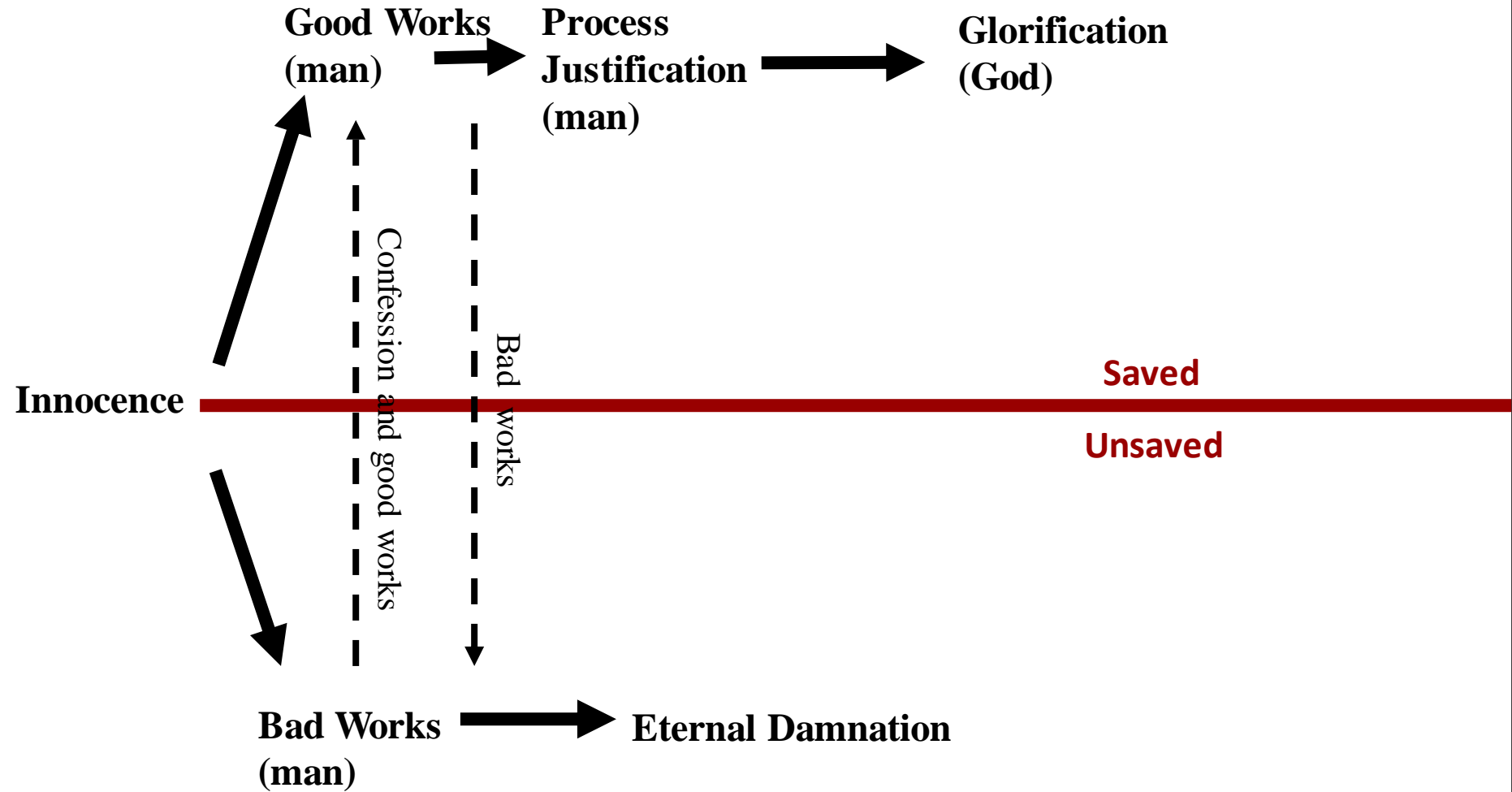
Atonement

Why did Christ have to die?

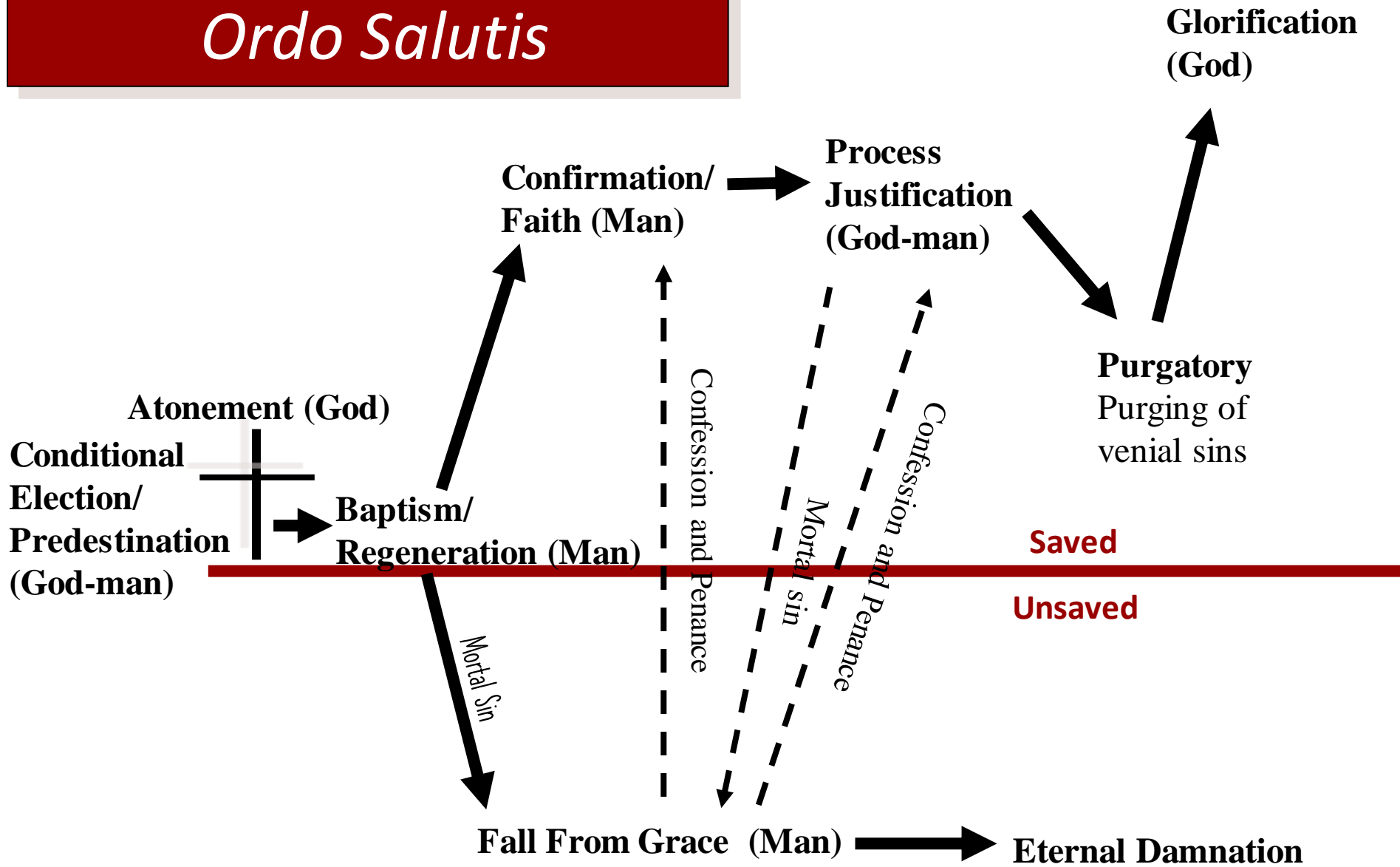
- Recapitulation:** Christ lived and died to earn the right to represent humanity, thereby making salvation possible.
- Ransom to Satan:** Christ died to pay Satan so that people would be freed from bondage.
- Satisfaction:** Christ died to satisfy God's honor, thereby purchasing merits of grace so that 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

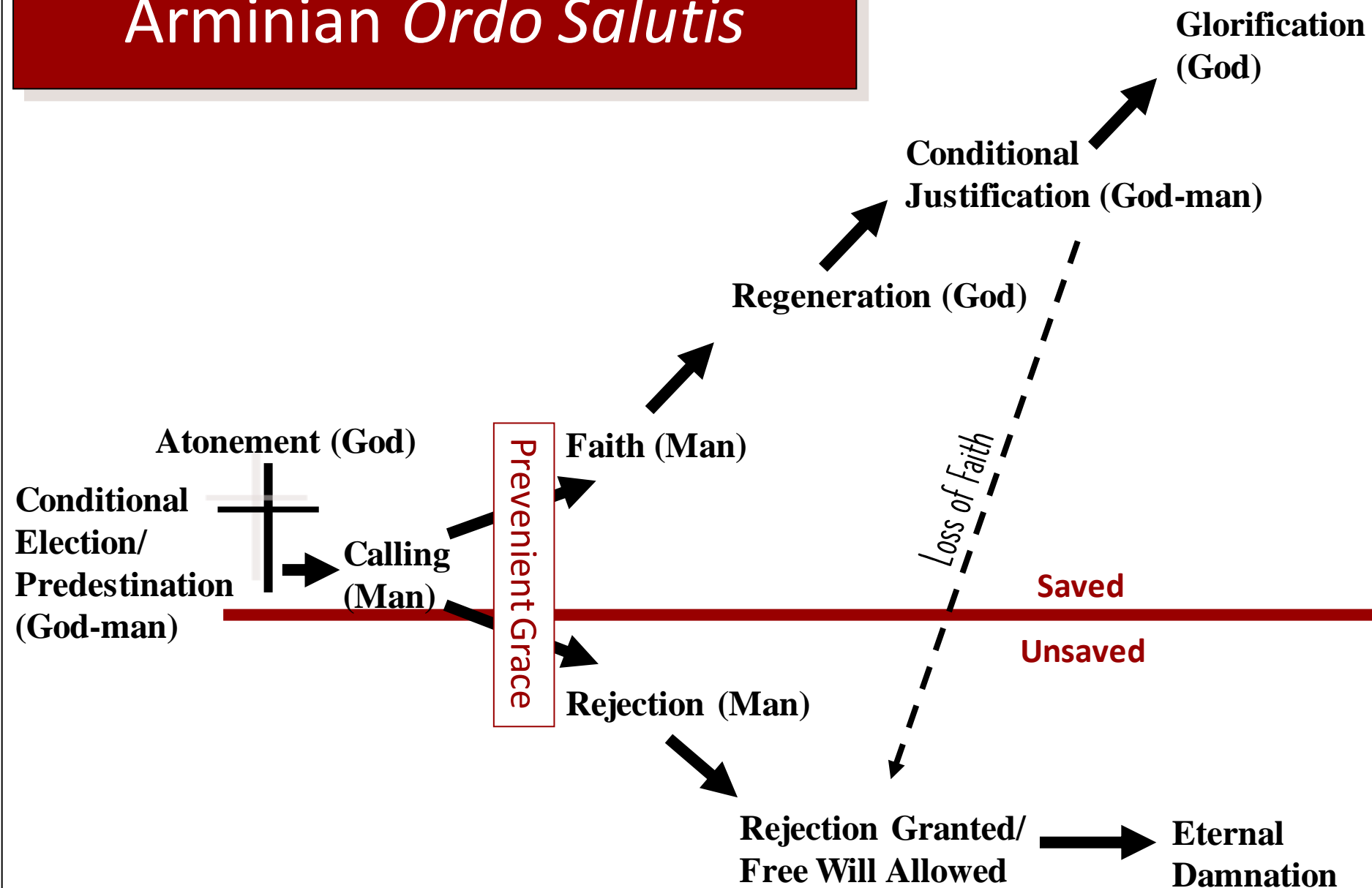
Pelagian/Liberal *Ordo Salutis*



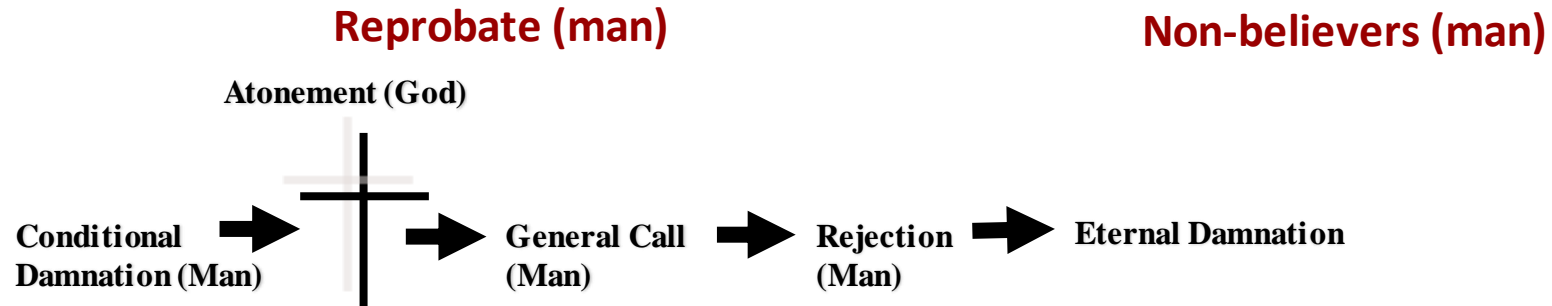
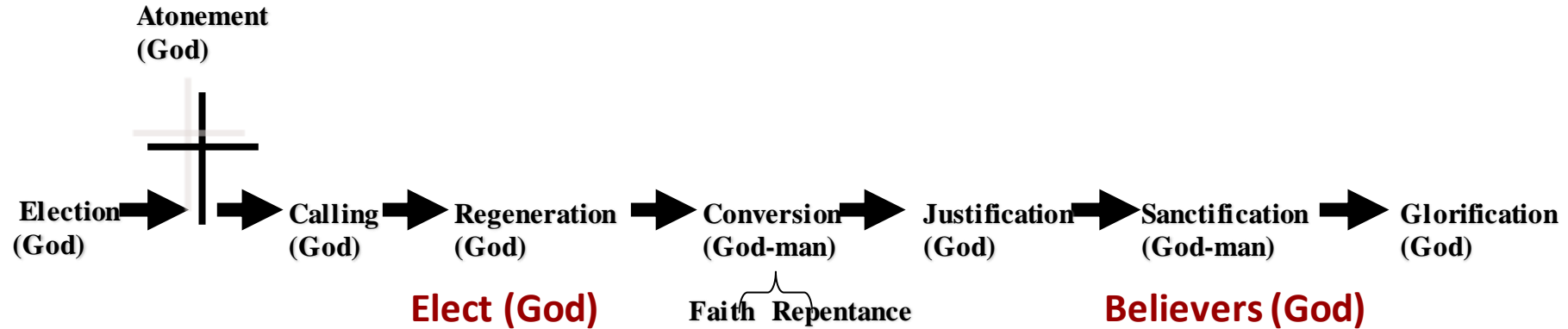
Roman Catholic *Ordo Salutis*



Arminian *Ordo Salutis*



Reformed/Calvinistic *Ordo Salutis*



PERSEVERANCE

	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		Yes	

PERSEVERANCE

Possible mortal sins:

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