

1. Your faith is based on beliefs that are wrong. Likewise for me, and correspondingly I have learned the more I know, the less I know.
2. The professor is not correct, always. Neither are you.
3. We are here to learn more about what we do not know than what we do know. Hubris blooms and abounds when what we know begins to supplant humility in learning more about Him.
4. If you fail to correct me, then you are not meeting your obligations as a *graduate* student—the days of “listen, shut up, and tell him what he wants to hear” are over. This is neither the fifth grade nor catechism.

If the professor fails to correct you, he/she fails. This is neither the fifth grade nor catechism; thick skin was one of our first gifts from the LORD God after spiritual sentience (Genesis 3:21); and, later He noted we all need new skins.

5. We are called to become scholars of the Lord God Almighty’s word (His revealed will via Scripture, natural world, history and providence). Learners withhold; scholars share (Matthew 28:19).
6. Neither soteriological sentience or soteriological security is found through having correct doctrine—it is *informed* by our doctrine. Examination of said doctrine helps us ascertain whether what we believe is idolatrous, mere esoteria, or eternally significant.
7. Why is it useful to have a complex doctrine regarding salvation? What factors contribute to this complexity?
  - A. Humans want to know they are valued more than other biological entities; ergo, we are higher and better than plants, animals, old people, and unborn.
  - B. We know we come up short—an inner insight tells us we are less than moral, ethical, and eternal; ergo, we seek to understand, if not encompass, a means to become moral, ethical and eternal.
  - C. We equate complexity with better—only an auto mechanic, ASE certified can effectively fix our car. Only a chemist can explain why yeast works to make bread; only a CIA-trained baker knows how to really knead bread properly. Only a MS-certified tech dude/dudette can fix our hard-drive’s failure.

Thus, only a theologian, educated in soteriology, apologetics, pneumatology, bibliology, *κοινωνία* Greek, etc., and ordained by a *respectable* church, knows the true “road to salvation.”

- D. Bottom-line: it’s “good business” to make/keep the understanding and delivery of salvation complex, dynamic, systemic and caffective.
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8. So then, why do we need graduate work on how the Lord God saves us from ourselves (Soteriology)?
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9. Why is it useful to believe salvation comes from obedience to the Lord God Almighty?
- We can have a sense of control over our acceptability to the Lord God Almighty; we are infused by the construct called “free will.”
  - Salvation comes later from a well-lived life.
  - The Scriptures teach salvation comes from obeying the Lord God Almighty.

### KNEADING THE THOUGHT

How do each of these soteriological constructs add or detract to the understanding of soteriological sentience?

- Vicarious (substitutionary)
- Atonement
- Propitiation
- Reconciliation (εἰρηνη)
- Redemption (also “ransom”)

10. Why is it idolatrous to believe salvation comes from obedience to the Lord God Almighty?

- We believe we can dictate His decision regarding our suitability to be in His presence.
- The correctness of our knowledge (doctrine) becomes the operative factor in soteriology.
- The Scriptures also teach only His grace (καρις, mercy) provides salvation, not our obedience.

11. Why is it correct (and/or useful spiritually) to believe salvation comes only from the will and work of the Lord God Almighty?

- If God does “it,” then we have nothing to concern ourselves, nothing to do but depend on Him.
- Salvation begins with Paraclete’s influence and grows as in Luke’s idea (Acts 2:47—“...the Lord added daily those who were being saved...;” salvation is a dynamic phenomenon.
- The Scriptures teach only His grace (καρις, mercy) provides salvation, not our obedience.

12. Why is it incorrect (or spiritually awkward) to believe salvation comes only from the will and work of the Lord God Almighty?

- If God does “it,” then we have nothing to concern ourselves, nothing to do but depend on Him.
- There is no need to do, to learn, or to share soteriological doctrine—God’s done it, and that’s that.
- The Scriptures also teach salvation comes from obeying the Lord God Almighty; i.e., if we believe, and/or confess and/or call on His name and/or repent and/or have children,<sup>3</sup> and/or ...

### KNEADING THE THOUGHT

- Mind, will, emotions: how do each of these affect (effect?) repentance?
- How does behavior affect/effect repentance in terms of mind, will and emotions?

### KNEADING THE THOUGHT

Explain why Grudem would need to entitle his book on salvation “Making Sense of Salvation?”

1. How does Grudem distinguish between *systematic* and *disorganized* theology (page 15)? How is this particularly important for studying and sharing soteriology?

<sup>3</sup>Paul notes “But women (actual Greek is 3<sup>rd</sup> person, feminine) will be saved through childbearing—if they continue in faith, love and holiness with propriety.” –1 Timothy 2:15 Note: the NIV wants to use “restored,” but does not; actual Greek is σωθήσεται, the same word used elsewhere for “saved” [4982](#)]

2. Grudem asserts theology should be studied via 6 ways (pages 24-29); i.e., with...

- 1) Prayer
- 2) Humility
- 3) Reason
- 4) Others' Help
- 5) Assessing All Relevant Scriptures on the Topic
- 6) With Rejoicing and Praise

Which of the above do you find missing most in theological study in general and soteriology in particular?

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3. Why does the Lord God provide "common grace?" Physical realm? Intellectual? Moral? Creative? Societal? Religious? (pages 34-40)

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**KNEADING THE THOUGHT**  
Which form of common grace do you think facilitates soteriological significant grace most often? Why?

4. Why has the Lord God provided "common grace;" i.e., why provide mercy (gift; *καρις*) to everyone? (pages 40-43)

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5. Grudem asserts all have sinned and deserve eternal separation from the Lord God (page 45). Are there exceptions to this assertion? Why are exceptions often touted?

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6. Why is "election" a Scripturally founded, yet problematic issue for understanding and sharing the theology of salvation (soteriological sentience/security)? Pages 46-63

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