

Summer Lecture Series  
An Introduction to Reformed Theology  
Lecture One: A Tale of Two Gospels  
Text: Gal. 1:6-9

- I. Introduction: Only Two Systems of Salvation
  - A. Autosoterism (BB Warfield's term)
    - 1. Definition
    - 2. Started in the garden
    - 3. Continued at Tower of Babel
    - 4. Crept its way into the revealed Law of God
  
  - B. Salvation by Grace
    - 1. Definition
      - a. Unmerited favor
      - b. To the ill-deservingIllustration: beggar v.s. burglar/arsonist/murderer  
Unmerited favor to cosmic treasonists
  
    - 2. Started in eternity past: 2 Tim. 1:9
  
  - C. A Comparison
    - 1. The Source  
Autosoterism: fallen man  
Salvation by grace: eternal, immutable, merciful God
  
    - 2. The Means  
Autosoterism: man's efforts, schemes, works  
Salvation by grace: God's effort, God's plan through Jesus Christ, gracious work of the Spirit
  
    - 3. The Goal  
Autosoterism: man's glory and happiness  
Salvation by grace: God's glory
  
    - 4. The Nature  
Autosoterism: totally natural  
Salvation by grace: totally supernatural
  
- II. A Tale of Two Gospels in History
  - A. Gal. 1:6-9
    - 1. A small human contribution: circumcision (synergism)
    - 2. Paul's response: anathema, bound to keep the whole law (5:2); severed from Christ (5:3); mutilation (5:12)

3. Paul's response to any human effort or contribution is condemned.
- B. Pelagius and Augustine
1. Pelagius, b. 354 in Britain. Outstanding monk. Reading confessions. 18 pts. Of Pelagian theology (Sproul, Willing to Believe, 41-42)
  2. Augustine, b. 354, on sin and grace, esp. in the confessions
  3. Semi-pelagianism=synergism, depravity/prevenient grace
- C. Erasmus and Luther
1. Erasmus, Diatribe Concerning Free Will.
  2. Luther, The Bondage of the Will.  
The nature of depravity and grace.
- D. Arminius and Calvin
1. The Remonstrance (Packer, A Quest for Godliness, 128)
  2. Synod at Dort (Packer, 128)
- E. Finney and New England Calvinism
1. Early puritans, Edwards>strong Augustinian/Calvinistic theology
  2. Princeton was the leading light of Reformed light
  3. Charles G. Finney, his theology and methodology  
Denied total depravity/original sin; denied substitutionary atonement; regeneration is an act of the will
- F. The Christian church has always been in a battle over the tale of two gospels. One gospel proclaims man's ability to save himself (perhaps with God's help) The other gospel proclaims a God who saves, who saves thoroughly and completely, a God who saves without man's help, but rather by His own grace and power.

### III. Where Are We Today?

Is man basically good or evil by nature? Who does what in salvation? Who is the author of regeneration of faith? Why am I a Christian, but my neighbor is not? How much is my part, how much is God's part? What must I do to be saved?

The overwhelming number of evangelicals would answer these questions with Pelagian or at least semi-Pelagian answers. (Even if one says, God does 99%, man only does 1%, it makes him a semi-Pelagian who denies the freedom, sovereignty and power of grace and the inability of man).

We are the theological heirs of a man-centered theology and methodology.

For the most part, we are sinking in the false gospel of autosoterism, and we desperately

need a reformation, recovering the fullness of the gospel of free and sovereign grace.

It seems as if God is bringing these truths back, but it seems small. But God's great movements always seem to start small.