

Guide to Mediate Theologians

This guide is a work in progress. Several theologians take multiple positions in their writings and are difficult to classify. This guide will provide the student with a starting point for understanding where different theologians are coming from.

"If sinners will be damned, at least let them leap to hell over our bodies. And if they will perish, let them perish with our arms around their knees, imploring them to stay. If hell must be filled, at least let it be filled in the teeth of our exertions, and let not one go there unwarned and unprayed for." Charles Spurgeon in a sermon preached in 1860 entitled, "The Waling of Risca." The full sermon manuscript can be found at: <http://www.spurgeon.org/sermons/0349.htm>

Mediate (Eternal Security) Theologians

Compatibilist = someone who affirms both divine sovereignty and human responsibility/free will.

Daniel Akin
Roy Aldrich
Max Anders
John Ankerberg
Henry Blacklaby
Lewis Sperry Chafer
Charles Colson
William Lane Craig
W. A. Criswell
James Daane
Michael Eaton
Ed Dobson
Millard Erickson
Tony Evans
Jerry Falwell
Charles Feinberg
Samuel Fisk
Roger T. Foster
Norman Geisler
Howard Hendricks
Ed Hindson
Dave Hunt
David Jeremiah
William W. Klein
Rene Lopez
V. Paul Marston
Josh McDowell
J. Vernon McGee
C. Gordon Olson, www.mediatetheology.org

http://books.google.com/books?id=RUaajy5k_WYC&printsec=frontcover&dq=Getting+the+Gospel+Right&hl=en&ei=k4i7TMybGZSksQO90cXIDg&sa=X&oi=book_result&ct=result&resnum=1&ved=0CC8Q6AEwAA#v=onepage&q&f=false

Frank Page.
Paige Patterson
Robert E. Picirilli
Charles Ryrie
Daniel Sanchez.
Robert Shank
Charles Spurgeon
Elmer Towns
Laurence Vance
John Walvoord
Rick Warren

Warren Wiersby
Harold Willmington
Roy Zuck

Spurgeon on Predestination and Freedom

Southern Baptists have long had mixed feelings about Calvinism. On the one hand, one cannot honor the Scripture as God's Word without submitting yourself to doctrines also affirmed by Calvinists. On the other hand, the rationalistic approach of some Calvinists leaves many people with the distinct impression that this theological system is placed over Scripture, rather than the other way around.

The quote below is from Spurgeon's sermon [Sovereign Grace and Man's Responsibility](#), based on [Romans 10:20-21](#) and delivered Aug. 1, 1858.

I see in one place, God presiding over all in providence; and yet I see, and I cannot help seeing, that man acts as he pleases, and that God has left his actions to his own will, in a great measure.

Now, if I were to declare that man was so free to act, that there was no presidency of God over his actions, I should be driven very near to Atheism; and if, on the other hand, I declare that God so overrules all things, as that man is not free enough to be responsible, I am driven at once into Antinomianism or fatalism.

That God predestines, and that man is responsible, are two things that few can see. They are believed to be inconsistent and contradictory; but they are not. It is just the fault of our weak judgment. Two truths cannot be contradictory to each other.

If, then, I find taught in one place that everything is fore-ordained, that is true; and if I find in another place that man is responsible for all his actions, that is true; and it is my folly that leads me to imagine that two truths can ever contradict each other.

These two truths, I do not believe, can ever be welded into one upon any human anvil, but one they shall be in eternity: they are two lines that are so nearly parallel, that the mind that shall pursue them farthest, will never discover that they converge; but they do converge, and they will meet somewhere in eternity, close to the throne of God, whence all truth doth spring.

Five-Point Calvinist Theologians

Non-Compatibilist = someone who affirms divine sovereignty but not human responsibility (i.e., man has no choice nor free will—Jesus did not die for all men; God does not want all men to be saved—only the elect).

Eric Bancroft
Tony Carter
Mark Dever
Kevin DeYoung
Ligon Duncan
Greg Gilbert
Brian Habig
Joshua Harris.
John MacArthur
C. J. Mahaney
Albert Mohler
John Piper
David Platt
R. C. Sproul

Mediate Theology a Comparative Analysis of the Three Views

5 Point Calvinism	Mediate Salvation Theology	Arminian Theology
<p>God's sovereignty is exhaustive God has determined everything which will take place in the universe by his decrees in past eternity ~ including who will be saved and who will be condemned in hell (reprobation). Divine sovereignty trumps free will.</p>	<p>God's sovereignty is self-limited He has complete <i>foreknowledge</i>. God has limited the exercise of His sovereignty by creating angels and humans as autonomous moral beings and progressively delegating authority and responsibility to them. God still has foreknowledge of all future events and intervenes when He desires. Holds both to divine sovereignty and human responsibility.</p>	<p>God's Sovereignty is self-limited God has limited the exercise of His sovereignty by creating angels and humans as autonomous moral beings and progressively delegating authority and responsibility to them. Man's free will trumps divine sovereignty.</p>
<p>Total Depravity Total depravity means total inability. Human spiritual death is defined in an extreme way as a total inability to please God in any way, including inability to repent and believe the gospel of Christ. People are seen as spiritual corpses.</p>	<p>Depravity Depravity is defined as extensive corruption, but not total inability. All mankind became totally corrupt and fallen through Adam's disobedience, but retains the image of God. Although we are unable to please God by works, we are able to repent and believe the gospel message.</p>	<p>Depravity Depravity is defined as extensive corruption, but not total inability. All mankind became totally corrupt and fallen through Adam's disobedience, but retains the image of God. God has given prevenient (preceding) grace to all mankind through the cross to enable sinners to repent, believe, and do good works.</p>
<p>Unconditional Election Before we were even born, God has decided and decreed who will be saved and who will go to hell apart from anything we do or can do. His basis for this choice is an unrevealed mystery.</p>	<p>Conditional Election God foreknows those who by repentant faith will become the "elect." God then regenerates and sets these individuals apart as His "choice" people. Our only election is "in Christ," which is probably corporate.</p>	<p>Conditional Election Election is conditioned on foreknowledge of faith plus perseverance in good works.</p>
<p>Limited Atonement Christ died only for the "elect," who were sovereignly chosen in past eternity. God does not really love the "non-elect." Many say that He hates them.</p>	<p>General Propitiation and Ransom Christ's substitutionary death provided a perfect satisfaction and ransom for the sins of every human, but its application in liberation-redemption and reconciliation is limited to those who trust Christ.</p>	<p>General Redemption Christ died for all mankind but not as a substitute for sinners. It was to restore God's honor and restore His government over the human race. Others say it is only to wash us from our sins.</p>
<p>Irresistible Grace The "elect" are directly and irresistibly regenerated before they believe, since they cannot first exercise saving faith.</p>	<p>Resistible Grace People continuously resist God's grace and only those who repent and believe will be declared righteous and be born again. People must themselves respond to the gospel.</p>	<p>Resistible Grace Prevenient grace enables sinners to believe, but they must themselves respond.</p>
<p>Perseverance of the Saints We cannot really be sure we are among the "elect" unless we persevere until the end. We must constantly search our hearts to make sure we are not counterfeits.</p>	<p>Eternal Security Every truly born again believer can never be lost again, although many backslide, badly at times. Those who depart from the faith were counterfeits, so self-examination is important, but not continuously.</p>	<p>Conditional Security Believers may know that they are saved now, but ultimate salvation is conditional upon continued faith and good works. There are diverse views about whether one can be saved again after losing salvation.</p>

Adapted from http://www.mediatetheology.org/3_Views.html

Mediate Theology

Dr. C. Gordon Olson <http://www.mediatetheology.org/>

A Balanced View of Salvation Truth

Mediate Theology is a middle ground view of salvation doctrine developed inductively from the study of scripture. It is a totally distinct, cohesive, and viable system that stands on its own integrity, intermediate between the two opposing views of God's sovereignty versus man's free will.

While affirming God's initiative in salvation, **Mediate Theology** recognizes God's demand for *man's response* as a condition of salvation. This view avoids compromising the doctrine of justification by faith alone. It recognizes the essential place of the convicting work of the Holy Spirit wrought mediately. It avoids the confusion of discipleship salvation. It is the soundest way for the believer to experience the full assurance of security in Christ.

In common with **Calvinism**, it holds to an essentially Augustinian view of the total depravity of man (properly defined), some limited or particular dimensions of the sacrifice of Christ, the substitutionary nature of Christ's death, and the eternal security of the truly born-again believer.

In common with **Arminianism**, it holds to some universal dimensions of the death of Christ (without becoming universalist), to conditional election, and to the rejection of the concept of irresistible grace.

3 Views of Salvation http://www.mediatetheology.org/3_Views.html

12 Supporting Propositions of Mediate Theology	
1.	God limited the exercise of His sovereignty by creating moral beings and delegating authority to them.
2.	Since the fall did not erase God's image, depravity does not mean total inability to respond to God's salvation message.
3.	Although Christ's death is particularly effective for individual believers, it is potentially available to all humanity.
4.	The conviction of the Spirit mediately prepares sinners for faith.
5.	God's calling to salvation is not irresistible.
6.	The new birth is conditioned on repentant faith.
7.	Repentant faith is the only condition for salvation.
8.	Right standing and new birth are conditioned on repentant faith alone, apart from works.
9.	Election/ foreordination are based upon foreknowledge.
10.	True believers are eternally secure in Christ.
11.	Christ's discipleship teachings are a challenge to believers, not the way of salvation.
12.	Christ charged us to proclaim salvation on God's terms.