



# LAMP THEOLOGICAL SEMINARY

## Doctrine of Salvation

### Dialog Session II – God’s Eternal Plan of Redemption

#### Review:

- Kelso’s “Order of Salvation” Chart
  - Based on **Romans 8.28-30**

28 *And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.*

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;*

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.*
- The sequence of the work of God in applying the salvation purchased by Christ.
  - Doctrine of Christ – the work which God accomplished for us in Christ
  - Doctrine of Salvation – the work which God applies in the hearts of believers
- “Differing conceptions” that have been offered at one time or another in the history of the church
  - B.B. Warfield: “The Plan of Salvation” (Simpson Publishing Company)
  - Warfield’s “The Order of Decrees” Chart
    - What do you believe concerning how a person is saved?
      - You must be Naturalistic or Supernaturalistic
      - Supernaturalists must be Sacerdotal or Evangelical
      - Evangelicals must be Universalistic or Particularistic
      - Particularist must Inconsistent or consistent
      - Consistent Particularist must be Infralapsarian or Superlapsarian

I. **Two Main Categories:** The “deepest cleft” that separates men calling themselves Christians, Warfield claims, is that which distinguishes the “naturalistic” conception from the “supernaturalistic” conception of salvation. (pp.16-18)

A. **Naturalistic:** Mankind can save themselves because their natural powers are such that men are capable of doing everything that God requires of them for salvation. Also called “autosoterism” (self-salvation)

1. Two Naturalistic Positions:

a. Pelagian (334 AD):

- i. Pelagianism is a theological theory named after Pelagius. It is the belief that original sin did not taint human nature (which God called very good), and that mortal will is still capable of choosing good or evil without Divine aid. Thus, Adam's sin was "to set a bad example" for his progeny, but his actions did not have the other consequences imputed to Original Sin.
- ii. Pelagianism views the role of Jesus as "setting a good example" for the rest of humanity (thus counteracting Adam's bad example). In short, humanity has full control, and thus full responsibility, for its own salvation *in addition to* full responsibility for every sin (the latter insisted upon by both proponents and opponents of Pelagianism).
- iii. According to Pelagian doctrine, because humanity does not require God's grace for salvation (beyond the creation of will), Jesus' execution is devoid of the redemptive quality ascribed to it by orthodox Christian theology.

b. Remonstrant (1610 AD – Arminianism / Semi-Pelagian [man must take the first step towards God]):

- i. Remonstrants, the name given to those Dutch Protestants who, after the death of Arminius, maintained the views associated with his name, and in 1610 presented to the states of Holland and Friesland a remonstrance in five articles formulating their points of departure from stricter Calvinism.
- ii. These were 1) that the divine decree of predestination is conditional, not absolute; 2) that the Atonement is in intention universal; 3) that man cannot of himself exercise a saving faith; 4) that though the grace of God is a necessary condition of human effort it does not act

irresistibly in man and 5) that believers are able to resist sin but are not beyond the possibility of falling from grace.

**B. Supernaturalistic:** Mankind is incapable of saving themselves and that all powers essential for salvation must come from God.

**Application:**

- Are you Naturalistic or Supernaturalistic?

**II. Two Supernaturalistic Positions:**

**A. Sacerdotal:** God deals with the person in that He has imposed “supernaturally endowed instrumentalities” (the sacraments) between Himself and the sinner, with the power essential to the individual’s salvation being mediated to the sinner through these instruments.

**B. Evangelical:** Evangelicalism is a theological perspective in Protestant Christianity which identifies salvation with the “by God’s grace alone” gospel.

**Application:**

- Are you Sacerdotal or Evangelical?

**III. Two Evangelical Positions:**

**A. Universalistic:** Universalism is a theology that teaches that God makes no distinction between men (elect/non-elect) and holds that Christ’s death provided the grace for the salvation of all men.

**B. Particularistic:** Particularism is the belief that God makes a distinction between those who receive salvation merited through Christ and those who will not (elect/non-elect).

**Application:**

- Are you Universalistic or Particularistic?

**IV. Two Particularistic Positions:**

**A. Inconsistently Particularistic:** (Amyraldian: also known as "four-point Calvinism")

- a. It rejects one of the five points of Calvinism, the doctrine of limited atonement, holding to General Atonement. Simply stated, Amyraldism holds that God has provided Christ's atonement for all alike, but seeing that none would believe on their own, He then elected those whom He will

bring to faith in Christ, thereby preserving the Calvinist doctrine of unconditional election.

**B. Consistently Particularistic:** (Hold to the doctrines of sovereign grace, the five points of Calvinism and Covenant Theology)

**Application:**

- Are you inconsistent or consistent particularistic?

**V. Two Consistently Particularistic Positions:**

- Lapsarianism is the set of Calvinist doctrines describing the theoretical order of God's eternal decrees. Simply stated it is an attempt to understand when God elected the elect.

**A. Infralapsarian:** (God's election comes "after the fall")

1. The decree to create
2. The decree that men should fall
3. The decree of election of some fallen men to salvation in Christ (and the reprobation of the others)
4. The decree to redeem the elect by the cross work of Christ
5. The decree to apply Christ's redemptive benefits to the elect

**B. Supralapsarian:** (God's election comes "before the fall")

1. The decree of election of some fallen men to salvation in Christ (and the reprobation of the others)
2. The decree to create
3. The decree that men should fall
4. The decree to redeem the elect by the cross work of Christ
5. The decree to apply Christ's redemptive benefits to the elect

- Third Option:

**C. Covenantal Lapsarianism:**

1. The decree to redeem the elect by the cross work of Christ
2. The decree to apply Christ's redemptive benefits to the elect
3. The decree that men should fall
4. The decree of election of some fallen men to salvation in Christ (and the reprobation of the others)
5. The decree to create

**Application:**

- Are you Infralapsarian, Supralapsarian or Covenantal Lapsarian?