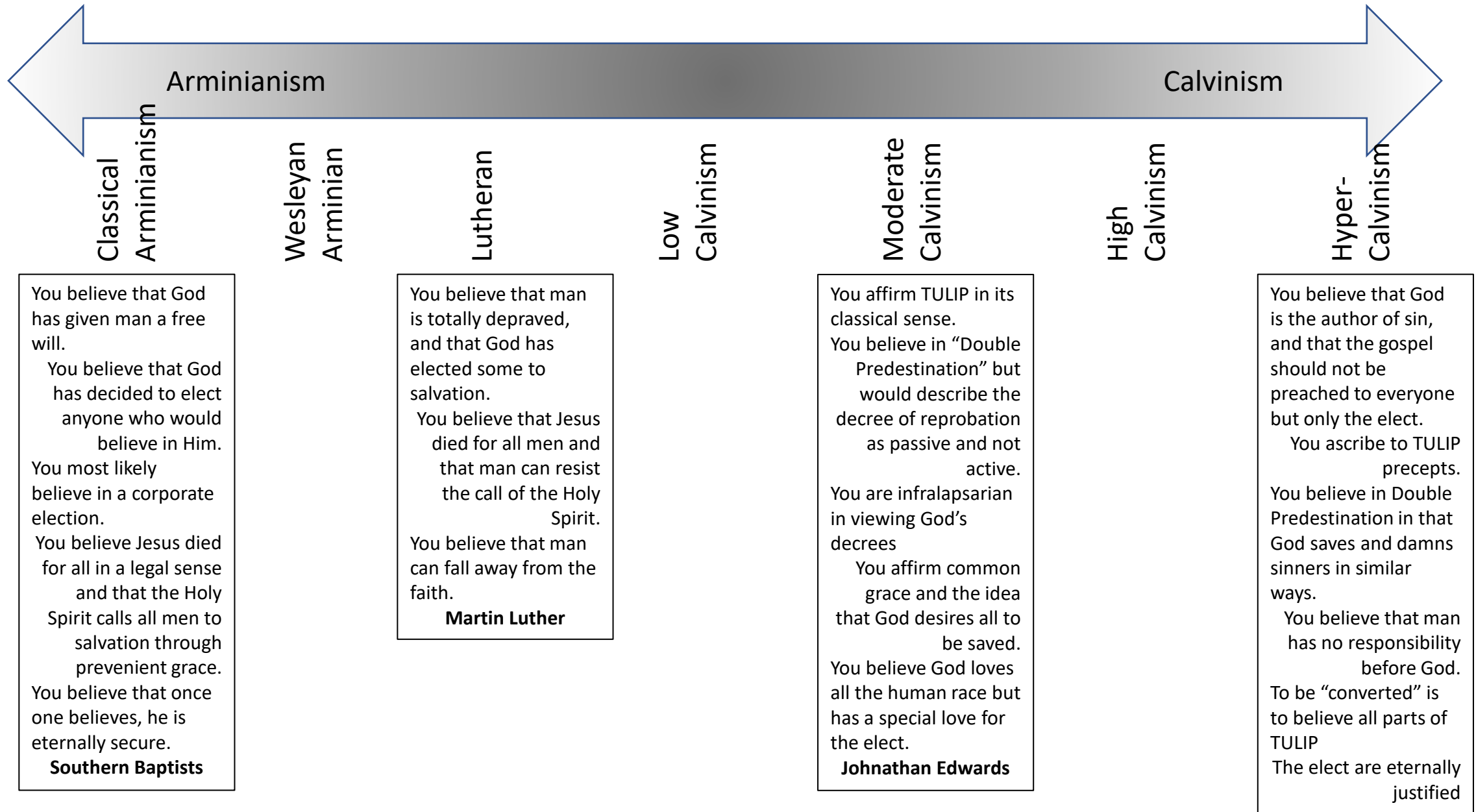


Contributions of the First Great
Awakening to Restoration
Coming into the Light

Five Important Biblical Doctrines Related to Predestination in Salvation

Semi-Pelagian		Augustinian	
<u>Synergistic</u> Salvation is accomplished as man and God cooperate. Divine Grace and the human will work together for salvation to happen.		<u>Monergistic</u> Salvation is wholly the work of the Holy Spirit in regeneration. Mankind possesses no inclination toward the Gospel in his natural state and needs Divine Grace to be enabled to believe.	
Man is naturally able to understand and believe the Gospel apart from Divine enablement.	Natural Ability	Natural Inability	Man is naturally unable to understand and believe the Gospel apart from Divine enablement.
The condition for salvation is faith which man exercises of his own ability. God chooses those who choose Him.	Prescient Election	Sovereign Election	The condition for salvation is the Sovereign electing will of God alone.
Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone.	Universal Redemption	Particular Redemption	Christ did in fact secure the salvation of His Church individually and definitely.
Man's will is free and he can successfully resist the Spirit's call.	Human Resistance	Effectual Calling	The calling of God to the elect does effect salvation infallibly.
Because faith is the necessary condition for Salvation, it can be lost when man discontinues his faith.	Falling from Grace	Eternal Security	The nature of saving faith is eternal and cannot be reversed.

A Nuanced Understanding



“Order of Decrees”

Lapsarian views		
	Supralapsarianism Antelapsarianism Pre-lapsarian or prelapsarian	Infralapsarianism Sublapsarianism Postlapsarianism
Decree to:	Save some and condemn others	
Decree to:	Create the elect and the reprobate	Create human beings
Decree to:	Authorize the Fall (by which all deserve to be condemned)	
Decree to:		Save some from condemnation and leave others condemned
Decree to:	Provide salvation only for the elect	

Order of God's Decrees

- **Supralapsarian:** God decreed both election and reprobation *prior to creation* and then allowed the fall of man as a means of carrying out His divine purpose
- **Infralapsarian:** God foresaw and permitted the fall of man and that *after the fall* He then decreed election as a means of saving some of the human race
 - Sublapsarian: differs from infralapsarian in terms of whether God decreed to provide salvation through Jesus and then decreed to choose some to be saved or vice-versa

Edwards' Contribution to Restoration

- On the idea of “**original sin**”
 - Calvinist view
 - Adam is the “federal” head of all humanity
 - When Adam sinned, God imputed his sin to all human beings
 - Therefore all have a corrupt nature, leading them to commit their own sins and incurring their own guilt
 - Sin is imputed prior to actual transgression
 - Edwards' view
 - As soon as a person's moral acts concur with Adam's sin, they become guilty of Adam's sin (our first sins are the extended acts of Adam's sin)
 - There is no imputation of a “completely alien guilt” because all human beings share in Adam's actual transgression.
- “The apostacy is not theirs, merely because God imputes it to them; but it is truly and properly theirs, and on that ground, God imputes it to them...”

Edwards' Contribution to Restoration

- On the idea of “**freedom of will**”
 - Calvinist view
 - Sinful humans are unable to love or submit to God
 - Edwards' view
 - Human freedom is consistent with human depravity – “the will is as the greatest apparent good is”
 - Once the mind discerns what action results in the greatest benefit to self, the will is activated, and a choice is made.
 - The will is free, and freedom is the power of the individual to do as he or she pleases
 - What pleases a person is determined by the character or orientation of their soul. Edwards called this the soul's “disposition”
 - Individuals cannot change the disposition of their soul (nor would they want to)-- “Because sinful human beings by nature have no disposition to submit to God, they will never see Christ as their greatest good and consequently will never choose to follow Him”
 - Edwards made a distinction between *natural ability* and *moral inability* to follow Jesus.
 - The unregenerate **can** follow Christ but they never **will** because of their sinful disposition.
 - Only God can and will grant a person's soul a new disposition, capable of seeing God as the greatest good

Edwards' Contribution to Restoration

- **Disinterested love:** true christians are disinterested in themselves and completely preoccupied with the beauty of God and His ways – only possible through conversion
- **Doctrine of assurance:** anything driven by self-interest is not a mark of true religion (“God loves me” or “I am saved”)
- **Sanctification:** disinterested love, leads to an ethic of self-denial, and the self is replaced by desire to see others saved