

## The Ordo Salutis Answering Objections

- “It limits the love of God.”
  - Psalm 145:9; John 3:16; 1 John 4:8
  - Different ways the Bible speaks of God’s love<sup>1</sup>
    - The intra-Trinitarian love of God (John 3:35; 5:20; 14:31)
    - God’s providential love for all that he has made (Psalm 145:9; Matt. 5:45)
    - God’s salvific stance toward his fallen world (Ezek. 18:23; John 3:16)
    - God’s particular, effective, selecting love toward his elect (Mal. 1:2-3; Eph. 5:25)
    - God’s love in response to believer’s obedience (John 15:9; Jude 21)
  - “God loves **all in some ways** (everyone whom he creates, sinners though they are, receives many undeserved gifts in daily providence), and ... he loves **some in all ways** (that is, in addition to the gifts of daily providence he brings them to faith, to new life, and to glory according to his predestinating purpose).” —J.I. Packer
  - **Arminianism limits the love of God too!** For Arminians, God’s love stops at the universal invitation to the gospel. For Calvinists, God’s love for the elect goes further, not only inviting them to salvation, but also giving them the gifts of faith and repentance needed for their salvation.
- “It undermines the justice of God.”
  - “Arminians are not concerned about some humanly derived fascination with fairness; God does not have to be fair. Fairness is not necessary to goodness. But love and justice are necessary to goodness, and both exclude willing determination of sin, evil or eternal suffering.” —Roger Olson, *Arminian Theology*
  - “If your preaching of the gospel of God’s free grace in Jesus Christ does not provoke the charge from some of antinomianism, you’re not preaching the gospel of the free grace of God in Jesus Christ.” —Martyn Lloyd Jones
  - If your preaching of the biblical doctrine of divine election does not provoke the charge from some of the injustice of God or the moral incapacity of man, you’re not preaching the biblical doctrine of divine election.
  - **Hypophora:** a rhetorical question in which the speaker anticipates a question his opponents might raise, then immediately answers it.
    - Romans 6:1-2; 6:15; 9:14; 19-21; 12:19
- “It turns us into robots.”
  - “You must have often wondered why the Enemy does not make more use of His power to be sensibly present to human souls in any degree He chooses and at any moment. But you now see that the Irresistible and the Indisputable are the two weapons which the very nature of His scheme forbids Him to use. Merely to override a human will (as His felt presence in any but the faintest and most mitigated degree would certainly do) would be for Him useless. He cannot ravish. He can only woo.” —C.S. Lewis, *Screwtape Letters*

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<sup>1</sup> From D.A. Carson, *The Difficult Doctrine of the Love of God*.

- “The Bible says that God wants everyone to be saved.”
  - 1 Tim. 2:3-4; 4:10
  - “The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children forever, so that we may follow all the words of his law.” (Deuteronomy 29:29)
    - **Decretive (secret) will:** whatever God ordains to happen from all eternity; irresistible.
    - **Preceptive (revealed) will:** whatever God commands or forbids; resistible.
- “It weakens evangelism.”
  - Rom. 10:14-17

Depravity				
<i>No depravity</i>	<i>Partial depravity</i>	<i>Hypothetical depravity</i>	<i>Total depravity</i>	<i>Absolute depravity</i>
Pelagianism	Semi-pelagianism	Arminianism & Roman Catholic	Augustinianism & Calvinism	Straw man
From 5th-c. British monk Pelagius. We can save ourselves without God’s grace. Condemned at the Council of Ephesus (431).	We need God’s grace, but we take the first step toward salvation. We still have a spark of goodness in us. Condemned in the West at the Synod of Orange (529).	We <i>would</i> be unable to choose salvation, but God gives everyone <u>prevenient grace</u> , enabling them to accept or reject the gospel. Taught by the Council of Trent (1545-63) and Jacobus Arminius (1560-1609).	We are by nature hostile to God and unable to choose salvation. Even our good deeds are tainted by sin and cannot merit God’s approval. Taught at the Synod of Dort (1619).	Unbelievers indulge in every kind of sin all the time, have no conscience, and are incapable of performing deeds that are good and helpful in the sight of others.

Do we have free will, or are we robots?		
	<i>All things are predetermined</i>	<i>All things are not predetermined</i>
<i>Humans are morally responsible</i>	<b>Compatibilism</b> (Calvinism)	<b>Libertarianism</b> (Arminianism)
<i>Humans are not morally responsible</i>	<b>Hard determinism</b> (fatalism)	<b>Hard indeterminism</b> (quantum theory)