

A Brief Study on Calvinism

I. Total Depravity

- a. Total depravity asserts that as a consequence of the fall of man into sin, every person is enslaved to sin. People are not by nature inclined to love God, but rather to serve their own interests and to reject the rule of God. Thus, all people by their own faculties are morally unable to choose to trust God for their salvation and be saved
 - i. Slaves to sin – *Yes as unbelievers we were slaves to sin*
 1. Romans 6:6-7, 16-23
 2. John 8:31-36
 3. Ephesians 2:1-3
 - ii. People are inclined to reject God – *Yes the natural man is inclined to reject and hate what and who God is*
 1. Romans 3:9-23
 2. Jeremiah 17:9
 - a. Deceitful = fraudulent, deceitful
 - i. Fraudulent means, “containing [[that which is used to ensnare, trick, deceive, or defraud another]]...]....deceitful; [violating good faith or vows...consisting in breach of faith...guilty of violated allegiance...]....”
 - b. Desperately wicked = sick. Gesenius says “of malignant disposition of mind.”
 - i. The heart is sick, affected with a disease.
 3. Psalms 51:5
 4. Romans 8:7-8
 5. John 3:14-21
 - iii. HOWEVER – *this does not imply nor necessitate that people “are morally unable to choose to trust God...”* Yes, we are unable to save ourselves, but we are in fact able to choose to trust God and to believe in Him.
 1. Verses about active part
 - a. John 1:12-13 – *Active reception*
 - b. John 3:16 – *Active, willful belief*
 - i. John 3:17-21 – *Willful choice*
 - c. John 5:39-40 – *Active willful coming to Jesus for life*
 - d. Deuteronomy 30:19
 - e. Ezekiel 18:30-32
 - f. John 6:28-29
 2. Logical points
 - a. No choice, no love
 - i. Think of Jesus’ death on the cross (c.f., 1 Jn 3:16)
 - ii. John 15:16 – *We didn’t choose Jesus, but...*
 1. Matthew 4:19-20
 2. John 6:70
 - b. If there is no willful, active choice, God has lied in giving all men hope to choose, receive, and believe
 - i. John 6:37 – *Jesus casts out none*
 - ii. Acts 10 – *Cornelius*

II. Unconditional Election

- a. Unconditional election asserts that God has chosen from eternity those whom he will bring to himself not based on foreseen virtue, merit, or faith in those people; rather, his choice is unconditionally grounded in his mercy alone. God has chosen from eternity to extend mercy to those he has chosen and to withhold mercy from those not chosen. Those chosen receive salvation

through Christ alone. Those not chosen receive the just wrath that is warranted for their sins against God.

- i. First and foremost, it cannot be that God chooses some to life, and some to death. It cannot be that God chooses some to inherit eternity, and some to inherit hell and judgment. Why? – *Because it would violate God's word and character*
 1. Ezekiel 18:30-32; 33:10-11
 2. 2 Peter 3:9
 3. Revelation 4:11
 4. Matthew 25:31
 5. Acts 17:26-27
- ii. God chooses in Christ – **not to be in Christ, but in Christ**
 1. Ephesians 1:4
 2. Promises made to Jesus. Those in Jesus receive/enjoy them.
 - a. Galatians 3:16-17
 - b. 2 Corinthians 1:20
 3. C.f., Noah and The Ark
- iii. Predetermination, Predestination
 1. foreordain = "to ordain or appoint before; to preordain; to predestinate; to predetermine."
 - a. predetermine = "to determine beforehand"
 - i. determine = "to end (to terminate, close, conclude)...to settle (fix, set/fix unalterably) ultimately (finally)...to bound; to confine..."
 2. Jesus' death & what was predetermined
 - a. Acts 2:23
 - b. Acts 4:27-28
 - c. 1 Corinthians 2:7-8
 - d. Jesus' betrayal and predetermination
 - i. Matthew 26:24
 - ii. Luke 22:22
 - iii. **Q:** Was Judas predetermined to betray Jesus? – *Short answer; no*
 1. John 13:21-27
 2. Matthew 26:20-25
 3. James 1:13-15
 4. C.f., 1 Kings 22:19-22
 3. Romans 9
 - a. 1-13 – The Lord came for Israel, but even though Israel rejected Jesus, yet God's word is not of no effect: for those of Israel are not after the flesh but the spirit. Not of the flesh but of the promise, even as Isaac and Jacob show us.
 - b. 14-16 – The LORD desires to show mercy and grace to those in Christ, who are of faith, of the promise.
 - c. 17-18 – Those who willfully reject The Lord, God hardens
 - i. Romans 1:21-28
 - ii. C.f., 1 Samuel 2:30, John 5:23
 - d. 19-24 – Those who reject The Lord grow up without God's sanctifying hand, and are thus, in the end, rejected.
 - i. Hebrews 12:14
 - ii. C.f., Psalms 106:15
 - iii. **Q:** Was creation created to be destructive and violent?
 1. Genesis 1:30

2. **Q:** But it became such how?

- a. Romans 11:1-8
 - i. Isaiah 29:10-13
 - ii. Acts 28:26-27

4. Calling and rejection

- a. Matthew 22:1-14

III. Limited Atonement

- a. Limited atonement asserts that Jesus's substitutionary atonement was definite and certain in its purpose and in what it accomplished. This implies that only the sins of the elect were atoned for by Jesus's death. Calvinists do not believe, however, that the atonement is limited in its value or power, but rather that the atonement is limited in the sense that it is intended for some and not all.
 - i. 1 Timothy 4:10
 - ii. 1 John 2:2
 - iii. If Jesus' atonement and blood do not cover all sins it is limited in power. The statement, that limited atonement doesn't diminish the value or power of Jesus' blood is contradictory. If Jesus' blood is intended for some and not others, then God again is found to be a liar. – *And Jesus did not consume **all** of God's wrath*
 - 1. Galatians 2:20
 - 2. 1 Timothy 4:10
 - 3. John 3:16 – *God doesn't love the world if this is true*
 - 4. 1 John 2:2
 - 5. Hebrews 2:9
 - 6. Psalms 42:7
 - 7. 1 Timothy 2:3-6 – *Also proof against irresistible grace*
 - 8. 2 Corinthians 5:14-15
 - 9. John 1:29

IV. Irresistible Grace

- a. Irresistible grace asserts that the saving grace of God is effectually applied to those whom he has determined to save (that is, the elect) and **overcomes their resistance to obeying the call of the gospel, bringing them to a saving faith**. This means that when God sovereignly purposes to save someone, that individual will be saved. The doctrine holds that this purposeful influence of God's Holy Spirit **cannot be resisted**, but that the Holy Spirit, "graciously causes the elect sinner to cooperate, to believe, to repent, **to come freely and willingly to Christ**." [*this is a contradiction*]

V. Perseverance of the saints

- a. Perseverance of the saints (the "saints" being those whom God has predestined to salvation) asserts that since God is sovereign and his will cannot be frustrated by humans or anything else, those whom God has called into communion with himself will continue in faith until the end. Those who apparently fall away either never had true faith to begin with (1 John 2:19), or, if they are saved but not presently walking in the Spirit, they will be divinely chastened (Hebrews 12:5–11) and will repent (1 John 3:6–9).
 - i. This is correct. The LORD gives us endurance and helps us to endure. The true Christian endures.
 - 1. Jeremiah 32:40
 - 2. Jude 1:24-25
 - 3. 1 Thessalonians 5:23-24