SCHEDULE

4/20  Introduction to Soteriology; Predestination

4/27  Salvation - Regeneration & Conversion -
Reading - Grudem ch. 32 (669-688); 34 (699-706); 35 (709-718)

5/4   Salvation - Sanctification & Glorification -
Reading - Grudem ch. 36 (722-733); 38 (746-759); 40 (788-807) - Reflection Paper 1
5/11  Nature & Birth of the Church
   Reading - Dever, ch. 1-4; Grudem, ch. 47
   (904-945); 48 (950-963)

5/18  Organization & Ordinances of the Church
   Reading - Dever, ch. 5-8
   Reflection Paper 2

5/25  MEMORIAL DAY - No Class

6/1   Worship in the Church. Reading - Grudem, ch. 49
   (966-984); 50 (988-999); 51 (1003-1013)
OUR SALVATION

REDEMPTION ACCOMPLISHED
REDEMPTION APPLIED
THEOLOGICAL CATEGORIES

PROLEGOMENA
(INTRODUCTION MATERIAL)

THEOLOGY PROPER
(TRIUNE GOD)

BIBLIOLOGY (THE
BIBLE)

CHRISTOLOGY (JESUS
CHRIST)

PNEUMATOLOGY (HOLY
SPIRIT)

ANTHROPOLOGY
(HUMANITY)

HAMARTIOLOGY (SIN)

SOTERIOLOGY
(SALVATION)

ECCLESIOLOGY (THE
CHURCH)

ESCHATOLOGY (THE
FUTURE)
SOTERIOLOGY: THE APPLICATION OF THE WORK THAT CHRIST ACCOMPLISHED ACCORDING TO GOD’S PLAN FOR HIS OWN GLORY.
THE GOAL OF SALVATION IN AN ULTIMATE SENSE IS THE GLORY OF GOD.
HOW DOES THE ATONEMENT OF JESUS APPLY TO US?

HOW REDEMPTION IS APPLIED TO INDIVIDUALS
THE ORDO SALUTIS

1. **ELECTION** (God’s choice of people to be saved)
2. **THE EFFECTUAL CALL** (proclaiming the message of the gospel)
3. **REGENERATION** (being born again)
4. **CONVERSION** (faith and repentance)
5. **JUSTIFICATION** (right legal standing)
6. **ADOPTION** (membership in God’s family)
7. **SANCTIFICATION** (right conduct of life)
8. **PERSEVERANCE** (remaining a Christian)
9. **GLORIFICATION** (receiving a resurrection body)

HOW TO ANSWER?

QUESTION

› DID GOD HAVE TO SEND JESUS TO DIE FOR OUR SINS?

THE BIBLE TEACHES…

GOD IS SOVEREIGN LOVE

▷ EPHESIANS 1:4-5
A BETTER QUESTION

DID GOD HAVE TO SAVE?

- JOHN 3:14-18
A BETTER QUESTION

WHY THROUGH THE BLOOD OF JESUS?

› HEBREWS 1:1-3
› HEBREWS 2:9-18
› HEBREWS 9:9-14
› HEBREWS 9:22-28
A BETTER QUESTION

**Heb 9:22** Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

**Heb 9:23** ¶ Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.
A BETTER QUESTION

THE SUPREME COST SHOWS THE SUPREME LOVE

- 1 JOHN 4:10
A BETTER QUESTION

THE SUPREME COST SHOWS GRAVITY OF SIN

› DEUTERONOMY 27:26
› NAHUM 1:2
› HABAKKUK 1:13
› ROMANS 1:17; 3:21-26
› GALATIANS 3:10, 13
THE ORDO SALUTIS

1. **ELECTION** (God’s choice of people to be saved)
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Grudem, Systematic Theology, 669.
PREDESTINATION: THE DETERMINATION OF GOD BEFORE HIS CREATION OF THE WORLD OF THOSE WHO WOULD EXPERIENCE SALVATION FROM THEIR SINS THROUGH FAITH IN JESUS.

Eph. 1:4 even as he chose (ἐκλέγομαι) us in him before the foundation of the world, that we should be holy and blameless before him. In love

Eph. 1:5 he predestined (προορίζω) us for adoption as sons through Jesus Christ, according to the purpose of his will,
In general terms, predestination (election) is God’s determination or decision beforehand.

In Soteriology it refers to God’s choice, before creation, of certain persons for salvation.
Acts 13:48  And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.
PREDESTINATION

Eph 1:1 Paul, an apostle of Christ Jesus by the will of God, ¶
To the saints who are in Ephesus, and are faithful in Christ Jesus:
Eph 1:2 ¶ Grace to you and peace from God our Father and the Lord Jesus Christ.
Eph 1:3 ¶ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,
Eph 1:4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love
Eph 1:5 he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will,
PREDESTINATION

**Eph 1:6** to the praise of his glorious grace, with which he has blessed us in the Beloved.

**Eph 1:7** In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

**Eph 1:8** which he lavished upon us, in all wisdom and insight

**Eph 1:9** making known to us the mystery of his will, according to his purpose, which he set forth in Christ

**Eph 1:10** as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.
DOCTRINE OF GOD

NOTHING HAPPENS UNLESS GOD PURPOSES IT
GOD’S DECREE IS COMPREHENSIVE
PREDESTINATION

Eph 1:11 ¶ In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will,
Eph 1:12 so that we who were the first to hope in Christ might be to the praise of his glory.
Eph 1:13 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,
Eph 1:14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.
GOD CHOOSES

IN HISTORY TO BRING ABOUT HIS PURPOSES, NOT NECESSARILY TO SALVATION

- SAUL AS KING (1 SAM 9:17)
- JEREMIAH AS PROPHET (JER 1:5)
- JESUS CHOOSE 12 DISCIPLES (LUKE 6:13)
- ISRAEL - (DEUT 4:37; 7:6)
GOD CHOOSES ISRAEL

NOT BASED ON MERIT

- **Deut 7:6** ¶ “For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.

- **Deut 7:7** It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples,
GOD CHOOSES ISRAEL

NOT TOWARD SALVATION

› ISAIAH 1:1-17
• Both Adam’s guilt and Adam’s corruption are imputed to every one of his offspring.

• The nature of sin is such that everyone is dead in their trespasses. That means that every human is by nature dead in sin and fully under the wrath of God.

• Our sinful natures lead us to hate God and hate the light. So, everyone, of their own will and nature hates God and His light.
PREDESTINATION

THEREFORE, WE SEE THAT OUR UNDERSTANDING OF HAMARTIOLOGY DEMANDS THAT IF ANYONE WILL BE SAVED, PREDESTINATION MUST BE TRUE.

BECAUSE ALL MEN ARE BORN DEAD IN SIN, IN ORDER TO SAVE ANYONE, GOD MUST FREELY CHOOSE WHOM TO SAVE
PREDESTINATION

Acts 13:48 ¶ And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.

1 Pet 1:1 Peter, an apostle of Jesus Christ, ¶ To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,
Eph 2:4 But God, being rich in mercy, because of the great love with which he loved us,
Eph 2:5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—
Eph 2:6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus,
Eph 2:7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.
Eph 2:8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,
Eph 2:9 not a result of works, so that no one may boast.
Eph 2:10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.
Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,
PREDESTINATION

Rev 13:8 and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain.

Rev 17:8 The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction. And the dwellers on earth whose names have not been written in the book of life from the foundation of the world will marvel to see the beast, because it was and is not and is to come.
PREDESTINATION

Rom 11:5 So too at the present time there is a remnant, chosen by grace.
Rom 11:6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

John 15:16 You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.
PREDESTINATION

1John 4:19 We love because he first loved us.
DOUBLE PREDESTINATION IS THE DOCTRINE THAT GOD NOT ONLY PREDESTINES THOSE WHOM HE WILL SAVE, BUT THOSE WHO WILL BE DAMNED.

R.C. SPROUL POINTS OUT: “IT IS MANIFESTLY OBVIOUS THAT IF SOME PEOPLE ARE ELECT AND SOME ARE NOT ELECT, THEN PREDESTINATION HAS TWO SIDES TO IT… [PREDESTINATION] MUST BE DOUBLE IN SOME SENSE.”
WHAT ABOUT

MAN’S RESPONSIBILITY?
REPROBATION

AS MOST UNDERSTAND IT, DOUBLE PREDESTINATION IS THE DOCTRINE THAT GOD PREDESTINES THE DAMNED IN THE SAME WAY AND WITH THE SAME INVOLVEMENT AS HE DOES THE ELECT.

DOUBLE PREDESTINATION STATES THAT “GOD IS [JUST] AS ACTIVE IN KEEPING THE REPROBATE OUT OF HEAVEN AS HE IS IN GETTING THE ELECT IN.” THE KEY TEXT FOR DOUBLE PREDESTINATION IS ROMANS 9:18…
REPROBATION

ROMANS 9:6-24

ROMANS 9:30-33
REPROBATION

Based primarily on Romans 9, the following arguments are put forth in support of double predestination:

1. Paul says that God “hardens whomever He wills.” The most natural understanding of this statement is that the good or evil within a person is not determinative in what God does, it is God’s free will alone that determines the destiny of man.
2. The statement that God “has mercy on whomever He wills” is parallel to “hardens whomever He wills.” This implies that in the same way God has mercy on whomever He will, God hardens whomever He wills.

3. Both the vessel of mercy and the vessel of wrath are taken from the same lump of clay. Therefore, the decision to save one and damn the other is not based on the clay, but on the sovereign freedom of the potter. Therefore God does not base His hardening on the self-hardening of the non-elect, but on His own will.
4. God’s predestination of Jacob was before birth, and along with that election came the reprobation of Esau, also before birth. It is therefore consistent to state that as Jacob was destined to salvation before he was born, Esau was destined to damnation before he was born. The decision that God made is explicitly said to have been “before either had done anything good or evil.” Thus, God could not have based his decree on Esau hardening his own heart.
5. The statement in Romans 11:7 that “The elect obtained it and the rest were hardened,” makes another parallel between the elect and the non-elect. The effectual call of the elect is parallel to the hardening of the non-elect. Those who did not obtain it, as the elect did, were hardened.
REPROBATION

Even though these arguments for double predestination are plausible, in the end they should be rejected for the following reasons.

1. Although Romans 9:18 states that God hardens whomever he wills, this does not mean that God’s choice to harden has no connection to Pharaoh’s sin. In response to this, most commentators are quick to point out that Pharaoh hardened his own heart several times before God hardened Pharaoh’s heart.
2. While the statement “He will have mercy on whomever He wills” is parallel to “He hardens whomever He wills,” that does not mean they are identical. We must bear in mind that this statement is not spoken before creation, but in the context of a fallen world. Therefore it is wrong to conclude that this points to God’s eternal decree to damn certain individuals before sin ever existed.
3. It is true that the two vessels (v. 21) are made from the same lump, but this is not a neutral lump that God is forming before creation. God forms from a sinful, fallen lump. God can take one piece and prepare dishonorable vessels, He can take another lump and make honorable vessels, He can take another and destroy it because it is all destined to damnation already. Isn’t it clear from Romans 3:9-18 that whatever lump of humanity God draws from is a totally depraved lump?
4. Paul’s point in saying that it was “Before either had done anything good or evil” is to insist that Jacob did not merit God’s election. Paul includes evil not to somehow bypass the consequences of the fall, but to make emphatic that election is not because of works.

5. The statement in verse 12, “Though they were not yet born and had done nothing either good or bad” is a quotation from Genesis 25:23. But the quotation in the following verse, “As it is written, ‘Jacob I loved, but Esau I hated’, ” is taken from
6. Malachi 1:2, over a thousand years after Jacob and Esau had died. God did not say, “Jacob I loved, but Esau I hated” before Jacob and Esau were born. Paul quotes Malachi 1:2 to confirm that the “older shall serve the younger” came about according to God’s purpose in election.

7. Romans 11:7 does in fact indicate a parallel between the saved and the damned. God is active in both. God does not just “pass over” the non-elect. He actively hardens them. But that does not mean that God is active in the same way that he is in salvation.
8. Verse 16 argues strongly that God’s mercy is the basis of election and not works. If double predestination were being argued for in Romans 9, we would expect a statement along the lines of “Damnation does not depend on human rebellion or sin, but on God, who has wrath.”

9. Romans 9:31-32 “Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone.”
READ GRUDEM CH. 36 (722-733); 38 (746-759); 40 (788-807)

REFLECTION PAPER

- Reflection Paper ONE:
  - How does Humans Depravity Relate to Predestination
  - What is the doctrine of Predestination?
  - What is the best argument for and against Reprobation?
THEOLOGY V: SALVATION

WK2