



TULIP

— *defined and defended* —

A COURSE ON THE 5 POINTS OF CALVINISM

T

TOTAL
DEPRAVITY
ROMANS 3:10–12

U

UNCONDITIONAL
ELECTION
EPHESIANS 1:4–5

L

LIMITED
ATONEMENT
JOHN 10:11

I

IRRESISTIBLE
GRACE
JOHN 6:37

P

PERSEVERANCE
OF THE SAINTS
PHILIPPIANS 1:6

By Silas Wertz

Overview:

- Lesson 01: What is Calvinism? - Introduction/History
- Lesson 02: Total Depravity
- Lesson 03: Unconditional Election
- Lesson 04: Limited Atonement
- Lesson 05: Limited Atonement (PT 2)
- Lesson 06: Irresistible Grace
- Lesson 07: Perseverance of the Saints
- Lesson 08: Answering Objections to the Doctrines of Grace
- Lesson 09: Answering Objections to the Doctrines of Grace (PT 2)



Review



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Question 1

- What is the difference between conditional and unconditional election?



Answer:

- **Conditional Election**: God's electing grace is conditioned upon the decision of man. This view asserts that we are ultimately the ones who elect God, and then foreseeing our decision, He elects us in response.
- **Unconditional Election**: Unconditional election states that God does not subject His will and grace in election to the will of man. In this view, election does not rest upon the works of men, but instead, God's mercy. God doesn't elect men because of them, but in spite of them.



Question 2

- In Romans 8:29, what is the object of God's foreknowledge: people or decisions?



Answer:

- People
- “Those whom He foreknew”



Question 3

- What is the final result for all those whom God foreknew?



Answer

- **Glorification**
- “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.” – (Romans 8:29-30)



Lesson 04: Limited Atonement (Part 1)



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Definition

- “The doctrine of limited atonement (also known as “definite atonement” or “particular redemption”) says that the atonement of Christ was limited (in its scope and aim) to the elect; Jesus did not atone for the sins of everybody in the world.” – R.C. Sproul



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John Owen's Argument

- The Father imposed His wrath due unto, and the Son underwent punishment for, either:
 1. All the sins of all men, or
 2. All the sins of some men, or
 3. Some of the sins of all men.



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John Owen's Argument

In which case it may be said:

1. That if the last be true, all men have some sins to answer for, and so, none are saved.
2. That if the second be true, then Christ, in their stead suffered for all the sins of all the elect in the whole world, and this is the truth.



John Owen's Argument

3. But if the first be the case, why are not all men free from the punishment due unto their sins?

You answer, "Because of unbelief."

I ask, Is this unbelief a sin, or is it not? If it be, then Christ suffered the punishment due unto it, or He did not. If He did, why must that hinder them more than their other sins for which He died? If He did not, He did not die for all their sins!



Question

- What was the intent of God in the death of Christ?
- Did the atonement make salvation possible for all men if they do their part? Or did the atonement actually accomplish salvation for a particular people?



Accomplished

- “The glory of the cross is wrapped up in the effectiveness of its accomplishment.”
- John Murray
- “Christ’s death is the fountain of life, not of uncertain hopes.” – John Owen



Accomplished

- “The cross saves. Where the Arminian will only say; 'I could not have gained my salvation without Calvary,' the Calvinist will say, 'Christ gained my salvation for me at Calvary.'” - J.I. Packer



Passages:

- Ephesians 5:25
- John 10:11
- Matthew 1:21
- Isaiah 53:10-12
- Hebrews 9:12
- Acts 20:28
- John 19:30
- Revelation 5:9
- Matthew 26:28
- 2 Peter 1:1



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Ephesians 5:25

- “Husbands, love your wives, as Christ loved the church and gave himself up for her,” (Ephesians 5:25)



John 10:11

- “I am the good shepherd. The good shepherd lays down his life for the sheep.” (John 10:11)



Matthew 1:21

- “She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” (Matthew 1:21)



Isaiah 53:11-12

- “Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.”

(Isaiah 53:11)



Isaiah 53:11-12

- “Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many and makes intercession for the transgressors.” (Isaiah 53:12)



Intercession & Atonement

- “I am not praying for the world but for those whom you have given me” (John 17:9)
- “Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.”
(Romans 8:34)



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Intercession & Atonement

- “If we are not careful, we will miss what is perhaps the most beautiful truth taught in Isaiah 53: the Messiah does not fail to save His people. He actually and fully saves them from first to last. Isaiah will have none of the idea that the atonement merely makes salvation potential; he agrees that it makes salvation actual and permanent for the elect” (R.C. Sproul, *The Vindicated Sufferer*).



Hebrews 9:12

- “He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus; securing an eternal redemption.” (Hebrews 9:12)



Acts 20:28

- “Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.”



John 19:30

- “When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.” (John 19:30)



John 19:30

- Jesus didn't die in hopes that sinners would be saved.
- He died to accomplish salvation for His people.



Revelation 5:9

- “And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,” (Revelation 5:9)



Matthew 26:28

- “For this is my blood of the covenant, which is poured out for many for the forgiveness of sins.” (Matthew 26:28)



“Sufficient for all efficient for some”??

- This phrase is not in favor of Limited Atonement.
- It carries the connotation that the atonement was aimed at the salvation of all but only becomes effective for those who choose to place their faith in it.
- In other words, in this view man is decisive in receiving the benefits of the atonement.



“Sufficient for all efficient for some”??

- Under this view, Jesus merely made salvation possible; but He didn't actually accomplish salvation for anyone.
- The Scriptures teach that the atonement actually purchases the very faith that is needed to believe and be saved.



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2 Peter 1:1

- “To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ:” (2 Peter 1:1b)



All = None

- "Arminians pretend, very speciously, that Christ died for all men, yet, in effect, they make him die for no one man at all"
– John Owen



All = None

- Owen is pointing out that the Arminian view necessarily means Christ didn't actually die for anyone in a literal sense, but merely made it possible for his death to be applied to men if they do their part.



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All = None

- In their attempt to prove that Christ died for all, they have made Him die for no one.
- A universal offer of atonement is not actual atonement but the mere possibility of it.

