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— *defined and defended* —

A COURSE ON THE 5 POINTS OF CALVINISM

By Silas Wertz

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



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

- Did John Calvin invent the Five Points of Calvinism?



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Answer:

- No



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Question 2

- What historical document formally codified the Five Points of Calvinism?
- At which synod was this document adopted and ratified?



Answer:

- The Canons of Dordt
- The Synod of Dordt



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Question 3

- What are the Five Points of Calvinism?



Answer

1. Total Depravity
2. Unconditional Election
3. Limited Atonement
4. Irresistible Grace
5. Perseverance of the Saints



Question 4

- Who were the two major opponents in the debate over grace and free will during the early church?



Answer

- Augustine & Pelagius



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Question 5

- Which major Reformation-era debate essentially revisited the earlier controversy between Augustine and Pelagius?



Answer

- Desiderius Erasmus (Freedom of the Will) vs Martin Luther (Bondage of the Will)



Question 6

- Why did Luther consider *The Bondage of the Will* to be his most important work?



Answer:

- Luther believed that all the doctrinal errors being addressed in the Reformation ultimately stemmed from a misunderstanding of man's fallen condition and God's work in salvation.



Question 7

- Total depravity says sin has affected how much of man's nature?



Answer

- All of it.



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Question 8

- According to Ephesians 2, what is man's condition apart from Christ?



Answer

- Dead in trespasses and sins.



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Question 9

- In his totally depraved state
can man do as he pleases?



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Answer

- Yes.



Lesson 02: Unconditional Election



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The Right Question

- “Does God elect?” ❌
- “How does God elect?” ✅



Two Views:

- Conditional Election
- Unconditional Election



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.



Passages:

- Romans 8:29-30
- Romans 9
- Ephesians 1:5
- John 10:26
- Acts 13:48



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Romans 8:29-30

- “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.”



What About Foreknowledge?

- “For those whom he foreknew he also predestined”



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1. Who/what is foreknown?

- “For those whom he foreknew he also predestined”
- In this verse God Foreknows people – not decisions.



2. What is the result of being foreknown?

- “For those whom he foreknew he also predestined.”
- The result of being foreknown is ultimately glorification (foreknown -> predestined -> called -> justified -> glorified).
- Therefore, if everyone is foreknown then everyone is predestined, and will therefore be glorified (which is universalism).



Salvation: All of God

- “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



Romans 9



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Romans 9:1-5

- “I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— that I have great sorrow and unceasing anguish in my heart. **For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.**”



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Romans 9:6-8

- **“But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.”**



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Romans 9:9-13

- For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, **though they were not yet born and had done nothing either good or bad**—in order that God's purpose of election might continue, **not because of works but because of him who calls**— she was told, “The older will serve the younger.” As it is written, **“Jacob I loved, but Esau I hated.”**



Romans 9:14-18

- **“What shall we say then? Is there injustice on God's part? By no means!** For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” **So then it depends not on human will or exertion, but on God, who has mercy.** For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” **So then he has mercy on whomever he wills, and he hardens whomever he wills.”**



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Romans 9:16

- Either election and salvation are ultimately determined by God's mercy or man's will—they cannot be grounded in both.



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Romans 9:14-18

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Romans 9:19-24

- You will say to me then, “Why does he still find fault? For who can resist his will?” But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?” Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— even us whom he has called, not from the Jews only but also from the Gentiles?”



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Ephesians 1:3-5

- “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will,”



John 10:26

- “but you do not believe because you are not among my sheep.”



Acts 13:48

- “And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.”



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Unconditional Election & Deism

