

Biblical Theology

U5L1: Introduction to Soteriology

Introduction to Soteriology

- Soteria (greek): Salvation; Logy: Study of or principles of.
 1. **Salvation is a now but not yet reality.**
 - *Colossians 3:1 - If then you have been raised with Christ...*
 - *1 Peter 1:3-5 - a salvation ready to be revealed in the last time.*
 2. **Salvation entails personal and cosmic dimensions.**
 - *1 Corinthians 15:32 - What is sown is perishable; what is raised is imperishable.*
 - *Romans 8:18-24 - the whole creation has been groaning together...*
 - *Revelation 21:1 - Then I saw a new heaven and a new earth...*
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 3. **The ultimate objective of the salvation of man is to glorify God.**
 - *Ephesians 1:11-14 - so that we who were the first to hope in Christ might be to the praise of his glory.*

Election and Its Differing Views

- Definition: Election is the determination of God, before his creation of the world, of those who would experience salvation from their sins through faith in Jesus.
 - Reformed View (Calvinist View)
 - Predestination: Man is saved as a result of God's free and sovereign decision.
 - Emphasizes will of God.
 - Salvation is not based on the merit of man but God.
 - Non-Reformed View (Arminian View)
 - Predestination: Man is saved as a result of God's foreknowledge of those who put their faith in him.
 - Emphasizes will of man.
 - Salvation is based on God's grace making salvation possible for those who receive him.
- *See reverse side for comparison of election doctrines.*

Final Thoughts on Election

- Generally speaking, both schools of thought agree on essential aspects of atonement.
 - Not all will be saved.
 - The Gospel must be presented to all.
 - Jesus' death was sufficient for salvation.
- Do not fight off caricature of opposing view.
- Must come to your own conclusion. (Sovereignty of God 2 of 3 Lesson)
- We believe what the bible says regardless of our personal opinions.

Discussion Questions

1. Do you know where you stand on the doctrine of election? A good exercise is to establish your own "5 Points of Salvation" to outline and articulate your understanding of the issue.
2. Does the doctrine of election give you comfort or assurance about your future? Explain.
3. Whether you adopt a Reformed or Arminian perspective on the question of election, what might you learn from the opposite view that may enrich your position?

Reading Assignment

Systematic Theology by Wayne Grudem – Chapter 33: The Gospel Call and Chapter 34: Regeneration

Election Doctrinal Comparison

Calvinist View

Total Depravity (also known as Total Inability and Original Sin) - Sin has affected all parts of man. (Rom 5:12; 18-19)

Unconditional Election - God does not base His election on anything He sees in the individual. He chooses the elect according to the kind intention of His will. (Eph 1:4-5; Rom 9:8-12)

Limited Atonement - Jesus died only for the elect. (Jn 10:11; Acts 20:28)

Irresistible Grace - When God calls his elect into salvation, they cannot resist. (Jn 6:37; Rom 9:16)

Perseverance of the Saints - You cannot lose your salvation. (Jn 10:27-28; Phil 1:6)

Arminian View

Total Depravity (also known as Total Inability and Original Sin) - Sin has affected all parts of man. (Jn 15:5)

Conditional Election - God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. (Jn 3:36; 1 Pt 1:1-2; Rom 8:29)

Unlimited Atonement - 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. (1 Jn 2:2; Jn 3:16)

Resistible Grace – God's grace is the only thing making salvation possible but it can be rejected by men. (Acts 7:51)

Assurance, Security, Apostasy – Believers can trust the assurance and security of salvation through Christ via the Holy Spirit, but may willingly neglect and/or turn aside from their salvation. (Jn 10:27-28; Heb 10:26-27; 2 Pet 2:20-22; 1 Tim 4:1)