

Dawn Bailey
TH602.NLS
5-3-1 Bird 5.1-5.3

Questions

1. What form of salvation is presented in the New Testament?
2. According to Bird, what does the redemptive history of the Bible have to do with salvation?
3. What is the basic order of salvation and where is it found biblically?
4. What is at the core of the debate over predestination, according to Bird?
5. Does the concept of predestination make evangelism unnecessary?

Answers

1. The New Testament teaches that salvation is through Jesus Christ, it is proclaimed in the gospel, and received by faith. (552)
2. According to Bird, the gospel of salvation is the “culmination of the redemptive drama of God’s rescue of humanity in Christ and through the Spirit.” (563)
3. The order of salvation can be found in Paul’s letter to the Romans, 8:29-30. It says, “For those God foreknew he also predestined to be conformed to the image of his Son...and those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.”
4. The core of the debate lies in whether or not God knew who would choose to believe in him or did he choose who he would save.
5. No, predestination does not negate evangelism. The “preaching of the gospel is God’s ordained instrument to bring the elect into salvation.”(577)

Terms

1. Infralapsarian - Calvinist view that God’s election of only some to everlasting life was not originally part of the divine plan, but a consequence of the fall of man
2. Supralapsarian – the doctrine that God decreed both election and reprobation prior to creation and then allowed the fall of man as a means of carrying out his divine purposes.
3. Sublapsarian- similar to infralapsarianism with the difference being whether God decreed to provide salvation through Jesus Christ and then decreed to choose some to be saved, or vice-versa

Summary

This section of Bird’s Systematic Theology begins the focus on salvation, a majority of this reading devoted to the discussion of predestination. It seems that it refers to God’s foreknowledge of believers...not necessarily their choices but them as people. It also seems to

clearly speak of his foreknowledge of future activities. He discusses the movement of the theological views from Augustine, Luther, and Calvin to the Pelagians, Semi-Pelagians, and Arminians.