# Calvinism

Student's Edition

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Introduction to the Study of Calvinism
Overview of the Calvinistic Doctrine
Total Depravity
Unconditional Election
Limited Atonement
Irresistible Grace
Perseverance of the Saints

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# Syllabus

Lesson 1: Introduction to the Study of Calvinism

Lesson 2: Overview of the Calvinistic Doctrine

Lesson 3: Total Depravity – Part 1

Lesson 4: Total Depravity – Part 2

Lesson 5: Unconditional Election – Part 1

Lesson 6: Unconditional Election – Part 2

Lesson 7: Limited Atonement – Part 1

Lesson 8: Limited Atonement – Part 2

Lesson 9: Irresistible Grace – Part 1

Lesson 10: Irresistible Grace – Part 2

Lesson 11: Perseverance of the Saints – Part 1

Lesson 12: Perseverance of the Saints – Part 2

Lesson 13: Review

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# Lesson 1:
# *Introduction to the study of Calvinism*

## Historical Background

History reveals that "Calvinism" is not new. An early 5th century British monk by the name of Pelagius, who denied the doctrine of "original sin", had taught that man possessed absolute "free will" whereby he could either choose or reject God. His historic opponent was the theologian, Augustine, who insisted that the scriptures taught that man was dead in trespasses and sins and in bondage to Satan. Man's will, said Augustine, was not in the least "free", and only when God gave His grace to man could man then choose to serve God. Augustine taught that man lost the ability to choose when Adam sinned and was cast out of the garden. Augustine's doctrines were accepted, but Pelagius was branded a heretic and excommunicated by the Catholic Church.

As time went by, the Catholic Church moved toward the doctrine of the "Sacraments" and central power of the church causing some to raise protests. During the late 15th century, the issue was sharpened. Erasmus, the humanist and theologian of the Church of Rome, issued a "Diatribe" in which he protested sovereign grace and argued for man's free will to "make a decision" for Christ. This was countered by the volatile pen of the protestant reformer, Martin Luther, in his thesis on "The Bondage of the Human Will." Thus began the Protestant Reformation led by such men as Luther, Zwingli and Calvin.

These men were Catholics by training, but their independent Bible study led them to question or protest the practices of the Catholic Church and seek to reform it. About 1530 Calvin broke away from the Catholic Church, and in 1536 published his book, "Institutes of the Christian Religion". Throughout his life he developed and refined these thoughts, but this work served as a basis for what later came to be known as "Calvinism". In the latter part of 16th century Calvin's doctrines were accepted as the official religion of Holland and published in the form of the Belgic Confession and the Heidelberg Catechism. This doctrine was organized into the five points of Calvinism and endorsed by the Great Synod of Dort in 1619.

The five points or doctrinal positions of Calvinism were formulated by the Great Synod of Dort in reply to a document called "Remonstrance". This "protest" was presented to the State of Holland by the disciples of a Dutch seminary professor (Jacob Hermann) whose Latin surname was Arminius. Arminius (1560-1609) was only 4 years old when John Calvin (1509-1564) died. Although reared in the Reformed tradition, Arminius had serious doubts as to the sovereign grace of God, for his natural reason was sympathetic to the teachings of Pelagius and Erasmus concerning the free will of man. Within a year of the death of Arminius, his disciples formulated his teachings into five main points, which they proceeded to present to the State with the desire that the Belgic Confession and Heidelberg Catechism be replaced by the teachings of their professor.

The Great Synod of Dort was convened by the States-General in 1618 for the specific purpose of examining the Five Points of Arminianism in the light of the Holy Scripture. Eighty-four theologians and 18 secular commissioners were assembled for 154 sessions lasting from November 13, 1618 until May 9, 1619. After thorough examination of the doctrines of Arminius, carefully comparing his teachings with those of Holy Writ, the Synod determined that his views were heretical. The members of the Great Synod did not stop there, however, but carefully formulated a 5-point rebuttal from the scriptures that later became known as "The Five Points of Calvinism."

**Pervasive Influence of Calvinism in the Religious World**

Probably no mortal man has exercised more influence on the religious world than John Calvin. It is hard to find a book dealing with religion or history of religion that does not mention Calvinism in some way. Even though many religious groups have watered down, and some even rejected, the basic points of Calvin's doctrine, most are influenced by his teachings. Even though others had espoused and even adopted some of his teachings before his time, Calvin is credited with organizing and defending these doctrines so successfully that they bear his name. Some examples of Calvin's influence in various denominations are given below.

*Total Depravity*
Calvin. "...born wicked and depraved...corruption of our nature...the whole of man is corrupted-'mind and heart'-and to contend that only a part of the soul is corrupted is opposed to supernatural grace." (Institutes of the Christian Religion, Vol. I, p. 262). "Original sin, therefore, seems to be a hereditary depravity and corruption of our nature..." (ibid, Vol. I, p. 251)
Baptists. "...being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse." (J. M. Pendleton, Baptist Church Manual, 1966, p. 46)
Church of God (Holiness). "But sin exists in two forms-that is, our actual committed sins-sins that we are ourselves responsible for, and then the Adamic Nature, the inborn sin, which we are not responsible for..." (Nichols-Weaver Debate, Nashville: Gospel Advocate Co., 1956, p.9)
Methodists. "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." (Doctrine and Discipline of the Methodist Church, Nashville: The Methodist Publishing House, 1952, p. 27)
Presbyterians. "While we are not the only ecclesiastical body that holds this system, yet none will deny that friends and foes alike award to the Presbyterian Church, as its wreaths of thorns, or its diadem of glory, the distinction of being the world's historic and leading representative of the creed of Calvinism." (Egbert Watson Smith, The Creed of Presbyterians, Richmond: Presbyterian Committee of Publication, 1901, p. 12)
Primitive Baptists. We believe "that Adam willfully transgressed the law of God and therefore plunged himself and his posterity into a state of guilt and corruption (Rom 5:12-19). That now man in his natural state is dead in trespasses and sins (Eph. 2:1)..." (Elder Lasserre Bradley, Jr., Baptist Bible Hour, Tract, p. 6)
Catholics. "...because of the fall of Adam, we are born in a state of original sin, and would be lost if God had not sent a Savior." (National Catholic Almanac, 1954, "Every Catholic Must Believe")
Episcopalians. "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam..." (The Book of Common Prayer, Articles of Religion, New York: The Church Pension Fund, 1945, p. 604)
Nazarene. "The Nazarene Church, as other churches of Calvinistic doctrine, teaches that through Adam sin was transmitted to the whole human race; that one is totally depraved, born in sin..." (Waymon D. Miller, 1947, p. 104)
Congregationalists. "Thus the Churches of New England became characteristically Congregational in structure but Calvinist in teaching, and remained so throughout the 18th century." (George Hadley, The Christian Heritage in America, New York, The MacMillan Co., 1948, p. 65)

*Free Will or Free Agency of Man*
Calvin. After giving several quotes from Augustine about free-will he says, "Therefore in another passage, after showing that free-will is established through grace, he bitterly inveighs against those who claim it for themselves without grace. 'Why then,' he says, 'do miserable men either dare to boast of free-will before they have been freed..." (Institutes, Vol. I, p. 265-266)

Methodists. "The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and work, to faith, and calling upon God..." (Methodist Discipline, 1952, p. 27)
Episcopalians. "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good
Nazarene. Nazarenes believe "that through the fall of Adam he (man) became so depraved so that he cannot now turn and prepare himself by his own natural strength and works to faith and calling upon God..." (Church of the Nazarene Manual, Kansas City, Nazarene Publishing House, 1968, p. 30)
Primitive Baptist. "...man...is unable to recover himself by an act of his own free will. (Jn 1:13; 6:44; Rom 3:10-20; Rom 9:16)." Baptist Bible Hour, Elder Laserre Bradley, Jr.)

*Irresistible Grace or Miraculous Operation of the Holy Spirit on the Heart*
Calvin. If this be admitted, it will be indisputable that free will is not sufficient to enable man to do good works, unless he be helped by grace, indeed by special grace, which only the elect receive through regeneration." (Institutes, Vol. I, p. 262)
Baptists. We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth..." (Pendleton Baptist Manual, p. 49, 50)
"We believe that the scriptures teach that the regeneration, or the new birth, is that change wrought in the soul by the Holy Spirit, by which a nature and a spiritual life, not before possessed, are imparted and the person becomes a new creation in Christ Jesus..." (Edward T. Hiscox Standard Baptist Manual, Valley Forge: Judson Press, 6th Printing, 1976, p. 139)
Methodists. "...wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing ("going before and helping", The Methodist Armor, p. 34) us, that we may have a good will, and working with us, when we have that good will." (Methodist Discipline, 1952, p. 27)
Nazarenes. "But we also believe that the grace of God through Jesus Christ freely bestowed upon all men, enabling all who will to turn from sin to righteousness..." (Church of the Nazarene Manual, 1968, p. 31)
Episcopalians. "Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." (Book of Common Prayer, p. 604-605)
Presbyterians. "It is now perfectly clear, that the 'natural man' is the unrenewed man; and since unrenewed men do not receive, but uniformly reject the gospel; it follows, inevitably that the spiritual influence of the Holy Spirit, in addition to the Word, is absolutely necessary to their conversion and sanctification. Consequently, in every case of conversion, such a divine influence is actually exerted." (Campbell-Rice Debate, Lexington; A. T. Skillman & Son, 1844, p. 715)
Hal Lindsey. "As I was reading in the Book of Exodus, the Spirit of God came upon me. I remember being so overwhelmed and so surrounded with the sense of god's presence and God's love that I knew that God had touched me..." (Hal Lindsey, The Events That Changed My Life, Santa Ana: Vision House Publishers, 1977, p. 31)
Quakers. "The inner light is highly important in Quaker belief. Grace, power from God to help man resist evil..." (Mead, Handbook of Denominations in U. S., New York: Abingdon Press, 1951, p. 109)
The First Church of Christ Scientist. Mary Baker Eddy believed in an illumination to understand the scriptures, similar to that on Pentecost-not only to reveal but to understand. She understood the Holy Spirit to be Divine Science: (Mary Baker Eddy, Science and Health with Key to the Scriptures, Boston: Published by the Trustees Under the Will of Mary Baker G. Eddy. 1875, pp. 43, 55)
Adventists. "Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages...As the Spirit of God has opened to my mind the great truths of His word...Regarding them in the light of God's word, and by the illumination of His Spirit, we may see unveiled the devices of the wicked one..." (Ellen G.

White, The Great Controversy Between Christ and Satan, Nashville: Southern Publishing Association, 1888, Intro. Pp. X, XI)

*Faith Only and Faith A Gift Of God*
Calvin. "...For when this topic is rightly understood it will better appear how man is justified by faith alone, and simple pardon..." (Institutes, Vol. I, p. 593) "...faith is a singular gift of God..." (Institutes, Vol. I, p. 581)
Methodists. "Wherefore, that we are justified by faith only is a most wholesome doctrine and very full of comfort." (Methodist Discipline, 1952, p. 28)
Baptists. "...That it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood..." (Baptist Manual, Pendleton, p. 48)
Episcopalians. "...Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as most largely is expressed in the Homely of Justification." (Book of Common Prayer, p. 605)
Lutherans. "Their faith is built upon Luther's principle of justification by faith alone in Jesus Christ..." (Mead, p. 131)

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## Lesson 1-Questions:
## ***Introduction to the study of Calvinism***

1. Who was Augustine? Who opposed his teachings? What issue was debated? What decision did the Catholic Church make on the controversy? Give an approximate date of these occurrences.

2. What was the Synod of Dort called to do? Give a time period. Whose theories were at odds? What was the Synod's ultimate decision?

3. Give Calvin's position of each of these issues and quote scriptures that refute his positions.
    a. Total depravity

    b. Free will

    c. Irresistible grace

    d. Saved by faith only

4. Choose from the list of various denominational positions on an issue and present an argument against it.

# Lesson 2:
# *Overview of the Calvinistic Doctrine*

**According to Calvinism:**

Salvation is accomplished by the almighty power of the triune God. The Father chose a people, the Son died for them, the Holy Spirit makes Christ's death effective by bringing the elect to faith and repentance, thereby causing them to willingly obey the Gospel. The entire process (election, redemption, regeneration) is the work of God and is by grace alone. Thus God, not man, determines who will be the recipients of the gift of salvation.

Furthermore, the Calvinist believes that man has no part in his own salvation; that God is supremely sovereign. If man did have a role in salvation, he would detract from the supreme power of God.

> *When the question relates to righteousness, we see how often and how anxiously Scripture exhorts us to give the whole praise to God...Observe, that the righteousness of God is not sufficiently displayed, unless He alone is held to be righteous, and freely communicates righteousness to the undeserving...For so long as a man has anything, however small, to say in his own defense, so long he deducts somewhat from the glory of God...Let us remember, therefore, that in the whole discussion concerning justification the great thing to be attended to is, that man cannot claim a single particle of righteousness to himself, without at the same time detracting from the glory of the devine righteousness. (Institutes of the Christian Religion – John Calvin)*

**The Five Points of Calvinism**

This system of theology was reaffirmed by the Synod of Dordt in 1619 as the doctrine of salvation contained in the Holy Scriptures. The system was at that time formulated into "five points" in answer to the unscriptural five points submitted by the Arminians to the Church of Holland in 1610.

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The Five Points of Calvinism are easily remembered by the acrostic **TULIP**

**T-Total Depravity (Total Inability)**

Total Depravity is probably the most misunderstood tenet of Calvinism. When Calvinists speak of humans as "totally depraved," they are making an extensive, rather than an intensive statement. The effect of the fall upon man is that sin has extended to every part of his personality-- his thinking, his emotions, and his will. Not necessarily that he is *intensely* sinful, but that sin has *extended* to his entire being.

The unregenerate (unsaved) man is dead in his sins (Romans 5:12). Without the power of the Holy Spirit, the natural man is blind and deaf to the message of the gospel (Mark 4:11f). This is why Total Depravity has also been called "Total Inability." The man without a knowledge of God will never come to this knowledge without God's making him alive through Christ (Ephesians 2:1-5).

**U-Unconditional Election**

Unconditional Election is the doctrine which states that God chose those whom he was pleased to bring to a knowledge of himself, not based upon any merit shown by the object of his grace and not based upon his looking forward to discover who would "accept" the offer of the gospel. God has elected, based solely upon the counsel of his own will, some for glory and others for damnation (Romans 9:15,21). He has done this act before the foundations of the world (Ephesians 1:4-8).

This doctrine does not rule out, however, man's responsibility to believe in the redeeming work of God the Son (John 3:16-18). Scripture presents a tension between God's sovereignty in salvation, and man's responsibility to believe which it does not try to resolve. Both are true -- to deny man's responsibility is to affirm an unbiblical hyper-calvinism; to deny God's sovereignty is to affirm an unbiblical Arminianism.

The elect are saved unto good works (Ephesians 2:10). Thus, though good works will never bridge the gulf between man and God that was formed in the Fall, good works are a result of God's saving grace. This is what Peter means when he admonishes the Christian reader to make his "calling" and "election" sure (2 Peter 1:10). Bearing the fruit of good works is an indication that God has sown seeds of grace in fertile soil.

**L-Limited Atonement (Particular Redemption)**

Limited Atonement is a doctrine offered in answer to the question, "for whose sins did Christ atone?" The Bible teaches that Christ died for those whom God gave him to save (John 17:9). Christ died, indeed, for many people, but not all (Matthew 26:28). Specifically, Christ died for the invisible Church -- the sum total of all those who would ever rightly bear the name "Christian" (Ephesians 5:25).

This doctrine often finds many objections, mostly from those who think that Limited Atonement does damage to evangelism. We have already seen that Christ will not lose any that the father has given to him (John 6:37). Christ's death was not a death of potential atonement for all people. Believing that Jesus' death was a potential, symbolic atonement for anyone who might possibly, in the future, accept him trivializes Christ's act of atonement. Christ died to atone for specific sins of specific sinners. Christ died to make holy the church. He did not atone for all men, because obviously all men are not saved. Evangelism is actually lifted up in this doctrine, for the evangelist may tell his congregation that Christ died for sinners, and that he will not lose any of those for whom he died!

**I-Irresistible Grace**

The result of God's Irresistible Grace is the certain response by the elect to the inward call of the Holy Spirit, when the outward call is given by the evangelist or minister of the Word of God. Christ, himself, teaches that all whom God has elected will come to a knowledge of him (John 6:37). Men come to Christ in salvation when the Father calls them (John 6:44), and the very Spirit of God leads God's beloved to repentance (Romans 8:14). What a comfort it is to know that the gospel of Christ will penetrate our hard, sinful hearts and wondrously save us through the gracious inward call of the Holy Spirit (I Peter 5:10)!

**P-Perseverance of the Saints**

Perseverance of the Saints is a doctrine which states that the saints (those whom God has saved) will remain in God's hand until they are glorified and brought to abide with him in heaven. Romans 8:28-39 makes it clear that when a person truly has been regenerated by God, he will remain in God's stead. The work of sanctification which God has brought about in his elect will continue until it reaches its fulfillment in eternal life (Phil. 1:6). Christ assures the elect that he will not lose them and that they will be glorified at the "last day" (John 6:39). The Calvinist stands upon the Word of God and trusts in Christ's promise that he will perfectly fulfill the will of the Father in saving all the elect.

*This description of the Five Points of Calvinism was written by Jonathan Barlow who acknowledges that not all those bearing the name "Calvinist" would agree with every jot and tittle of this document.*

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## Lesson 2-Questions:
## ***Overview of the Calvinistic Doctrine***

1. What is the acrostic that helps us remember the five points of Calvinism and what does each letter stand for?

2. Explain the Calvinist's meaning of Total Depravity (Total Inability) including scriptures they use to support this doctrine.

3. Explain the Calvinist's meaning of Unconditional Election including scriptures they use to support this doctrine.

4. Explain the Calvinist's meaning of Limited Atonement including scriptures they use to support this doctrine.

5. Explain the Calvinist's meaning of Irresistible Grace including scriptures they use to support this doctrine.

6. Explain the Calvinist's meaning of Perseverance of the Saints including scriptures they use to support this doctrine.

7. A critical premise of Calvinism is that God is supremely sovereign in salvation, and therefore, man has no role whatsoever. Take this premise and demonstrate how it leads to the subsequent tenets of Calvinism:

   - *God is Sovereign*
   - Total Depravity
   - Unconditional Election
   - Limited Atonement
   - Irresistible Grace
   - Perseverance of the Saints

# Lesson 3:
# *Total Depravity – Part 1*

**Statements of beliefs:**

1. "by this sin (eating the forbidden fruit) they (our first parents) fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation. From this original corruptio n, whereby we are utterly indisposed, disabled, made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." (The Presbyterian Confession of Faith, as quoted by T. W. brents, The Gospel Plan of Salvation, p. 109-110).

2. "The whole soul of man is entirely depraved, corrupt, and alienated from God --- a child of wrath, an heir of hell, going astray from the womb, conceived in sin, an enemy to God, having a heart deceitful above all things and desperately wicked; the understanding darkened, the affections earthly, and the whole man sensual and devilish." (Ewing's Lectures, as quoted by T. W. brents, The Gospel Plan of Salvation, p. 124).

3. "All mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse." (J. M. Pendleton, Missionary baptist, 'Church Manual Designed for the use of baptist Churches, as quoted by C. R. Nichol and R. L. Whiteside, Sound Doctrine, Vol. 4., pg. 98).

4. "... born wicked and depraved... corruption of our nature... the whole of man is corrupted - 'mind and heart' - and to contend that only a part of the soul is corrupted is opposed to supernatural grace." (**Institutes**., Vol. 1, p. 262). "Original sin, therefore, seems to be a hereditary depravity and corruption of our nature..." (Institutes., Vol. 1., pg. 251).

5. "If infants are guilty of original sin, then they are proper subjects of baptism, seeing, in the ordinary way, they cannot be saved, unless this is washed away by baptism. It has been already proved, that this original stain cleaves to every child of man; and that thereby they are children of wrath, and liable to eternal damnation ... Infants need to be washed from original sin; therefore, they are proper subjects of baptism." (John Wesley, Wesley's Works, Miscellaneous, Vol. 2, pg. 16. as quoted by C. R. Nichol and R. L. Whiteside, Sound Doctrine, Vol. 5, pg. 69).

6. "From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." (Second London (or Assembly) Confession, baptist, chap. VI.)

7. "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." (Doctrine and Discipline of the Methodist Church, Nashville: The Methodist Pub. House, 1952, p. 27).

**Calvinism vs. Arminianism -Chart 1-Total Depravity or Free Will**

| The Calvinist View — Total Depravity | The Arminian View — Free Will |
|---|---|
| Man's depravity, as a result of the fall, is total. He does not possess free will because he is bound to Satan who takes man captive at his will. All men are born into this world spiritually dead in trespasses and sins so that their dead human spirits are irresistibly drawn to the god of the dead. Man is depraved in the sense that he is dead, blind, deaf, unteachable in the things of God and ruled by Satan through his perverse heart and corrupt soul. Consequently, it takes much more than the Spirit's assistance to bring a sinner to Christ-it takes regeneration by which the Spirit makes the sinner alive and gives him a new nature. Faith is not something man contributes to salvation but is itself a part of God's gift of salvation. It is God's gift to the sinner, not the sinner's gift to God. | Man's depravity, as a result of the fall, is not total but partial. Man has not lost the faculty of self-determination, nor the ability to freely will that which is good in the sight of God. Man is the author of repentance and faith unto salvation since the human will is viewed by the Arminian as one of the causes of regeneration, if man truly wills to cooperate with the Holy Spirit. The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act and precedes the new birth. Faith is the sinner's gift to God; it is man's contribution to salvation. |
| Total Depravity Reaches All Mankind<br>Rom 5:12- Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned–<br>Jer 17:9- "The heart *is* deceitful above all *things*, And desperately wicked; Who can know it?<br>Rom 3:11-There is none who understands; There is none who seeks after God.<br>Prov 20:9- Who can say, "I have made my heart clean, I am pure from my sin"?<br>Born Spiritually Dead<br>Psa 58:3- The wicked are estranged from the womb; They go astray as soon as they are born, speaking lies.<br>Psa 51:5- Behold, I was brought forth in iniquity, And in sin my mother conceived me.<br>John 3:3- Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."<br>Gen 8:21- And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart *is* evil from his youth; nor will I again destroy every living thing as I have done.<br>Eph 5:8- For you were once darkness, but now *you are* light in the Lord. Walk as children of light<br>Taken Captive At Satan's Will<br>2 Tim. 2:25-26- in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,<br>and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him to *do* his will.<br>Jn 8:44- "You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and *does not* stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.<br>Irresistibly Drawn To Satan<br>Jn 3:19- "And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.<br>Eph 2:2-3- in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,<br>among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.<br>Depraved Man Spiritually Unteachable<br>1 Cor 2:14- But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned. | Jn 3:16- For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.<br>Acts 2:38- Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.<br>Acts 16:31- So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."<br>Rom 10:9- that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.<br>1 John 3:23- And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.<br>---<br>Free Will or Accountability (written by a Calvinist)<br>The careful observer will note that the scriptures selected by the Arminianist in support of "free will" do not deal with that subject, but, rather, with man's responsibility to believe God and his accountability if he does not. There are 2 reasons for this: (1) There are no scriptures that teach man has a "free will", and (2) Arminimus reasoned, contrary to scripture, that "God has no right to hold man accountable to believe, nor condemn him for unbelief, if his will is not free to do so." This is like saying that a kleptomaniac should not be held responsible for stealing, nor punished when caught, because he can not help himself! It is the perverted view which says that a sex maniac should not be held responsible for rape or child molesting, nor punished for same, because he cannot control himself! (This may be the position of some 'do-gooders', but it is not God's.) Every one of us shall give account of himself to God, and those who reject His word will be eternally punished in the lake of fire, burning with brimstone.<br>The scriptures teach that there is sufficient light given all men that, should they have the slightest inclination to come to the light, they will be saved. The fact is that man is so infatuated with sin and unbelief, and so irresistibly drawn to Satan, that he loves darkness and hates the light. (Cf Jn 1:9; 3:19; Rom 1:18-20) Man is responsible to obey the word of God, and accountable when he refuses. |

# Lesson 3-Questions:
## ***Total Depravity – Part 1***

1. As you read the statements from various denominational writings, explain how 'total depravity' lays the groundwork for other tenets of Calvinism as well as other erroneous doctrines.

*Refer to Calvinism vs. Arminianism, Chart 1, Free Will/Total Depravity and answer following questions:*

2. Show how the Calvinist concludes that total depravity reaches all mankind.

3. How does the Calvinist conclude that we are born spiritually dead?

4. Give scriptures used by the Calvinist to show that we are taken captive at Satan's will.

5. How are we "irresistibly drawn to Satan" according to Calvinism?

6. How does the Calvinist conclude that the depraved man is spiritually unteachable?

7. Under the section "Free Will or Accountability" written by a Calvinist, list some apparent discrepancies in regard to your understanding of the truth as revealed in God's word, and in regard to their own doctrine of "Total Depravity".

# Lesson 4:
# *Total Depravity – Part 2*

### Scriptural Refutation of Total Depravity (Inherited Sin)

**A. The mechanism for the transmission of inherited sin is false:**

Spiritual consequences of sin cannot be transmitted from father to son but only falls on the one who committed the act: Ezek 18:1-4; 18-20; Jer 32:29-30

1. Exodus 32:31-33 In this passage, Moses wanted to receive the punishment for someone else's sin. In verse 33, the one who sinned is removed from the book, not the one whose parents have sinned.
2. We will be judged only by our own actions: Mt 12:36-37; Rom 2:6; 2 Cor 5:10; 1 Pet 1:17
3. Isa 59:1-2, "Your sins have separated you from your God" not Adams
4. Rom 5:12 – death passed to all men, ***because all sinned***
5. Sin is committed by individually breaking God's law: 1 Jn 3:4 (Infants have done nothing)
6. Where is one Bible verse that says we will be condemned for sin other than our own?

**B. Unsaved and unregenerate men are capable of doing good and have freewill:**

Calvinists teach that if a sinner helps an accident victim, he still sins because he does it for the wrong motive.

1. Gentiles do by nature the good things of the law: Rom 2:14-16
2. Cornelius was devout, feared God, righteous, Acts 10:1-4, 22 yet unsaved: 11:14
3. Man has a freewill and can choose to do good or evil: Josh 24:15 "Choose this day..." , ...the Pharisees and lawyers rejected..., Lk 7:29, 30. See Matt 23:37.
4. Justice demands that God judge each according to their works, Ezek 18:25-32; 2 Cor 5:10; Rom 14:12; Gal 6:5

**C. Sinful deeds as well as repentance are acts performed by choice.**

1. Sin is transgression of law, 1 Jn 3:4. We yield ourselves to sin, Rom 6:16, 12-13
2. Sin is the result of lust conceived, Jas 1:13-15.
3. All men everywhere commanded to repent, Acts 17:30. Sinners are exhorted to turn unto the Lord, choose obedience, Joel 2:12-13, Acts 2:38; 8:12

**D. God requires man to act and do something to be saved**

1. "Unless you repent you will perish": Lk 13:3
2. "Save yourselves": Acts 2:40 KJV
3. "Repent and be baptized every one of you for forgiveness of sins": Acts 2:38
4. Why are we told to "work out our own salvation"? Phil 2:12
5. The spoken and written gospel message is God's power for salvation: Rom 1:16; 1 Cor 1:18

**E. The words used to describe salvation refute inherited sin:**

*These words imply we, individually, were in God's grace at conception and birth.*

| | **What does it mean?** | **How is it used?** |
|---|---|---|
| Justification - Romans 5:18 | A court term; a legal word referring to acquittal | Addresses the subject of our guilt before God |
| Reconciliation - Romans 5:6-11; Col 1:14,20,21 | A word dealing with social intercourse; human relations; to make friendly again, payment of a price to recover from the power of another, a restoration to favor. | Addresses the subject of our being estranged from God |
| Redemption - Colossians 1:13-14 | To buy back; a slavery term; human commerce; purchasing one's freedom; a ransom | Addresses the subject of our slavery to sin |
| Regeneration - Tit 3:5 | To generate again, renewing, restoration | Addresses the subject of an old life of sin |

**F. The Bible describes infants are pure and holy:**

1. Why would Jesus use infants as a model for all believers to imitate in character if they were "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil"? Mt 18:1-3; 19:13-14
2. Paul also used infants as a model of purity for Christians to follow: 1 Cor 14:20
3. Paul states that he was once spiritually alive but then he sinned & died/was killed: Rom 7:9-11
4. God said that the king of Tyre was "blameless in your ways from the day you were created, until unrighteousness was found in you." Ezek 28:15
5. "God made men upright but they sought devices" Eccl 7:29 (plural can't refer only to Adam)
6. Newborns do not know the difference between good and evil
   a. God allowed the children to enter Canaan but not the parents: "your little ones who...have no knowledge of good and evil shall enter". Deut 1:34-39
   b. Jacob & Esau, "the twins were not yet born, and had done nothing good or bad" Rom 9:11
   c. Jesus, "Before He knows enough to refuse evil and choose good" Isa 7:15-16
7. Jer 19:2-6 human sacrifices of children to Baal is called the "blood of the innocent"
8. If newborns do not know "good or evil" yet the Bible says , "Your sins have separated you from your God" (Isa 59:1-2) then newborns must be born united with God.

**G. The second Spiritual death implies a first spiritual death & initial spiritual life:**

1. Second death is hell: It is a spiritual separation from God: Rev 20:6,14
2. First death is when we first sin and are separated from God till judgement: Rom 7:9-11
3. For us to die a first death we must have been spiritually alive at birth.

# Lesson 4-Questions:
# ***Total Depravity – Part 2***

1. List 5 scriptures which teach that sin cannot be transferred from one person to another.

2. How does the fact that "unsaved and unregenerate men are capable of doing good and have freewill" refute the idea of total depravity?

3. What separates us from God?

4. What do the children of disobedience fulfill? (Eph 2:3) What did God do for us? (vv. 4-5)

5. Why did death spread to all men?

6. Was Christ born a sinner? (2 Cor 5:21)

7. On what basis do we stand as righteous or sinful? (Ezek 18:20)

8. Why did Jesus not forbid the little children to come to Him?

9. How would you show someone from scripture that you must "do" something to be saved?

# Lesson 5:
# *Unconditional Election – Part 1*

**Introduction**
A necessary logical conclusion of the absolute extension of God's sovereignty and predestination, Calvin's doctrine of "Unconditional Election" explains that each man, woman, and child are chosen as saved or lost before time began. Since each man is born depraved and could not alter God's will for him, then each man's election for salvation must be unconditional. If it were truly conditional, then man might could change God's predetermined order, violating the assumption of predestination. Therefore, his election must stand outside of anything he may do, and the reprobate will conversely be condemned, regardless of their actions.

**Implications of Unconditional Election**
The doctrine of unconditional election has several necessary, logical implications and requirements. Among these are:

1. Predestination: God has predestined ALL events concerning and related to men and their salvation
2. Unconditional: God never places conditions on salvation or condemnation
3. Immutable: The elect cannot be lost, and the condemned cannot be saved
4. Irresistible: The elect cannot refuse salvation, and the condemned cannot accept it

These implications can be observed in quotations from Calvin's Institutes:
*"I again ask how it is that the fall of Adam involves so many nations with their infant children in eternal death without remedy, unless that it so seemed meet to God? Here the most loquacious tongues must be dumb. The decree, I admit, is dreadful; and yet it is impossible to deny that God foreknew what the end of man was to be before he made him, and foreknew, because he had so ordained by his decree."* **Institutes, Book III, chap. 23, para. 7**

*"All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of these ends, we say that he has been predestinated to life or to death."* **Institutes, Book III, chapter 21, para. 5**
*"Nor ought it to seem absurd when I say, that God not only foresaw the fall of the first man, and in him the ruin of his posterity; but also at His own pleasure arranged it."* **Institutes, Book III, chapter 32, p. 232**

They can also be observed in this statement of creed:
*"Question: What are the decrees of God?*
*"Answer: God's decrees are the wise, free and holy acts of the counsel of His will, whereby, from all eternity, He hath for His own glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men"* **The Westminster Larger Catechism, Question 12, p. 97**

**Calvinism vs. Arminianism -Chart 2 -Unconditional or Conditional Election**

| The Calvinist View — Unconditional Election | The Arminian View — Conditional Election |
|---|---|
| Election is grounded entirely in the free will of God and in His purpose for those whom He chose "in Christ Jesus" before the foundation of the world. His foreknowledge is based upon His purpose, for His purpose is the manifestation of His sovereign will. Since man is incapable of giving himself life, opening his own eyes, or teaching himself spiritual truth, God must elect to act on man's behalf. The work of regeneration, therefore, must precede faith and repentance, and is the work of God. He must "open the heart" and cause His elect "to will and do" that which is pleasing to Him, otherwise none would believe. | Election is conditioned upon man's good works of repentance and faith in Christ. If this is true, then election is based upon God's foreknowledge of who will respond to the offer of the gospel and freely will to exercise his faculty of self-determination, and be saved. Man's good works of repentance and faith must precede God's good work of regeneration. He must "make a decision for Christ" and let Jesus come into his heart, for God will not violate the will of man by giving life or opening the heart, without man's permission. |
| God Chooses, Not Man<br>Jn 15:16- "You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in My name He may give you.<br>Acts 13:48- Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.<br>Psa 65:4- Blessed *is the man* You choose, And cause to approach *You, That* he may dwell in Your courts. We shall be satisfied with the goodness of Your house, Of Your holy temple.<br>Phil 2:13- for it is God who works in you both to will and to do for *His* good pleasure.<br>Election Based On God's Purpose (Plan)<br>Eph 1:11- In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,<br>2 Tim 1:9- who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,<br>Foreknowledge Based On God's Purpose<br>Rom 8:28- And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.<br>Man Is Incapable, God Must Initiate<br>Jn 6:44- "No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.<br>Matt 11:27- "All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*.<br>Heb 12:2- looking unto Jesus, the author and finisher of *our* faith, …<br>Acts 16:14- Now a certain woman named Lydia heard *us*. She was a seller of purple from the city of Thyatira, who worshiped God. <u>The Lord opened her heart to heed the things spoken by Paul.</u><br>Lk 17:5- And the apostles said to the Lord, "Increase our faith."<br>God's Will Shall Be Accomplished<br>Isa 55:11- So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper *in the thing* for which I sent it. | 1 Pet 1:2- elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ..<br>Rom 11:2- God has not cast away His people whom He foreknew…<br>Prov 3:5- Trust in the LORD with all your heart, And lean not on your own understanding;<br>Mark 1:15- and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."<br>Mark 11:22- So Jesus answered and said to them, "Have faith in God.<br>Matt 8:13- Then Jesus said to the centurion, "Go your way; and as you have believed, *so* let it be done for you." And his servant was healed that same hour.<br>Jn 5:24- "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.<br>---<br>"Who Acts First?"<br>The Arminian believes that the human will is one of the causes of regeneration (synergism). This is why he believes that election is based on the foreknowledge of God who foresaw "who would believe" in eternity past. Foreknowing those who would freely will to repent of their sins and make a decision to place their faith in Christ, God elected them to salvation. This means that repentance and faith are man's "good works" whereby he establishes the condition for his being elected to be saved. Arminianism is a "works religion" at least to the extent that man must accomplish the good works of repentance and faith, with only the general assistance of the Holy Spirit, given all men alike.<br>The Calvinist believes that God alone is the cause of regeneration. Knowing that no man can or will establish any condition which can serve as a basis for his election, he follows the scriptural position which declares that "foreknowledge" is grounded in the "purpose" of God to elect some to salvation without good works on their part. Every work that is related to salvation is God's work, for He alone can regenerate, open blind eyes, unstop deaf ears, evoke faith in Christ Jesus, illumine the dark recesses of man's heart, and grant true repentance of sins by establishing a desire for purity in doctrine and life. Calvinism is strictly a "not of works, lest any man should boast" religion (Eph 2:8, 9) because it insists on giving God all the glory for all that is good. |

# Lesson 5-Questions:
## ***Unconditional Election – Part 1***

*Refer to Calvinism vs. Arminianism, Chart 2, Unconditional or Conditional Election, to answer the following questions:*

1. Show how the Calvinist concludes that God alone chooses who will be saved.

2. How does the Calvinist conclude that our election is based only on God's predetermined plan?

3. According to the Calvinist what is God's purpose is regard to His elect?

4. What scriptures does the Calvinist use to conclude that God must initiate the action for man's election because man is incapable?

5. Under the section "Who Acts First" written by a Calvinist, there is found in the second paragraph the following statement: "Every work that is related to salvation is God's work, for *He alone* (emp. added) can regenerate, open blind eyes, unstop deaf ears, evoke faith in Christ Jesus, illumine the dark recesses of man's heart, and grant true repentance of sins by establishing a desire for purity in doctrine and life." List below the items of this statement with which you agree or disagree and your reasons for agreement or disagreement.

# Lesson 6:
# *Unconditional Election – Part 2*

## A. The Bible teaches predestination, but not Calvinistic Predestination:

1. Bible predestination is where God pre-determined, not the identity of the saved, but the character of the saved
2. We are not opposed to predestination, for the Bible teaches it. However, Calvin's view of predestination is entirely unbiblical and therefore false doctrine.

What is foreknown by God in these Bible Verses?

| Text | Personal Identity? | Character, purpose & plan? |
|---|---|---|
| Eph 1:3-4 | | |
| 1 Cor 2:7 | | |
| Rom 8:29-30 | | |

## B. God chose the plan of salvation to be "in Christ", Eph 1:3-14

The emphasis in this text is not upon individuals who will be saved, but upon Christ through whom redemption is made possible.

In the table below, give phrase referring to Christ in the verses listed from Eph 1:3-14

| | |
|---|---|
| Vv 3, 10, 12 | |
| Vv 4, 7, 10, 13 | |
| V 4 | |
| V 5 | |
| V 6 | |
| Vv 11, 13 | |
| V 7 | |

Salvation is conditioned upon having heard and believed, vv 12-13.

## C. The choice of God's plan was not conditioned on man, Rom 9:6-21

1. The apostle Paul in this passage deals with God's power to choose the plan of salvation. The Jews questioned God's right to accept the Gentiles and felt salvation was guaranteed to them because of the Old Covenant.
2. Salvation is not dependent on fleshly birth, v v 7,8, but on belief in Christ, Rom 1:16-17; 9:30-33.
3. The selection of God's plan of salvation by grace through faith in Christ was not based on man's works. It was God's choice and man must submit to His will, vv 16, 17.
4. The selection of Jacob and rejection of Esau was not a choice for individual salvation. It was a selection of a nation out of which the Messiah should come according to God's plan, vv 9-13.
5. The principle of divine freedom is illustrated in Pharoah, vv 17-18.
   a. God had right to choose a course of salvation, 9:15-16, 19-21. See Jer 18:1-10
   b. God offered salvation to the Jews on condition that they believe, Rom 1:16. Like Pharoah they rebelled and He destroyed the nation.
   c. The same word of God that hardened the hearts of Pharoah and Israel, softens the hearts of those receive and believe it, 2 Cor 2:15-16; 2 Thess 2:9-12; Eph 4:17-19

**D. Salvation can be obtained only through God's plan, Rom 8:28-30**

1. *God's "purpose."* These verses contain one of the most concise statements in scripture of God's scheme of redemption for man.
2. *"Whom He foreknew."* Individuals who believe and obey God's call of the gospel are "the elect", having been so chosen through His predetermined plan, 1 Pet 1:2, 22; 2 Pet 1:10, 11; Phil 2:12-13
3. *"He also predestined."* He foresaw those who would do His will voluntarily, thus He predestined a plan ("in Christ") by which they should obey Him, Eph 1:4-14.
4. *"These He also called."* We are called by the gospel, 2 Thess 2:14. This call is for all men every where, Acts 17:30; Mk 16:15-16; Tit 2:11-14. Not all will accept, but by their rejection they judge themselves unworthy of eternal life, Acts 13:46.
5. *"These He also justified."* Christ paid the penalty for our sins that God "might be just and the justifier of the one who has faith in Jesus," Rom 3:23-26.
6. *"These He also glorified."* The eternal destiny of the righteous is that they should be made in the image of God's Son, Phil 3:21.

**E. Seven major objections to this doctrine of Unconditional Election**

1. It makes God a respecter of persons
   a. "...there is no respect of persons with God." Rom 2:11; Col 3:25
   b. "neither is there respect of persons with Him." Eph 6:9
   c. "I perceive that God is no respecter of persons." Acts 10:34
2. It makes God responsible for the damnation of the wicked
   a. God has no pleasure in the death of the wicked, Ezek 33:11
   b. God wants wicked to turn and live, Ezek 18:32
   c. God has pleasure when wicked turn, Ezek 18:21-23
   d. Life or death is conditioned on man's works, Ezek 18:26-30
3. It denies that God wants all men to be saved
   a. Gospel was to be preached to all so that they might have opportunity to be saved, Mk 16:15, 16
   b. God would have all men to be saved, 1 Tim 2:4
   c. He wishes that none would perish, 2 Pet 3:9
   d. God's grace is for all, Tit 2:11-14
4. It refuses to accept that Christ died for all, Heb 2:9
   a. Gave Himself a ransom for all, 1 Tim 2:6
   b. He is propitiation for sins of whole world, 1 Jn 2:2
   c. He is the Savior of the world, 1 Jn 4:4
5. It rejects the free will choice of man
   a. Man is in the image of God, with spirit, intelligence, and ability to choose good from evil; therefore he must be responsible for his actions, Rom 6:16; 14:12; Josh 24:15; Deut 30:19; Isa 7:15-16
   b. If all are not saved it will be because they will not come to Him, Jn 5:40, Mt 23:37
   c. Whosoever will can take the water of life, Rev 22:17; Jn 1:12
6. It makes every call to repentance hypocritical, e.g. Mk 16:15, 16
   a. Why invite all men if some cannot accept? Rev 22:17; Matt 11:28
   b. God judges in righteousness according to man's works, Ezek 18:26-30
   c. Knowing the terror of the Lord, we persuade men, 2 Cor 5:10-11
   d. All who fear God and work righteousness are accepted, Acts 10:34-35
7. It makes the Devil no enemy for the saved to worry about, if predestined, 1 Pet 5:8. Why beware?

# Lesson 6-Questions:
# ***Unconditional Election – Part 2***

1. List some scriptures which show that God chose the "plan" for salvation rather than the "man."

2. What did Peter perceive about God? What is God's wish for all men?

3. For whom did Christ die? Who is invited to take of the "water of life?" Who is commanded to repent? (Acts 17:30)

4. The Bible says we are "sealed with the Holy Spirit" but after doing what? (Eph 1:13) How are we "elect according to the foreknowledge of God?" (1 Pet 1:2) How does God call us? (2 Thess 2:14)

5. Who are Christians to beware of? How does this refute the idea of Calvinistic predestination?

6. Make an overall argument that man's salvation is conditional. Use scripture to support your statements.

# Lesson 7:
# ***Limited Atonement – Part 1***

The next point in our "tulip" study is that of a limited atonement. This is regarded as a necessary counter point to the idea of unconditional election. The basic idea is founded in the idea that if Christ died for all, and the death of Christ is effective to saving from sins, then all will be saved. Since that is not true - then Christ could not have died for all men. As Robert Shank as well said, "Recognition of the will of God for the salvation of all men completely negates Calvin's system of theology" (Elect in the Son, p.92). Let us look at a few representative statements regarding this doctrine.

## REPRESENTATIVE STATEMENTS

"...it was the will of God that Christ by the blood of the cross should effectually redeem ... all those, and those only, who were from eternity chosen to salvation." (Canons of Dort 2:8).

"Christ died exclusively for the elect, and purchased redemption only for the elect; and in no sense did he die for the rest of the race." (Presbyterian Confessio n of Faith, Expository Comments).

"All Calvinists agree that Christ's obedience and suffering were of infinite value, and that if God had so willed, the satisfaction rendered by Christ would have waved every member of the human race. It would have required no more obedience, nor any greater suffering for Christ to have secured salvation for every man, woman, and child who ever lived that it did for Him to secure salvation for the elect only. but He came into the world to represent and to save only those given to Him by the Father. Thus Christ's saving work was limited in that it was designed to save some and not others, but it was not limited in value for it was of infinite worth and would have secured salvation for everyone if this had been God's intention" (THE FIVE POINTS OF CALVINISM, P.39, paragraph 3).

"Whether the expression "limited atonement" is good or not, we must reckon with the fact that unless we believe in the final restoration of all men we cannot have an unlimited atonement. If we universalize the extent we limit the efficacy. If some of those for whom atonement was made and redemption wrought perish eternally, then the atonement is not itself efficacious. It is this alternative that the proponents of universal atonement must face. They have a "limited" atonement, and limited in respect of that which impinges upon its essential character. We shall have none of it. The doctrine of "limited atonement" which we maintain is the doctrine which limits the atonement to those who are heirs of eternal life, to the elect. That limitation insures its efficacy and conserves its essential character as efficient and effective redemption." (John Murray, REDEMPTION - ACCOMPLISHED AND APPLIED, p.74)

" It pleased the Lord to make a covenant grace wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of him faith in him that they may be saved; and promising to give unto all those that are ordained unto eternal life his Holy Spirit to make them willing and able to believe" (Article 8). "Others not elected. ..they neither will nor can truly come to Christ, and therefore cannot be saved" (Article 10). "God did from all eternity decree to justify all the elect, and Christ did in the fullness of time die for their sins..." (Article 11). (PHILADELPHIA CONFESSION OF FAITH.)

## Calvinism vs. Arminianism-Chart 3-Limited or Universal Atonement

| The Calvinist View — Limited Atonement | The Arminian View — Universal Atonement |
|---|---|
| Atonement is for the elect only, since Christ died only for those who the Father gave Him to be His bride. Only the saints or elect ones are ever said to be "beloved of God", for they alone are the objects of His saving grace. The Calvinist reasons that if Christ died for all, then all will be saved. If only the elect are to be saved, then Christ died for them and them alone. Although it is true that the blood of Christ is surely sufficient in value to atone for all, still it is obviously efficient only for those who are saved by His unmerited favor. | Atonement is universal, since God loves all persons equally and alike, and Christ died for all persons, indiscriminately. The blood of Christ makes atonement for sin in the sense that it is the basis for offering pardon, but does not accomplish pardon unless man freely wills to accept pardon. (Atonement is a term, which is used broadly to include redemption, remission, propitiation, reconciliation, and all else accomplished by Christ on the cross.) The Arminian insists that it was accomplished for all mankind, indiscriminately. |
| Christ's Death Only For The Elect<br>Jn 10:14-15- "I am the good shepherd; and I know My *sheep*, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.<br>Rom 5:8- But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.<br>Gal 1:3-4- Grace to you and peace from God the Father and our Lord Jesus Christ,<br>who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,<br>Rom 8:32- He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?<br>Eph 5:25- Husbands, love your wives, just as Christ also loved the church and gave Himself for her,<br>Christ Prays Only For Elect<br>Jn 17:9- "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.<br>Thus, Only Elect Are Saved<br>Matt 1:21- "And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."<br>2 Pet 3:9- The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.<br>Col 1:12-14- giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins.<br>2 Thess 2:13- But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,<br>Only Elect Are Beloved<br>1 Thess 1:4- knowing, beloved brethren, your election by God.<br>Col 3:12- Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; | Jn 3:16- "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.<br>2 Pet 3:9- The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.<br>Jn 6:37- "All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.<br>Jn 1:29- The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!<br>Acts 10:43- "To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins."<br>Jn 1:12- But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:<br>---<br>"God Wants To Save Everybody!"<br>One of the most popular misrepresentations of God in modern evangelism is that "God loves everyone, and wants to save everybody." The first obvious thing about this fallacy is that the Holy Scriptures very clearly teach that there are many that God hates!<br>For example:<br>"It is written: Jacob have I loved, but Esau have I hated." (Rom 9:13)<br>All who have any real working knowledge of the Bible know that if the Lord loves everyone, and really wants to save all men, He (as the omnipotent God who cannot be resisted) will do just that. The fact is, as scripture abundantly illustrates, God neither loves all men equally and alike, nor is He going to save all.<br>Ask yourself such questions as "Who is it that will never perish in Jn 3:16?" (Answer: "whosoever believes in Him") Question: Who, then are these believers? (Answer: The elect) Question: Who, then, are the real objects of God's saving love in the world, since only certain persons will be saved? (Answer: Elect believers. Certainly not all men!)<br>If you think of 2 Pet 3:9 and the phrase "not willing that any should perish", ask yourself, "To whom is Peter writing?" "To whom does 'US' refer in the verse?" (If the understood personal pronoun is 'US', then good grammar dictates that Peter is saying that God is "not willing that any of 'US' (believers) should perish." |

# Lesson 7-Questions:
# ***Limited Atonement – Part 1***

*Refer to Calvinism vs. Arminianism, Chart 3, Universal Atonement/Limited Atonement and answer following questions:*

1. What scriptures are used by the Calvinist to conclude that Christ's death was only for the elect?

2. How does the Calvinist show that Christ prays only for the elect?

3. Using the conclusion from question 2, how does the Calvinist show from scripture that only His elect are saved?

4. Who are beloved of God according to the Calvinist?

5. Read the section, "God Wants To Save Everybody" and answer the following:
   a. How does the Calvinist show that Jn 3:16 teaches only the "elect" will be saved?

   b. How does the Calvinist conclude that the phrase in 2 Pet 3:9, "...not willing that any should perish", refers only to believers (elect)?