

INTRODUCTION TO REFORMED THEOLOGY



CHRISTIAN THOUGHT SUNDAY SCHOOL CLASS

Lesson Guide

By Rev. Robert Barnett

Pastor for Outreach and Discipleship

Fall 2007

Course Schedule

Sep 16	Introduction
Sep 23	Foundations of Reformed Theology – Centered on God
Sep 30	Foundations of Reformed Theology – Based on God’s Word
Oct 7	Foundations of Reformed Theology – Faith Alone (Part 1)
Oct 14	Foundations of Reformed Theology – Faith Alone (Part 2)
Oct 21	Foundations of Reformed Theology – Covenants
Oct 28	Doctrines of Grace – Total Depravity (Part 1)
Nov 4	<i>Class Break (Men’s Retreat)</i>
Nov 11	Doctrines of Grace – Total Depravity (Part 2)
Nov 18	Doctrines of Grace – Unconditional Election
Nov 25	<i>Class Break</i>
Dec 2	<i>Class Break</i>
Dec 9	Doctrines of Grace – Limited Atonement
Dec 16	Doctrines of Grace – Irresistible Grace
Dec 23	Doctrines of Grace – Perseverance of the Saints
Dec 30	Wrap up & Conclusion

INTRODUCTION
September 16, 2007

Major source: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

1. Why study theology?

- a. Consider this quote:

The disappearance of theology from the life of the Church, and the orchestration of that disappearance by some of its leaders, is hard to miss today but, oddly enough, not easy to prove. It is hard to miss in the evangelical world – the vacuous worship that is so prevalent, for example, in the shift from God to the self as the central focus of faith, in the psychologized preaching that follows this shift, in the erosion of its conviction, in its strident pragmatism, in its inability to think incisively about the culture, in its reveling in the irrational. And it would have made few of these capitulations to modernity had not its capacity for truth diminished. It is not hard to see these things; avoiding them is what is difficult.”

David Wells, *No Place For Truth: Or Whatever Happened to Evangelical Theology?* p. 95

- b. What is the difference between religion and theology?

Religion is the study of human behavior in response to beliefs and ideas about God.

Theology is the study of God – His character and His acts.

- c. Our fundamental problem is idolatry (Romans 1:18-25).

“Has something or someone besides Jesus the Christ taken title to your heart’s trust, preoccupation, loyalty, service, fear and delight?” David Powlison

- d. Theology is the cure.

“Theology is life because theology is the knowledge of God.” – R.C. Sproul

2. What is Reformed theology?

- a. What reactions do you have to the term, “Reformed theology?”

- b. Reformed theology is catholic.

“Catholic” means universal (not to be confused with Roman Catholic Church).

We embrace the common, historic doctrines of orthodox Christianity (Apostle’s Creed, Nicene Creed)

The distinctives of Reformed theology rest upon a common, apostolic, foundation

c. Reformed theology is evangelical.

“Evangelical” was coined during the Reformation. Reformers recovered the evangel (gospel).

Two principles espoused by Martin Luther, John Calvin and other Reformers:

- Justification by faith (“sola fide”)
- Authority of Scripture (“sola scriptura”)

The Protestant Reformation embraced these principles; but not all Reformers were “Reformed”

The Essentials of Our Faith spells out a theology that is catholic and evangelical.

d. Reformed theology has further distinctives within catholic, evangelical theology.

All historic Reformed people are evangelicals, but not all evangelicals are Reformed

Historic Reformed creeds:

Baptist: London Confession of Baptist Faith (1689)
Philadelphia Confession of Baptist Faith (1742)

Congregational: Savoy Declaration (1658)

Presbyterian Westminster Confession of Faith and Catechisms (1647)
Westminster Confession of Faith and Catechisms in Modern English (1979)

Reformed: Belgic Confession (1561), Heidelberg Catechism (1563), Canons of Dort (1619)

3. Reformed theology’s chief distinctive.

a. Reformed theology is a systematic theology.

Systematic theology listens to the details of the Bible and discerns how they fit together

- The Bible is coherent and unified.
- Every doctrine touches every other doctrine in some way. For example, how we understand Christ (Christology) affects how we understand salvation (soteriology)

b. Doctrine of God is the controlling doctrine.

There is nothing distinctive in Reformed theology’s doctrine of God. All orthodox Christians (catholic and evangelical) teach basically the same doctrine of God.

What makes Reformed theology unique is that the doctrine of God is its controlling doctrine.

- Evangelicals understand God as sovereign. Reformed folks require that understanding to govern our understanding of salvation.
- Evangelicals understand God as omniscient. Reformed folks require that understanding to explain the nature of foreknowledge and free will.

c. Our course will cover the distinctives of Reformed theology.

Foundations: doctrine of God, Scripture alone, faith alone, Christ alone, covenant theology

Doctrines of Grace: “Five Points of Calvinism”

FOUNDATIONS OF REFORMED THEOLOGY - CENTERED ON GOD

September 23, 2007

Major source: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

1. Review

- a. What is Reformed theology?
 - Reformed theology is catholic - the common, historic doctrines of orthodox Christianity
 - Reformed theology is evangelical - "Justification by Faith" and "The Authority of Scripture"
 - Reformed theology is confessional

2. Foundations of Reformed theology

- a. Centered on God - the chief distinctive of Reformed theology is the doctrine of God
- b. Based on Gods Word alone
- c. Committed to faith alone
- d. Devoted to Jesus Christ
- e. Structured on three covenants

3. God is Incomprehensible

- a. Scriptures: Deuteronomy 29-29 Romans 11:33-36
 Isaiah 55:8-9 1 Corinthians 2:6-16
- b. "The finite cannot grasp (contain) the infinite."
 - No human being can have a comprehensive knowledge of God
 - No matter how deep our knowledge of theology, there will be much about the nature and character of God that remains a mystery
- c. Yet, God is knowable through His general and special revelation.

"His essence, indeed, is incomprehensible, utterly transcending all human thought, but on each of his works his glory is engraven in characters so bright, so distinct, and so illustrious, that none, however dull and illiterate, can plead ignorance as their cause."

John Calvin, *Institutes* I:5.1

4. God is Self-Sufficient

- a. Scriptures: Job 38:4-6 Colossians 1:15-20
 John 1:1-5 Revelation 1:8

- b. God is not created; there is a distinction between the Creator and the creature.
- God did not create Himself; He has no beginning and is therefore eternal.
 - God requires no assistance from outside sources to continue to exist; He is self-existent

"God hath all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which He hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleaseth."

Westminster Confession of Faith 2.2

- c. God is the Supreme Being and therefore independent, we are created human beings and dependent on Him

5. God is Holy

- a. Scriptures: Exodus 3:1-6 Isaiah 6:1-8
 Numbers 23:19 Revelation 4:1-11

- b. God's holiness has two distinct ideas: "otherness" and "purity"

- c. God's otherness refers to His transcendent majesty and superiority
- God's otherness calls attention to the distinction between Him and His creatures
 - When we call something/someone holy, we mean something set apart or made different for God's use.

"Hence that dread and amazement with which as Scripture uniformly relates, holy men were struck and overwhelmed whenever they beheld the presence of God. When we see those who previously stood firm and secure so quaking with terror, that the fear of death takes hold of them, nay, they are, in a manner, swallowed up and annihilated, the inference to be drawn is that men are never duly touched and impressed with a conviction of their insignificance, until they have contrasted themselves with the majesty of God."

John Calvin, *Institutes* I:1.3

- d. God's purity refers to His pure and righteous actions –
- God never does what is wrong
 - We are called to be holy – to reflect God's righteousness and purity

FOUNDATIONS OF REFORMED THEOLOGY – BASED ON GOD’S WORD

September 30, 2007

Major source: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

1. Review

- a. Reformed theology is catholic, evangelical and confessional.
- b. The chief distinctive of Reformed theology is the doctrine of God.

2. Opening Discussion

A friend asks for your advice about her plans to have an abortion. You carefully listen to her story and offer a biblical explanation for the sanctity of all life (e.g., Psalm 139:13-16, Luke 1:4). She remains unconvinced, saying, “Sure, the Bible is an inspired and sacred book. But it was written a long time ago in a primitive culture and much of it has error. It is no longer relevant today.”

- Why do you think she feels the way that she does?
- How would you help her understand the Bible’s inspiration?
- Do you think that belief in the inerrancy of Scripture is necessary? Why or why not?

3. Competing views of the inspiration of Scripture

- a. The Bible is not divinely inspired. It has an important place in our religious tradition, but is no different than other great literary works of the past.
- b. The Bible is dynamically inspired. The Holy Spirit affected the writer’s spirits, but had no direct influence on their choice of words. The words themselves may or may not be accurate.
- c. The Bible is mechanically inspired. God dictated every word of Scripture to the human writers, making them to be purely passive in the process.
- d. The Bible’s inspiration is organic, plenary and verbal [This is the evangelical view].

Organic – the Holy Spirit superintended the writing of Scripture. The writer’s character, personality, experiences, and style were incorporated in to the production of a perfect text..

Plenary – everything that is meant to be in Scripture is there perfectly and in its entirety.

Verbal – the whole Bible is inspired, every single word in every single verse is inspired by God.

4. Evangelical and Reformed Views through the ages

Augustine - "I have learned to hold the Holy Scriptures inerrant."

Martin Luther - "Scripture, although written of men, is not of men nor from men, but from God."

Westminster Confession of Faith - The authority of the holy Scripture, for which it ought to be believed, and obeyed, dependeth not upon the testimony of any man, or church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God. (WCF 1.4)

B. B. Warfield - "Supernatural influence exerted on the sacred writers by the Spirit of God by virtue of which their writings are given Divine trustworthiness"

"Chicago Statement on Biblical Inerrancy"

5. How does the Bible view inspiration?

- God-breathed Inspired, created, moved or carried by the Holy Spirit

See 2 Timothy 3:16, 2 Peter 1:20-21

theos (God) + *pneuo* (to blow or breathe, verbal form of *pneuma* [wind or Spirit])

- Inerrancy:

The Bible is free from error in everything it claims to be true, because it is the product of an omnipotent and omniscient God who is not capable of error.

Inerrancy does not mean that the Bible communicates with modern technical precision, but uses ancient observations of natural phenomenon and employs literary devices and arrangements.

6. What are the implications of inspiration?

- a. The authority of Scripture – In all matters that the Bible claims authority, it is the supreme source of truth. It trumps general revelation and Christian experience.
- b. The sufficiency of Scripture – The Bible is God's own Word and therefore is a complete and sufficient guide for understanding God and how we relate to Him (1 Pet 1:3).

THE CHICAGO STATEMENT ON BIBLICAL INERRANCY

The Chicago Statement on Biblical Inerrancy is a modern, historical statement on the view of the Bible held by the Christian Church for 2,000 years, as well as by Jesus and all the Biblical authors. It was produced at an international conference of evangelical leaders in the fall of 1978 and was signed by over 300 noted evangelicals of various denominations. The Chicago Statement established inerrancy of the Bible once again as the accepted, orthodox view within evangelical circles.

Below is the short summary statement from the document. In addition to this summary, the longer, complete version contains a preface, 19 "Articles of Affirmation and Denial," and an accompanying exposition.

A SHORT STATEMENT

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.
2. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God's instruction, in all that it affirms, obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.
3. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.
4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.
5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

FOUNDATIONS OF REFORMED THEOLOGY – FAITH ALONE (PART 1)

October 7, 2007

Major source: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

1. Review

- a. Reformed theology is catholic, evangelical and confessional.
- b. The chief distinctive of Reformed theology is the doctrine of God.
- c. Evangelicals hold to the organic, plenary, and verbal inspiration of the Bible (inerrancy).
- d. Reformed theology is based on the authority and sufficiency of Scripture.

2. Justification by faith was the central controversy of the Reformation

- a. The critical doctrine. We must get this one right!

This doctrine is the head and the cornerstone. It alone begets, nourishes, builds, preserves, and defends the church of God, and without it the church of God cannot exist for one hour."

Martin Luther

- b. The unquestioned reality: All men are sinners and therefore subject to the wrath of God.

Romans 3:23 "For all have sinned and fall short of the glory of God"

Ephesians 2:1-3 "As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath."

- c. The central question: How can an unjust person survive the judgment of a just and holy God.

Psalm 130:3 "If you, O LORD, kept a record of sins, O Lord, who could stand?"

3. Small group discussion

From these passages what can you learn about how an unjust person can survive the judgment of God?

Romans 3:21-28

Romans 5:12-19

Philippians 3:7-10

4. Justification is “forensic”

- a. **Forensic** means that we are declared righteous by God in a legal sense.
 - God declares, reckons, or credits someone righteous. See Genesis 15:1-6, Romans 4:3-5
- b. Justification by faith is theological shorthand for justification by Christ alone.
 - The fundamental question is, “On what basis does God declare anyone just?”

5. The basis of justification - Roman Catholic and Reformed views compared

From R.C. Sproul. *What is Reformed Theology* Audio/Video Series Study Guide, Ligonier Ministries, 1999.

- a. Roman Catholic view: the basis of justification is sacramental.
 - Grace is infused or poured into the soul through the means of the sacraments
 - At baptism, saving grace is infused into the soul, and the person remains in a state of grace unless or until he commits a mortal sin
 - To be resolved, a person has to come through a second part of justification, the sacrament of penance (confession, priestly absolution, works of satisfaction)
 - The individual must cooperate with infused grace to the degree that that person actually becomes righteous . . . Only then God will declare that person just.
- b. Reformed view: the basis of justification is faith alone.
 - Faith is the means by which the righteousness of Christ is given to us.
 - God, by means of **imputation**, justifies those who have faith
 - Imputation has two dimensions.

The Atonement - God imputes the sins of His people to Jesus, who died as a substitute for them, paying the negative penalty of sin.

The active obedience of Christ - Christ positively achieved perfect righteousness by perfectly fulfilling God’s law, and God imputes that righteousness to the sinner, so that God then sees the sinner under the covering of the righteousness of Christ.

FOUNDATIONS OF REFORMED THEOLOGY – FAITH ALONE (PART 2)

October 14, 2007

Major sources: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

1. Review

- a. Reformed theology is catholic, evangelical and confessional.
- b. The chief distinctive of Reformed theology is the doctrine of God.
- c. Reformed theology is based on the authority and sufficiency of Scripture.
 - Scripture is a complete and sufficient guide to understand God and how to relate to Him.
 - In all matters that the Bible claims authority, it is the supreme source of truth.
 - With all evangelicals, we hold to the organic, plenary, and verbal inspiration of the Bible.
- d. Reformed theology is based on justification by faith in Christ alone.
 - Justification is forensic. We are declared righteous by God in a legal sense.
 - God justifies those who have faith by imputing their sins to Jesus and His righteousness to them.

2. God, by means of imputation, justifies those who have faith.

Romans 5:18-21

¹² Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned-- ¹³ for before the law was given, sin was in the world. But sin is not taken into account when there is no law. ¹⁴ Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. ¹⁵ But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! ¹⁶ Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. ¹⁷ For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ. ¹⁸ Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. ¹⁹ For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

- a. Imputation of Adam's sin to us – "sin entered the world through one man, and death through sin"
Consequences? Isaiah 59:2, Romans 1:18-24; 8:6-8, Ephesians 2:1-3, Revelation 20:11-15
- b. Imputation of our sin to Christ and His righteousness to us – "through the obedience of the one man the many will be made righteous"

- Substitutionary Atonement - God imputes the sins of His people to Jesus, who died as a substitute for them, paying the penalty of sin.

Isaiah 53:6, Galatians 3:13, 1 Peter 3:18

- The active obedience of Christ - Christ positively achieved perfect righteousness by perfectly fulfilling God's law, and God imputes that righteousness to the sinner, so that God then sees the sinner under the covering of the righteousness of Christ.

2 Corinthians 5:17, Galatians 2:20

"A [Christian] is righteous and holy by an alien or foreign holiness – I call this for the sake of instruction – that is, he is righteous by the mercy and grace of God. This mercy and grace is not something human; it is not some sort of disposition or quality in the heart. It is a divine blessing, given us through the knowledge of the Gospel, when we know or believe that our sin has been forgiven through the grace and merit of Christ. . . . Is not this righteousness an alien righteousness? It consists completely in the indulgence of another and is a pure gift of God, who shows mercy and favor for Christ's sake."

Martin Luther

3. Faith is a necessary condition and it is a sufficient condition for Christ's righteousness to be imputed to us

- a. What is saving faith? Mathew 18:3, Hebrews 11:1
- Content of faith: The gospel: the person and work of Christ (1 Corinthians 15:1-4)
 - Intellectual assent: We must understand the gospel and affirm it is true (Romans 10:9)
 - Personal trust and belief: We must put intellectual, emotional, and volitional belief in Christ's work alone (John 5:24)
- b. How do you distinguish between a mere profession of faith and the reality of faith?
- Good works are the proof! Ephesians 2:8-10
 - Compare James 2:24 and Romans 3:27-28

Paul appeals to Genesis 15, where Abraham is counted righteous before God before he performed any works of obedience.

James appeals to Genesis 22, where Abraham offers up Isaac as a demonstration of saving faith.

FOUNDATIONS OF REFORMED THEOLOGY – COVENANTS

October 21, 2007

Major sources: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

1. Review

- a. Reformed theology is catholic, evangelical and confessional.
- b. Foundation 1: The chief distinctive of Reformed theology is the doctrine of God.
- c. Foundation 2: Reformed theology is based on the authority and sufficiency of Scripture.
- d. Foundation 3: Reformed theology is based on justification by faith in Christ alone.
 - Justification is forensic. We are declared righteous by God in a legal sense.
 - God justifies those who have faith by imputing their sins to Jesus and His righteousness to them.
 - Saving faith requires that we understand the gospel (the person and atoning work of Jesus Christ), affirm that it is true, and trust in Christ alone for our salvation.

2. The basic structure of the relationship God has with His people is a covenant.

- a. A biblical covenant is an agreement between two parties, normally between a “conquering king” who is the sovereign and a “conquered one” who is the vassal.
- b. Elements of a biblical covenant*

Two parties –including one who is the divine sovereign (Exod 20:2)

Historical Prologue – history of the relationship between the sovereign and vassal (Exod 20:2)

Stipulations– outlines the terms of the covenant (Exod 20:3-17, cf. John 14:21)

Sanctions – lists benefits for covenant-keepers; penalties for covenant- breakers (Deut 28:1-8, 15-20)

Ratifying oath or sign – oath (in blood) to seal the terms of the covenant (Gen 15:1-21, cf. Heb 6:13-20)

* as summarized by Dr Gordon Hugenberger (Gordon-Conwell Theological Seminary)

- c. Three covenants: Redemption, Works, and Grace

3. The Covenant of Redemption

- a. Scriptures: John 6:39; 17:9,24 Romans 15:12-21 Hebrews 13:2—21
 - b. Structure of the covenant
 - The covenanting parties – God the Father & God the Son
 - Time – Eternity past
 - Stipulations – Christ must be perfectly obedient as a man and must pay for Adam’s sin.
 - Sanctions – As a reward for obedience, the Father will give the elect to the Son.
 - c. The “Covenant of Redemption” is theological concept that refers to the harmony and unity of purpose within the Trinity.
 - d. Redemption is the work of the Trinity: the Father planned it, the Son accomplished it on the cross, and the Holy Spirit applies it in the hearts of God’s people.
 - Q. By what means did Jesus Christ undertake the office of an eternal priest?
 - A. By the decree, ordination, and will of God his Father, whereunto he yielded voluntary obedience; so that concerning this there was a compact and covenant between them..
- John Owen *The Greater Catechism*

4. The Covenant of Works (or Covenant of Creation)

- a. Scriptures: Genesis 2:15-17; 3:16-19 Hosea 6:7
- b. Structure of the covenant
 - The covenanting parties – God and human beings
 - Time – At creation (before the Fall)
 - Stipulations – Perfectly obedience
 - Sanctions – Life for covenant-keeping; physical and spiritual death for covenant breaking
- c. The “Covenant of Works” is the covenant that God made with Adam as the representative of all humanity.
- d. Obedience to this covenant must be perfect and personal.
- e. This covenant still involves grace: What was offered to Adam in the covenant of works was the result of God’s favor toward him.
- f. As the second Adam, Jesus submitted to the Covenant of Works and accomplished what Adam failed to accomplish.

DOCTRINES OF GRACE – TOTAL DEPRAVITY (PART 1)

October 28, 2007

Major sources: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

Steele, David N. et al. *Five Points of Calvinism* 2d ed (Presbyterian & Reformed, 2004).

1. Review

- a. Reformed theology is catholic, evangelical and confessional.
- b. Foundation 1: The chief distinctive of Reformed theology is the doctrine of God.
- c. Foundation 2: Reformed theology is based on the authority and sufficiency of Scripture.
- d. Foundation 3: Reformed theology is based on justification by faith in Christ alone.
- e. Foundation 4: Reformed theology sees God's covenants in the Bible as the framework of the plan of redemption.
 - Covenant of Redemption
 - Covenant of Works (or Covenant of Creation)
 - Covenant of Grace

2. Historical Background of Five Points of Calvinism

- a. Theological controversy in the Netherlands in the 17th-century between followers of James Arminius and the Reformed Church around five controversial questions.
- b. Controversy settled officially at Synod of Dordt, where Reformed doctrines were reaffirmed, especially five doctrines that became known as the "Five Points of Calvinism."
- c. Five Points of Calvinism often remembered by acrostic TULIP
 - T – Total depravity
 - U – Unconditional Election
 - L – Limited atonement
 - I – Irresistible grace
 - P – Perseverance of the saints

3. Total Depravity Defined

- a. Total depravity does not mean every human being is as bad as he could be.
- b. Total depravity means radical corruption – sin penetrates to the core of every human – to our hearts.
See Luke 6:43-45

3. Total Depravity Explained

- a. Spiritual deadness Because of Adam's transgression, we are by nature spiritually dead.

Scriptures: Genesis 2:16-17 Romans 5:12 Ephesians 2:1-3

According to these passages, what does it mean to be spiritually dead? How does being spiritually dead affect our ability to choose the things of God?

- b. Corrupt hearts As a result of the Fall, our hearts are corrupt and evil.

Scriptures: Jeremiah 17:9 Romans 8:8-8 Ephesians 4:17-19

In what ways has sin affected our minds and hearts? In light of these passages, How deep do you think sin had affected how we think and feel?

- c. _____ to sin and Satan Before we are born into God's kingdom, we are slaves to sin.

Scriptures: John 8:34, 44 Romans 6:15-20 Titus 3:3

What does it mean to be a slave to sin? How does this affect our ability to obey God and do His will?

- d. Inability to change By ourselves we are unable to repent and believe the gospel.

Scriptures: Jeremiah 13:23 John 6:44, 63-65 1 Corinthians 2:14

In light of these passages, do we have the freedom to believe the gospel on our own? Explain.

DOCTRINES OF GRACE – TOTAL DEPRAVITY (PART 2)

November 11, 2007

Major sources: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

Steele, David N. et al. *Five Points of Calvinism* 2d ed (Presbyterian & Reformed, 2004).

1. Review

- a. Five Points of Calvinism often remembered by acrostic TULIP
T – Total depravity
U – Unconditional Election
L – Limited atonement
I – Irresistible grace
P – Perseverance of the saints

- b. Total depravity means radical corruption. Sin penetrates to the core of every human heart.

2. Bible Study on Total Depravity

- a. Are we basically good or evil? Are there any exceptions?
Scriptures: Isaiah 53:6 Mark 10:18 Romans 3:23, 5:12

- b. Are we born pure and without sin? Are new born children innocent?
Scriptures: Psalm 51:5 Psalm 58:3 Prov 22:15

- c. Is there any faculty of ours that has not been corrupted (heart, mind, will, desires)?
Scriptures: Genesis 6:5, 8:21 Ecclesiastes 9:3 Jeremiah 17:9
 Romans 1:24-27 Romans 6:6, 20 Titus 1:15-16

- d. What is our natural disposition to God and His righteousness?
Scriptures: Isaiah 64:6-7 John 3:20 Romans 3:10-12
 Romans 8:7-8 Ephesians 2:1-3 Colossians 1:21

- e. Can we comprehend the gospel or come to a saving knowledge of God on our own?
Scriptures: Jeremiah 13:23 John 6:44, 63-65 Romans 9:16
 1 Corinthians 2:14 2 Corinthians 4:3-4

- f. What have you learned about the doctrine of total depravity?
 - What effect do you think total depravity has on a person coming to faith in Christ?
 - What are the implications of total depravity on our growing in Christ?

3. Total Depravity v. Free Will

- a. We are free to make choices, but according to our desires.
- b. The problem is moral – we are slaves to our own desires.
- c. We freely reject God unless He changes the desires of our heart.

This liberty is compatible with our being depraved, the servants of sin, able to do nothing but sin, In this way, then man is said to have free will, not because he has a free choice of good and evil, but because he acts voluntarily and not under compulsion.

John Calvin, *Institutes of the Christian Religion* 2:1.5

Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation: so as, a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

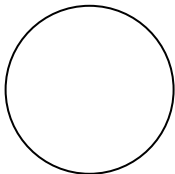
Westminster Confession of Faith 9.3

4. Total Depravity and Sanctification

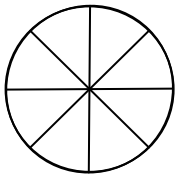
- a. Total depravity means that sin effects the heart, not just behavior.
See Luke 6:43-45
- b. Biblical change means getting at what rules the heart, not just what we think, say, or do.

Three Levels (by Dr. David Powlison, Christian Counseling & Education Foundation)

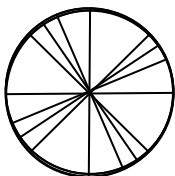
General - Acknowledge that you still have a corrupt sin nature.



Thematic - Identity areas where your sin nature is apparent (pride, fear of man, love of pleasure, love of money, self-righteousness, false religious ideas).



Specific – Look at the details of how those themes play out in specific situations.



DOCTRINES OF GRACE – UNCONDITIONAL ELECTION

November 18, 2007

Major sources: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

Steele, David N. et al. *Five Points of Calvinism* 2d ed (Presbyterian & Reformed, 2004).

1. Review

- a. What have you learned about the doctrine of total depravity?
- b. What effect do you think the problem of total depravity has on a person's ability to understand and respond to the gospel? Why?
- c. If we are incapable of come to a saving knowledge of God on our own, what is the solution?

2. Introduction to Predestination

Romans 8:29-30

For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

Ephesians 1:3-6

Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight. In love ⁵ he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will-- ⁶ to the praise of his glorious grace, which he has freely given us in the One he loves.

Westminster Confession of Faith 3.3-5

By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life; and others foreordained to everlasting death.

These angels and men, thus predestinated, and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen, in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

- What thoughts do you have concerning doctrine of predestination (election)?
- Do you think election is conditional or unconditional? Why?

3. Bible Study on Unconditional Election

- a. Does God choose particular people for salvation? If so, how could election be a solution to the problem of total depravity?

Scriptures: Matthew 11:27 Matthew 22:14 1 Peter 1:1-2
 Romans 8:28-30 Ephesians 1:3-12

- b. When did God choose people for salvation?

Scriptures: Ephesians 1:4 Revelation 13:8 Revelation 17:8

- c. What do you think is meant by God's foreknowledge? Does it mean God's knowledge of the future or His special regard for people who are objects of His affection and concern?

Scriptures: Jeremiah 1:5 Matthew 7:22-23 Romans 11:2
 2 Timothy 2:19 1 Peter 1:1-2

- d. Is election based on any foreseen faith, merit, or good works? Are faith or good works the cause of God's choice or the evidence of it?

Scriptures: Acts 13:48 Acts 18:27 Romans 9:11-13, 16
 1 Corinthians 1:27-29 Philippians 1:29 2 Timothy 1:9

- e. On what basis does God elect people (His mercy or our will)? Why does God elect?

Scriptures: Exodus 33:19 Deuteronomy 7:6-8 Romans 9:10-16
 Ephesians 1:5

- f. What have you learned about the doctrine of unconditional election?

- Do you think our faith or good works had any bearing on God's decision to choose us for salvation? Why or why not?
- Do you think God is unfair or unrighteous in choosing particular people for salvation?

How does the doctrine of unconditional election help you understand the character of God?

DOCTRINES OF GRACE – LIMITED ATONEMENT

December 9, 2007

Major sources: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

Steele, David N. et al. *Five Points of Calvinism 2d ed* (Presbyterian & Reformed, 2004).

1. Review

- a. What have we learned about the doctrine of total depravity?
 - No human being is basically good. Every faculty of ours has been corrupted - heart, mind, will, desires (Rom 3:10-12).
 - We are spiritually dead and naturally hostile toward God (Rom 8:7-8, Eph 2:1-3)
 - Because of our depravity, we cannot comprehend the gospel or come to a saving knowledge of God on our own (John 6:44, 63-65).
- b. What have we learned about the doctrine of unconditional election?
 - Before creation, God predestined people for salvation (Rom 8:28-30, Eph 1:3-12).
 - Predestination is not based on any foreseen faith, merit or good works of ours, but on God's sovereign mercy (Rom 9:11-13, Eph 2:1-3).

2. Introduction to Limited Atonement (Particular Redemption or Purposeful Atonement)

- a. What do we mean by "atonement?"

In order to be saved, those chosen by the Father had to be redeemed. To secure this redemption, Jesus Christ came into the world, took on human nature, and kept God's law perfectly so that he might act as our legal representative and substitute. Through His substitutionary sacrifice on the cross, He endured the penalty of our sin. When we are joined to Him in faith, our guilt is removed forever and we are credited with His perfect righteousness.

- b. What did the atonement accomplish? Did the atonement make it possible for people to be saved? Or did the atonement secure salvation for the elect?

4. Bible Study on Limited Atonement

- a. Did Christ's death on the cross fully accomplish redemption or simply make it possible?

Scriptures: Matthew 1:21 Romans 3:24-25, 5:8-9 Colossians 1:13-14
 Hebrews 9:12-15 1 Peter 3:18

- b. Read Romans 8:34-39. Do you think that anyone for whom Christ died can be condemned?

- c. In light of your answers above and the following Scriptures, is the atonement for everyone or only for the elect?

Scriptures: John 6:35-40 John 17:1-11

5. What about 2 Peter 3:9?

"The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance."

- a. Understand what is meant by God's will. Which of the three meanings of God's will fits?
 - Decretive will means that whatever God decides will come to pass will come to pass. Did God decree that no one will perish? No. If he did, everyone is saved (universalism).
 - Preceptive will means that God gives commands that may be obeyed or disobeyed. Though all who are perished are indeed lawbreakers, this meaning of God's will may not be best.
 - Disposition of will means that God is not disposed to people perishing. He takes no delight in the death of the wicked. This may be the best use of the term.
- b. Examine the grammatical structure of the sentence. Which is the main verb and which is the participle? The participle modifies or explains the action of the main verb.

He is patient with you >> [How is He patient?] >> By not wanting anyone to perish
- c. Understand what is meant by "anyone." What is the antecedent of the pronoun "anyone?"

Anyone >> you >> the saved (2 Peter 1:1)

6. Helpful Quotes

"The difference between [the Calvinist and the Arminian] is not primarily one of emphasis, but of content. One proclaims a God who saves; the other speaks of a God who enables man to save himself. One view presents the three great acts of the Holy Trinity for the recovering of lost mankind—election by the Father, redemption by the Son, calling by the Spirit—as directed towards the same persons, and as securing their salvation infallibly. The other view gives each act a different reference (the objects of redemption being all mankind, of calling, those who hear the gospel, and of election, those hearers who respond), and denies that any man's salvation is secured by any of them. The two theologies thus conceive the plan of salvation in quite different terms. One makes salvation depend on the work of God, the other on work of man. . ."

J.I. Packer, "Introductory Essay" in John Owen, *The Death of Death in the Death of Christ*

"When the atonement is made universal, its inherent value is destroyed. If it is applied to all men, and if some are lost, the conclusion is that it makes salvation objectively possible for all, but that it does not actually save anybody."

Loraine Boettner, *The Reformed Doctrine of Predestination*

"To think that my Savior died for men in hell, seems a supposition too horrible for me to imagine. That He was the substitute for the sons of men, and that God having first punished the substitute, punished these same men again, seems to me to conflict with any idea of justice. . ."

"That Christ should offer an atonement and satisfaction for the sins of all men, and that afterwards, some of those very men should be punished for the same sins which Christ had already atoned for, seems to me, to be the most marvelous monstrosity that ever could have been imputed to Saturn, to Janus, aye, to the god of the Thugs, or the most diabolical heathen demons!

C.H. Spurgeon, Sermon entitled "The Mission of the Son of Man"

DOCTRINES OF GRACE – IRRESTIBLE GRACE

December 16, 2007

Major sources: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

Steele, David N. et al. *Five Points of Calvinism* 2d ed (Presbyterian & Reformed, 2004).

1. Review

- a. Total Depravity (Radical Corruption): We are spiritually dead and corrupt and naturally hostile toward God. Therefore, we cannot come to a saving knowledge of God on our own.
John 6:44, 63-65, Romans 3:10-12; 8:7-8, Ephesians 2:1-3
- b. Unconditional Election (God's Sovereign Choice): Before creation, God predestined people for salvation, not because of any foreseen faith, merit or good works of ours, but on God's sovereign mercy.
Romans 8:28-30, Ephesians 1:3-12
- c. Limited Atonement (Purposeful Atonement): The atonement is purposeful. Christ's death on the cross fully accomplished redemption for everyone who would believe.
John 6:35-40; 17:1-11, Romans 3:24-25, 5:8-9, 1 Peter 3:18

2. If God elects, why does God command us to pray and witness?

- a. Understand the sovereignty of God by knowing what is meant by "God's will."
 - Decretive will means that whatever God decides will come to pass will come to pass.
 - Preceptive will means that God gives commands that may be obeyed or disobeyed.
 - Disposition of will means that God takes no delight in the death of the wicked; He delights in salvation. Through prayer and witnessing, we delight in what He delights in.
- b. Understand the difference between primary and secondary causes.
 - Primary cause. God is the ground of all being, life, and motion. Apart from His power, nothing can exist, move, change, act, or cause anything to happen.
 - Secondary causes. God brings about His sovereign will through secondary causes. He ordains not only the end (salvation of the elect), but the means to that end (prayer and witnessing).

3. Is our salvation wholly of God or does it ultimately depend on something we do for ourselves?

At the heart of Reformed theology is the doctrine of God – His power, glory and majesty. The Reformers believed that the Bible teaches that salvation is monergistic, solely a work of God alone.

monergistic - *mono* (single, alone) + *erg* (work, energy)

- An exclusively divine act. God the Spirit regenerates without assistance or cooperation. Only God can make a someone spiritually alive who is spiritually dead.
- Consider the raising of Lazarus in John 11:36-46

3. John 3: 3 says we must be “born again.” Does regeneration come before or after faith?

Dose God save us against our will, bringing us kicking and screaming into a relationship with Him?

Do you believe that the Bible teaches total depravity - that we are naturally hostile toward God and do not seek Him on our own? If so, then it follows that God must do something within our hearts before we respond to the gospel. Once He does this, our desires change and we want to call on Him for salvation.

4. Bible Study on Irresistible Grace

- a. Only through the work of the Holy Spirit can a sinner be given a new heart, raised from spiritual death, and made spiritually alive (**regeneration**).

Scriptures: Ezekiel 36:26-27 John 3:3-8 Ephesians 2:1,5
Colossians 2:13 Titus 3:5

- b. Through regeneration, the sinner is given a new, spiritual nature, a new disposition to God and His righteousness.

Scriptures: Ezekiel 11:19 Matthew 12:33 Romans 6:4
Romans 8:9-11 2 Corinthians 5:17

- c. Faith and repentance are divine gifts imparted through the regenerating work of the Holy Spirit.

Scriptures: Acts 11:18, 13:46, 18:27 Ephesians 2:8-9 2 Timothy 2:25-56

- d. The gospel extends a general call to all who hear the message, which can be rejected. The Holy Spirit extends an inward call that cannot be rejected (**effectual calling**).

Scriptures: Romans 8:30 Galatians 1:15-16 Hebrews 9:15

5. Westminster Confession of Faith

All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation, by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart and giving unto them a heart of flesh; renewing their wills, and, by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace. *WCF* 10.1

DOCTRINES OF GRACE – PERSEVERANCE OF THE SAINTS

December 23, 2007

Major sources: Sproul, R.C. *What is Reformed Theology?* (Baker, 1997).

Steele, David N. et al. *Five Points of Calvinism* 2d ed (Presbyterian & Reformed, 2004).

1. Review

- a. Total Depravity (Radical Corruption): We are spiritually dead and corrupt and naturally hostile toward God. Therefore, we cannot come to a saving knowledge of God on our own.
John 6:44, 63-65, Romans 3:10-12; 8:7-8, Ephesians 2:1-3
- b. Unconditional Election (God's Sovereign Choice): Before creation, God predestined people for salvation, not because of any foreseen faith, merit or good works of ours, but on God's sovereign mercy.
Romans 8:28-30, Ephesians 1:3-12
- c. Limited Atonement (Purposeful Atonement): The atonement is purposeful. Christ's death on the cross fully accomplished redemption for everyone who would believe.
John 6:35-40; 17:1-11, Romans 3:24-25, 5:8-9, 1 Peter 3:18
- d. Irresistible Grace: Regeneration precedes faith. Through regeneration, the elect are given a new nature so that they will respond to the gospel. God extends a general call to all who hear the gospel message (which can be rejected). However, the Holy Spirit extends an inward call that cannot be rejected by those who are regenerated.
Ezekiel 36:26-27, John 3:3-8, Romans 8:30

2. Opening Discussion

- a. Can a person who has authentic saving faith in Christ fall away from that faith and lose his salvation? If so, what sins would be bad enough to destroy the grace of justification in his life?
- b. How can a person know that he has authentic saving faith?

3. Westminster Confession of Faith

They, whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. *WCF* 17.1

Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God, and estate of salvation; which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavoring to walk in all good conscience before Him, may, in this life, be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God; which hope shall never make them ashamed. *WCF* 18.1

4. Assurance of salvation

Read the following passages and answer the questions below.

John 5:24; 10:27-30

Philippians 1:6

Romans 8:15-16, 29-30, 35-39

2 Peter 1:10-12

Ephesians 1:13-14; 4:30

1 John 5:11-13

- Can we, as Christians, have assurance of our salvation? If so, what is the basis of our assurance? What verses support your answers?
- According to Romans 8:15-16, Ephesians 1:13-14 and 4:30, what evidence does God give us that we are saved?
- Even if we have assurance of salvation today, can we be assured that we will endure to the end?
- Why is assurance important? Is it necessary for salvation?
- Look at Hebrews 6:4-6. Does this passage teach that one can lose his salvation? Why or why not?
- Think about the person who made a profession of faith and exhibited real zeal for the Lord, but later turned away from Him. How would you square his experience with what you've learned about assurance?

WRAP-UP AND CONCLUSION

December 30, 2007

1. Review of Reformed Foundations

- a. Reformed theology is catholic, evangelical and confessional.
- b. Foundation 1: The chief distinctive of Reformed theology is the doctrine of God.
- c. Foundation 2: Reformed theology is based on the authority and sufficiency of Scripture.
- d. Foundation 3: Reformed theology is based on justification by faith in Christ alone.
- e. Foundation 4: Reformed theology sees God's covenants in the Bible as the framework of the plan of redemption.
 - Covenant of Redemption between the Father, Son, and Holy Spirit
 - Covenant of Works (or Covenant of Creation) with the first and second Adam
 - Covenant of Grace

2. Review of the Doctrines of Grace ("Five Points of Calvinism")

- a. Total Depravity (Radical Corruption): We are spiritually dead and corrupt and naturally hostile toward God. Therefore, we cannot come to a saving knowledge of God on our own.
John 6:44, 63-65, Romans 3:10-12; 8:7-8, Ephesians 2:1-3
- b. Unconditional Election (God's Sovereign Choice): Before creation, God predestined people for salvation, not because of any foreseen faith, merit or good works of ours, but on God's sovereign mercy.
Romans 8:28-30, Ephesians 1:3-12
- c. Limited Atonement (Purposeful Atonement): The atonement is purposeful. Christ's death on the cross fully accomplished redemption for everyone who would believe.
John 6:35-40; 17:1-11, Romans 3:24-25, 5:8-9, 1 Peter 3:18
- d. Irresistible Grace: Regeneration precedes faith. Through regeneration, the elect are given a new nature so that they will respond to the gospel. God extends a general call to all who hear the gospel message (which can be rejected). However, the Holy Spirit extends an inward call that cannot be rejected by those who are regenerated.
Ezekiel 36:26-27, John 3:3-8, Romans 8:30
- e. Perseverance (or Preservation) of the Saints: A person who has authentic saving faith in Christ cannot fall away from that faith and lose his salvation. We can have assurance of our salvation and eternal security.
John 5:24; 10:27-30, Romans 8:29-30, 1 John 5:11-13

3. Saving faith

- a. What is saving faith? See Matthew 18:3, Hebrews 11:1
 - Content of faith: The gospel: the person and work of Christ (1 Corinthians 15:1-4)
 - Intellectual assent: We must understand the gospel and affirm it is true (Romans 10:9)
 - Personal trust and belief: We must put intellectual, emotional, and volitional belief in Christ's work alone (John 5:24)
- b. How do you distinguish between a mere profession of faith and the reality of faith?
 - Good works are the proof! Ephesians 2:8-10
 - Compare James 2:24 and Romans 3:27-28
Paul appeals to Genesis 15; Abraham is counted righteous by his faith. James appeals to Genesis 22, where Abraham offers up Isaac as a demonstration of saving faith.

4. Some Implications of Reformed Theology

Evangelism

- Since God has elected some people to salvation and He uses believers to bring them to faith through the proclamation of the gospel, we are guaranteed to be successful in evangelism in that the elect will certainly come to faith.
- Since regeneration precedes faith, the Holy Spirit must work in a person's heart before that person can receive Christ as savior. That takes the pressure off us - the salvation of others does not depend on our clever arguments; it depends on our faithful presentation of the facts of the gospel, and on God's miraculous work in bringing people to faith.

Worship

- Since the doctrine of God is centerpiece of Reformed theology, God is the focus of our worship. The first importance of any act of worship is not its value for the inspiration of the people, but its faithfulness to God's revelation of his will.
- Since the Word of God is foundational, the preaching of Scripture is the centerpiece of Reformed worship.

Sanctification

- Since total depravity means that sin penetrates to the core of every human heart, our problem in sinning comes from the thoughts and motives of our hearts (Luke 6:43-45). Therefore, dealing with sin is much more than controlling our outward behavior.
- Although our atonement is purposeful and we are justified and complete as a result of our union with Christ, we continue to struggle with sin on a day-to-day basis.
- There is no second work of grace by which the believer is made holy. Sanctification is a continuous and progressive work of the Holy Spirit as He applies the Word of God in a believer's life.
- Essentials for sanctification are a growing union with Christ and growing obedience to the Word of God through repentance and faith.

Comparison of Arminianism and Calvinism

<u>Arminianism</u>	<u>Calvinism</u>
Synergistic Salvation is dependent on cooperation between God and man.	Monergistic Salvation is dependent on work of God alone.
The Trinity's work has no guarantee; each Person of the Trinity has a different target. <ul style="list-style-type: none"> • Son redeems all mankind • Spirit calls only those who hear gospel • Father elects those who will respond 	The Trinity's work is secure and is directed to the same group of people. <ul style="list-style-type: none"> • Father elects those whom He chooses • Son redeems all who are elect • Spirit calls all who are elect
<u>Free Will</u> Human nature was affected by the Fall, but people are not in total helplessness. Sinners are not by nature enslaved to their evil nature, but can choose good or evil. He can cooperate with the Spirit's assistance and be regenerated. Grace does not interfere with freedom. <u>Faith is man's contribution to salvation.</u>	<u>Total Depravity</u> People are dead to God and unable to choose good. The will is in bondage to a person's evil nature, so he is unable to respond to the Spirit without first being regenerated. <u>Faith is a gift of God.</u> Jer 17:9, Rom 3:10-18, 5: 12; Eph 2:1-3
<u>Conditional Election</u> God elects people on the basis of foreseen faith and belief. God chose those who would chose Christ of their own free will.	<u>Unconditional Election</u> God elects people on the basis of His sovereign choice without respect to foreseen obedience. Deut 7:6-7, Matt 22:14, Rom 8:28, 9:16; Eph 1:4
<u>General Atonement</u> Christ's work makes it possible for everyone to be saved. Christ died for everyone (though not all will receive Him). Jesus' death did not, by itself, accomplish atonement. The atonement is dependent on man's belief	<u>Limited Atonement</u> Christ's work saves only the elect. Cross actually justifies – it dealt with the guilt of the elect and secured everything necessary for salvation. The gift of faith is infallibly applied by the Spirit to all the elect, guaranteeing salvation. John 10:11, 24-29; Rom 3:24-25, 5:8-9
<u>Resistible Grace</u> The Spirit calls inwardly all those called outwardly by the gospel, but since people are free, they can resist the Spirit. The Spirit cannot regenerate until a person allows Him and believes.	<u>Irresistible Grace</u> The outward call to salvation is freely given to all who hear the gospel; the inward call extends only to the elect and inevitably brings them to conversion. The Spirit regenerates the person and causes him to believe. John 1:12-13, 6:44; Rom 8:30; Eph 2:8-9
<u>Fall from Grace</u> Believers can lose their salvation by failing to keep up their faith. Not all Arminians hold this view.	<u>Perseverance of the Saints</u> All who are chosen by God, redeemed by Christ and called by the Spirit are eternally saved, kept by the power of God, not their own effort. John 10:27-30; Rom 8:30; 1 John 5:11-13