

Systematic Theology: Session Six

Soteriology I

The Five Points Considered

The five points are usually articulated using the acronym T.U.L.I.P.: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints.

Calvin's View of Point One

1. The term Total Depravity refers to the _____ of our moral and spiritual nature as a result of Adam's sin.
 - _____: The fall was total; sin does not reside at the edges of our life, but it penetrates to the very core of our being. Radical Corruption means that sin goes to the "root" or "core" of our life.
 - _____: The fall was comprehensive; there is no area of human life unaffected. Total Inability is the state of not having the capacity to respond to God and His Word in a sincere and wholehearted way.

"Man by his fall into a state of sin, has completely lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being dead in sin, he is not able by his own strength to convert himself."

Westminster Confession

2. Total Depravity is not _____ Depravity. We are not as wicked as we possibly could be.
3. God, in His mercy, uses several methods to keep us from becoming utterly depraved. Three of the methods are Conscience, Government, and Society.

Total Depravity Does Not Mean...	Total Depravity Does Mean...
...that man is without a conscience or any sense of right or wrong.	...that man has a nature, inherited from, that is completely hostile toward God.
...that man is without qualities that are pleasing and useful to society when judged by human standards.	...that man's nature will not permit him to choose God or righteousness.
...that every sinner is prone to every form of sin or is as intense as he can be in his sin.	...that man is guilty of elevating some lower affection or desire above regard for God and His Law.

Arminius' View of Point One

1. Arminius held to Total Depravity, but advocated the doctrine of _____ grace in order to avoid the complications of Total Depravity.
2. Prevenient grace is the grace God gives to individuals through the preaching of the gospel that _____ the affects of the fall and enables sinners to freely choose to come to Christ in faith and repentance.

"It is the grace that begins to enable one to choose further to cooperate with saving grace. By offering the will the restored capacity to respond to grace, the person then may freely and increasingly become an active, willing participant in receiving the conditions for justification."

Thomas Oden, Methodist theologian

3. Prevenient grace enables but does not _____ personal acceptance of the gift of salvation.

“This grace prompts our first wish to please God, our first glimmer of understanding concerning God's will, and our first slight conviction of having sinned against God.”

John Wesley

Position	Answer	Problem
1. _____	Original sin only affected Adam. Free will is still intact and man can choose to come to God or reject Him.	Free will is the decisive element in human perfectibility. Grace and redemption are minimized or denied.
2. _____	Original sin affected everyone, but was not total. Man still retains some capacity to come to God.	Human works are meritorious and necessary for salvation.
3. _____	Original sin affected everyone and is total. God extends grace through the gospel. The will is restored, and man is free to choose.	Man becomes the final arbiter of salvation. Salvation is synergistic.
4. _____	Original sin affected everyone and is total. God saves those whom He chooses by His sovereign will.	God could save everyone, but chooses to allow some to continue to eternal damnation.

Calvin's View of Point Two

1. Unconditional Election is an act of God before _____ in which He chooses some people to be saved, not on account of any foreseen merit in them, but only because of His sovereign good pleasure.

“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 his call, she was told, ‘The elder will serve the younger.’ As it is written, ‘Jacob I loved, but Esau I hated.’”

Romans 9:11-13

2. Election is not Fatalism. Fatalism is a system in which human _____ do not make any real difference. No matter what we do, things are going to turn out as they have been previously ordained.
3. _____ is the sovereign decision of God before creation to pass over some persons, in sorrow deciding not to save them, and to punish them for their sins, and thereby to manifest His justice.

“For the Scripture says to Pharaoh, ‘I have raised you up for the very purpose of showing My power in you, so that My name may be proclaimed in all the earth.’ So then He has mercy upon whomever He wills, and He hardens the heart of whomever He wills... What if God, desiring to show His wrath and to make known His power, has endured with much patience the vessels of wrath made for destruction?”

Romans 9:17-22

Arminius' View of Point Two

1. Conditional Election says that God elected those whom He _____ would meet the conditions of faith and repentance and choose to believe the gospel.

For those whom He foreknew, He also predestined to become conformed to the image of His Son.

Romans 8:29

2. God has sovereignly decided to choose only those who have faith in Jesus for salvation and eternal blessing.

“Election says that God predestines to salvation those who meet the gracious conditions He has set forth.”

Jack Cottrell, Conditional Election, p. 57

Calvin's View of Point Three

1. Christ died for the _____. His atonement is sufficient for all people, but effective only for the elect.
2. The Atonement was _____, it accomplished what God wanted. It makes salvation certain for the elect by actually purchasing their salvation.

"The sin of Adam did not make the condemnation of all men merely possible; it was the ground of their actual condemnation. So the righteousness of Christ did not make the salvation of men merely possible, it secured the actual salvation of those for whom He wrought."

Charles Hodge

Arminius' View of Point Three

1. Christ died for the _____. His atonement is sufficient for all people, but effective only for those who believe.
2. Christ's work makes redemption possible for all but _____ for none.

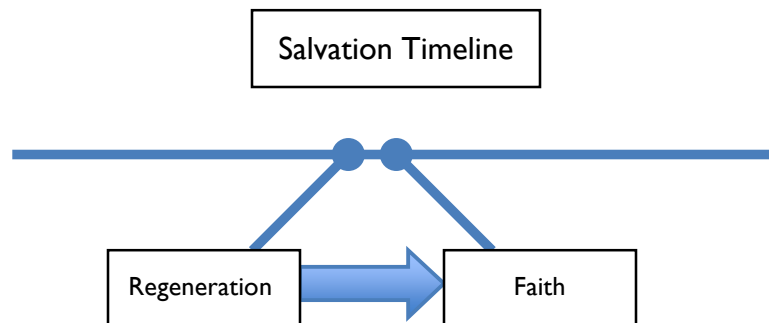
Calvin's View of Point Four

1. Irresistible Grace is the _____ grace of God effectually applied to those whom He has determined to save. In God's timing, He overcomes their resistance to the gospel and brings them to faith in Christ.

"It is not violent so as to compel men by external force, but still it is a powerful impulse of the Holy Spirit, which makes men willing who formerly were unwilling and reluctant."

John Calvin Commentary on John 6:41-45

2. The doctrine of Irresistible Grace does not mean that every _____ of the Holy Spirit cannot be resisted. It means that the Holy Spirit can overcome all resistance and make His influence irresistible.
3. _____ is the result of irresistible grace, and faith is the immediate result of that conversion.

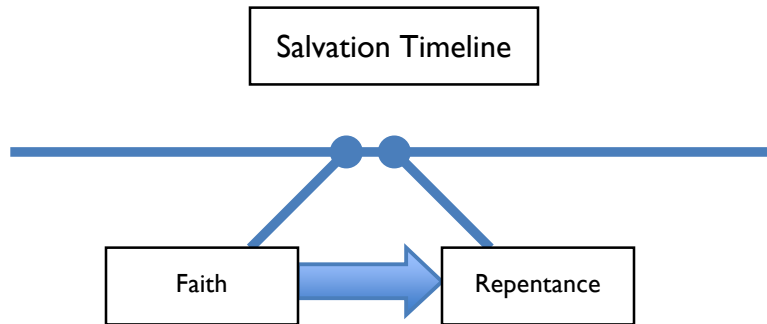


"A man is not regenerated because he first believed in Christ, but he believes in Christ because he was first regenerated."

Arthur W. Pink

Arminius' View of Point Four

1. God calls all people to repent and believe the gospel and graciously _____ those who hear the gospel to respond to it positively in faith.
2. God regenerates those who believe in Christ (faith precedes and leads to conversion).



Calvin's View of Point Five

1. Final Perseverance says that God infallibly preserves in faith all of those He has given to His Son so that they are never lost.

"Perseverance is the continuous operation of the Holy Spirit in the believer, by which the work of divine grace that is begun in the heart is continued and brought to completion. Because God never forsakes His work, believers continue to stand to the very end."

Louis Berkhof

2. Many who claim to believe fall away, but they do not fall from grace for they were never in grace. True believers fall into temptations and they commit grievous sins, but these sins do not cause them to lose their salvation or separate them from Christ.

"Nevertheless believers may neglect the means of their preservation, fall into grievous sins, and for a time continue in them; whereby they incur God's displeasure, and grieve His Holy Spirit, have their hearts hardened; hurt and scandalize others, and bring temporal judgments upon themselves."

Westminster Confession

3. Calvinists believe that all who are born again necessarily proceed to _____. Failure to proceed to sanctification is considered evidence that the person in question was never truly saved.

Arminius' View of Point Five

1. The Conditional Preservation of the saints says that believers are kept safe by God in their saving relationship with Him upon the condition of a persevering faith in Christ.

"God chooses to finally glorify all those and only those who truly believe on His name, obey His gospel, and persevere in faith and obedience until death."

Arminian Confession of 1621

2. It is possible to forsake the faith and turn from God.

"True believers can fall from faith and into such sins that are not consistent with justifying faith. True believers are able to fall through their own fault into shameful deeds, to persevere and die in them; and therefore finally fall and perish."

Arminian Confession of 1621

"God is the Father of them that believe, so long as they believe. But the devil is the father of them that believe not, whether they did once believe or not."

John Wesley