

INTRO TO
CALVINISM

Mondays from 6:30pm-7:30pm | 10/2 to 11/6 | Register at KitsapChurch.org

WHAT ARE THE FIVE POINTS?

WHAT IS THE DIFFERENCE BETWEEN
MONERGISM AND SYNERGISM?

WHAT ARE SOME OF THE NEW BIG
IDEAS THAT YOU'VE BEEN
(RE)INTRODUCED TO THROUGH OUR
STUDY?

THE FIVE POINTS OF CALVINISM (T.U.L.I.P.)

- **1: Total Depravity/Total Inability.**
- **2: Unconditional Election.**
- **3: Limited Atonement/Particular Atonement.**
- **4: Irresistible Grace/Effectual Calling.**
- **5: Perseverance of the Saints.**

THE REMONSTRANTS

Whether all who are truly regenerate will certainly persevere in the faith is a point which needs further investigation.

It rests with believers to keep themselves in a state of grace by keeping up their faith; those who fail here fall away and are lost. Thus, Arminianism made man's salvation depend ultimately on man himself, saving faith being viewed throughout as man's own work and, because his own, not God's in him."

—J.I. Packer

CANONS OF DORT

So it is not by their own merits or strength but by God's undeserved mercy that they neither forfeit faith and grace totally nor remain in their downfalls to the end and are lost. With respect to themselves this not only easily could happen, but also undoubtedly would happen; but with respect to God it cannot possibly happen. God's plan cannot be changed; God's promise cannot fail; the calling according to God's purpose cannot be revoked; the merit of Christ as well as his interceding and preserving cannot be nullified; and the sealing of the Holy Spirit can neither be invalidated nor wiped out.

WESTMINSTER CONFSSION

They, whom God has 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. This perseverence of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them, and the nature of the covenant of grace: from all which arises also the certainty and infallibility thereof.

**And thus as he worketh that we come to Him,
so He worketh that we do not depart.”**

-St. Augustine

IS THE PERSEVERANCE OF THE SAINTS
THE SAME AS ONCE SAVED, ALWAYS
SAVED?

ISAIAH 54:10

10 For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed," says the LORD, who has compassion on you.

JOHN 10:27-29

27 My sheep hear my voice, and I know them, and they follow me. 28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 29 My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.

EPHESIANS 1:13-14

13 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, 14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

1 PETER 1:3-5

3 Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, 5 who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

ROMANS 6:3-5

**3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?
4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. 5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.**

ROMANS 8:30

30 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 8:35-39

35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." 37 No, in all these things we are more than conquerors through him who loved us. 38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

JUDE 24

24 Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy,

PHILIPPIANS 1:6

6 And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

DOESN'T ASSURANCE JUST LEAD TO
LAZINESS?

PHILIPPIANS 2:12-13

12 Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, 13 for it is God who works in you, both to will and to work for his good pleasure.

WHAT ABOUT PEOPLE WHO SEEM TO BE
BELIEVERS FOR A PERIOD OF TIME AND
THEN WALK AWAY FROM THEIR FAITH?

JOHN 2:19

19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us.

ANY

QUESTIONS

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THE ONE POINT OF CALVINISM

“The very act of setting out Calvinistic soteriology [the doctrine of salvation] in the form of five distinct points (a number due, as we saw, merely to the fact that there were five Arminian points for the Synod of Dort to answer) tends to obscure the organic character of Calvinistic thought on this subject. For the five points, though separately stated, are inseparable. They hang together; you cannot reject one without rejecting them all, at least in the sense in which the Synod meant them. For to Calvinism there is really only one point to be made in the field of soteriology: the point that God saves sinners.

GOD...

The Triune Jehovah, Father, Son and Spirit; three Persons working together in sovereign wisdom, power and love to achieve the salvation of a chosen people, the Father electing, the Son fulfilling the Father's will by redeeming, the Spirit executing the purpose of Father and Son by renewing.

SAVES...

He does everything, first to last, that is involved in bringing man from death in sin to life in glory: plans, achieves and communicates redemption, calls and keeps, justifies, sanctifies, glorifies.

SINNERS...

Men as God finds them, guilty, vile, helpless, powerless, unable to lift a finger to do God's will or better their spiritual lot. God saves sinners – and the force of this confession may not be weakened by disrupting the unity of the work of the Trinity, or by dividing the achievement of salvation between God and man and making the decisive part man's own, or by soft-peddalling the sinner's inability so as to allow him to share the praise of his salvation with his Saviour. This is the one point of Calvinistic soteriology which the "five points" are concerned to establish and Arminianism in all its forms to deny: namely, that sinners do not save themselves in any sense at all, but that salvation, first and last, whole and entire, past, present and future, is of the Lord, to whom be glory for ever; amen."