CALVINISM AND ITS TULIP

Daniel F. Cates

Overview of the Study

- The Ubiquitous Error
- "The Deacon's Masterpiece"
- Simple Definition of Terms & Calvinism Versus the Bible
- Who is Who?
- Doctrines of the "Church Fathers"
- Councils, Creeds, Movements, and Debates
- Modern Denominational Statements of Faith
- Calvinism in Song
- Calvinism and Gnosticism
- Calvinism Versus God
- Calvinism Versus Christ
- The Bible Versus Calvinism

Overview of the Study

- The Ubiquitous Error
  - "Existing or being everywhere at the same time: constantly encountered: widespread" (Merriam-Webster)
  - "Having or **seeming** [emph. DFC] to have the ability to be everywhere at once; omnipresent" (dictionary.com)

The Ubiquitous Error

How ubiquitous?

- Sadly, U.R. Forrest was wrong in his 1929 estimation of Calvinism's future; he wrote, "The most consoling thing about Calvin's teaching is that but very few people believe it, and the indications are that a few years hence no one will believe it" (1191)
- "The false system of Calvinism has had a profound influence upon the denominational world" (Cates, 29)

The Ubiquitous Error

How ubiquitous?

- "Calvinism, often referred to as Reformed theology, influences a significant portion of Protestantism, with its core doctrines—summarized by the 'five points' (TULIP)—appearing in varying degrees across many denominations. While it is difficult to pinpoint an exact number of denominations due to the diversity of practice, the largest umbrella group, the World Communion of Reformed Churches, includes 211 member denominations and over 100 million members worldwide, many of which are directly rooted in Calvinist tradition" (Google AI)

- "Calvinism is basic to nearly all the religious questions that the Christian will answer when talking to those who are in denominations because it permeates almost all denominations" (Taylor, 4)

- Calvinistic doctrine has permeated numerous "Christian" groups: Presbyterians, Reformed, and Congregational churches and some Baptists, Anglicans, and Methodists

The Ubiquitous Error

How ubiquitous?

- "Most of the denominational world tonight practices infant baptism. But why? Because, before the practice of infant baptism there came the cursed doctrine upon the earth that an infant was born totally depraved, that it was born in sin having inherited it from its father or its mother" (Guild, 159)
- "Through his writings and his School of Preaching, Calvin spread his mantle of false doctrine over almost all of Christendom, to one degree or another, and that mantle remains even to this day, though centuries have intervened" (Turner, *Systematic*, 138)

The Ubiquitous Error

How ubiquitous?

- "The case is that the veil of Calvinism lies, in one way or another, upon the hearts of all men who are involved in either Catholicism or Protestantism. The Methodists, who are the farthest removed from Calvin's acrostic TULIP, have settled for 'an experience of grace' which is a modification of Calvin's 'irresistible grace'. Of course, when a person has had some emotional encounter through the force of circumstances of life, and thereby imagines that the emotional experience was the Holy Spirit's call of divine grace, then there is a great difficulty involved in impressing him/her with the fact that God calls men to salvation through his word; and that the word teaches that the sinner must believe on Christ; must repent of his sins; and must be baptized into Christ for the remission of his sins, at which point he/she is added to the church" (Turner, *Systematic*, 140)

The Ubiquitous Error

How ubiquitous?

- "I would not cast unsavory reflections on members of the Presbyterian Church. In the membership of that church are some fine characters, outstanding men and women who are to the fore in their efforts to advance civic righteousness; too, many of them are deeply pious. It is true, though, with the Presbyterians, as well as with many members of other religious bodies, that many of the members do not know the doctrine of the church in which they hold membership. It is my conviction that there are members in all the denominations who would sever their connection with the church in which they hold membership, if they knew the doctrine of the church and the teaching of the Bible" (Nichol, "Creeds," 151)

The Ubiquitous Error

How ubiquitous?

- The Lord's church has not been immune
  - "No one man throughout the centuries since Satan's appearance in the Garden of Eden has had a greater adverse and devastating influence against truth than the late John Calvin. His insidious veil hovers over the whole religious world. There is no segment of the Christendom that has escaped his influence, including, for that matter, those of the glorious 'restoration movement.' Calvin's influence prevails today to one degree or another within the realm of all Christendom" (Turner, "Baptist," 12)

The Ubiquitous Error

How ubiquitous?

- "The new teachings among churches of Christ demonstrate that some are no longer satisfied with the old Jerusalem Gospel and with the Lord's pattern. Their affirmations that the Spirit works directly, extra-Biblically, supra-literarily (or 'super') to the Word in impacting the heart of the Christian, in some mystical, subjective way, smack of Calvinism" (Cates, 43)

- "Calvinistic teaching of total depravity was the mother of the direct operation of the Holy Spirit. Calvinists' teaching that the sinner was dead and could do nothing, called for the direct operation of the Spirit in conversion. This laid the groundwork for the foolish claim of the Protestant world of the direct operation of the Spirit" (Franklin Camp in Cates, 44)

The Ubiquitous Error

How ubiquitous?

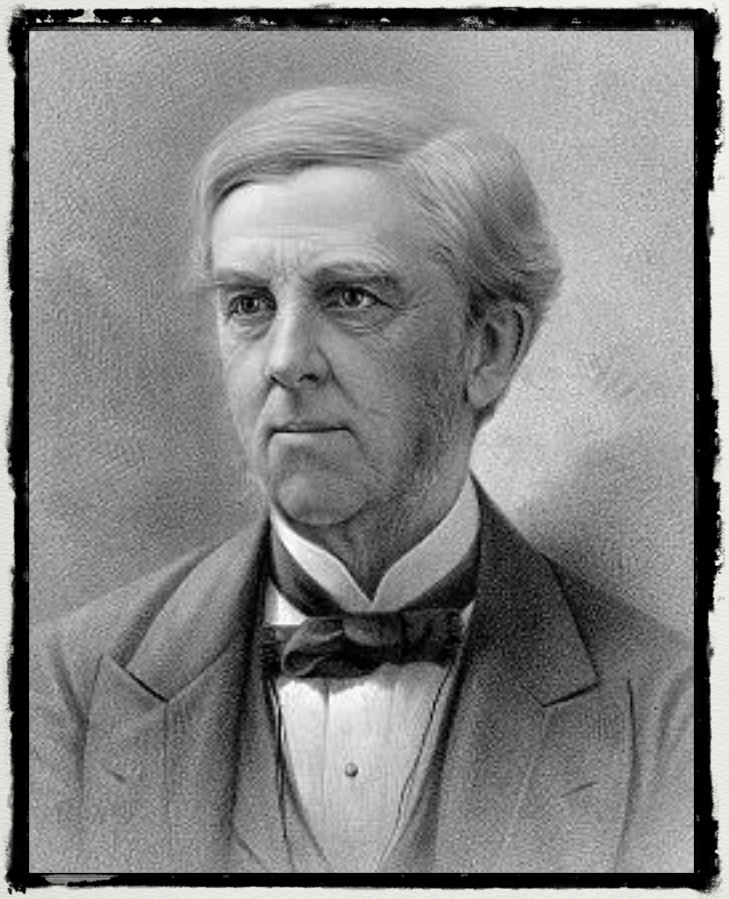
- "Tenets of Calvin's teaching have even been taught among *our* brethren. *Rubel Shelly* wrote, 'It is a scandalous and outrageous lie to teach that salvation arises from human activity. We do not contribute one whit to our salvation'" (Walker, 406)
- "I have preached and believed, I believe deeply that the New Testament teaches that salvation is a free gift of God, period. You are saved by grace alone" (Randy Mayeux quoted in Walker, 406)

Overview of the Study

- “The Deacon’s Masterpiece”

“The Deacon’s Masterpiece”

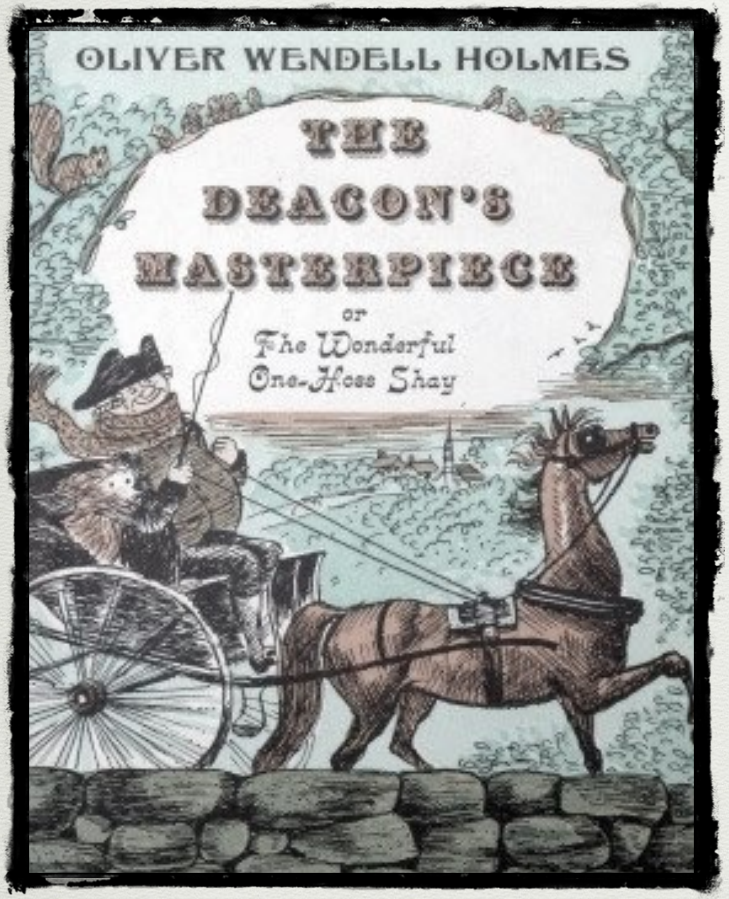
Oliver Wendell Holmes



- 1809-1894
- “In the eleventh installment [of “Autocrat of the Breakfast-Table” in *The Atlantic*-DFC], which appeared in the September 1858 issue, ‘the Professor’ shares with his fellow residents ‘a rhymed problem’ titled ‘The Deacon’s Masterpiece,’ describing a one-horse chaise built to last a hundred years” (Library of America)
- “He descended from the strictest sect of Calvinist Puritans but hated Calvinism, though he wrote to Harriet Beecher Stowe: ‘I do not believe you or I can ever get the iron of Calvinism out of our souls’” (Hollister)

“The Deacon’s Masterpiece”

Holmes’ 1892 Preface



- “‘The Wonderful One-Hoss Shay’ is a perfectly intelligible conception, whatever material difficulties it presents. It is conceivable that a being of an order superior to humanity should so understand the conditions of matter that he could construct a machine which should go to pieces, if not into its constituent atoms, at a given moment of the future. The mind may take a certain pleasure in this picture of the impossible. The event follows as a logical consequence of the presupposed condition of things.

  “There is a practical lesson to be got out of the story. Observation shows us in what point any particular mechanism is most likely to give way. In a wagon, for instance, the weak point is where the axle enters the hub or nave. When the wagon breaks down, three times out of four, I think, it is at this point that the accident occurs. The workman should see to it that this part should never give way; then find the next vulnerable place, and so on, until he arrives logically at the perfect result attained by the deacon” (Library of America)

“The Deacon’s Masterpiece”

“The Poem”

- “The Deacon’s Masterpiece: or the Wonderful ‘One-Hoss-Shay’: A Logical Story”
- “A semi-farcical ode to Yankee ingenuity and New World rationality, ‘The Deacon’s Masterpiece’ would be interpreted by later critics as Holmes’s satirical allegory of the demise of Calvinism” (Library of America)
- “His most famous attack on that theology [Calvinism-DFC] is ‘The Deacon’s Masterpiece’ (1858), an allegory of signs that satirizes Calvinism as a one-horse shay that falls to pieces all at once [Curtis A. Cates, Sr. an expert in literature and literary symbolism would often use the poem as an illustration that when a tenant of Calvinism falls, the whole system fails-DFC]. The shay was built in 1755, the year after the publication of ‘Freedom of the Will’ by Jonathan Edwards, who tried to revive orthodox Calvinism, and the year of the deadly Lisbon earthquake, which provoked arguments in favor of Calvinism” (Hollister)

“The Deacon’s Masterpiece”

“The Poem”

- While not speaking of Holmes or his poem, Cottrell wrote, “It is obvious, then, that total depravity is a pivotal doctrine. If it is true, it necessitates the entire Calvinist system. If it is false, it negates the entire system” (198)

- Not all share this opinion
  - “Thus, for a variety of reasons, we find it most improbable that Holmes had either Edwards or Calvinism primarily in mind when penning the lines of ‘The Deacon’s Masterpiece’” (Mattson, 108)

Overview of the Study

- Simple Definition of Terms

Simple Definition of Terms

A Note on Terms and Labels—among the Banes of Denominationalism

- Emo Philips (A.D. 1956-Present) represented the essence of denominating well and in so doing showed not only the folly of denominationalism itself but also the reason so many are antagonistic to all of Christianity, the Bible, and even God

- https://www.youtube.com/watch?v=ANNX_XiuA78

Simple Definition of Terms

Is Christ Divided?

- "I do not generally like tags or labels for one's position since they are by nature limiting and open to misunderstanding" (Bird, xxxi)

- "As for my theological leanings, I am first and foremost a follower of Jesus; second, I consider myself an evangelical; and third, I identify with the Reformed tradition. As a self-identified Reform type, I thereby gravitate toward the Calvinistic scheme of theology. I am a Calvinist because I think it is broadly biblical and because it corresponds with my experience of slavery in sin and receiving God's efficacious grace of salvation" (Bird, xxx,xxxi)

Simple Definition of Terms

Is Christ Divided?

- "Nearly all the creeds of the great reformers carried that [sic] very strongly in them this principle: that we take the Bible as our rule of faith and practice. That is, among Protestant people. John Calvin did that; John Knox did that, as did John Wesley and Martin Luther. They all took the position that the Bible is a sufficient rule, and the people all started for the same position where we stand tonight. But as time went on and they had a great group of people, they had to form a creed [and denominate their doctrines and fellowships-DFC] to hold what they had together, they thought. That is how creeds were formed [and the denominations connected to each-DFC]: each man wanting to hold *his* [emph. DFC] group together" (Busby, 33)

Simple Definition of Terms

Is Christ Divided?

- "I do not generally like tags or labels for one's position since they are by nature limiting and open to misunderstanding. Still, I rather like C. S. Lewis's description of 'mere Christianity,' which focuses on the major doctrines of the Christian faith shared by all orthodox Christian traditions. I would like to think of myself, then, as a 'mere evangelical' in that I belong to the big tent that is the evangelical church where Presbyterians, Anglicans, Methodists, Lutherans, and Baptists go for fellowship, theological discussion, and sharing in a common mission. It is a place where we can disagree about the six literal days of creation, baptism, church government, women in ministry, or the millennium, because we are united in the one holy catholic and apostolic church by our common profession of faith in Jesus as Lord. There is no denying the differences in doctrine among evangelicals, and those differences are not always insignificant. Still, I like to think that the things that unite us in the gospel are ultimately far stronger than anything that might drive us apart.

  "As proof of that point about unity within evangelical diversity, J. I. Packer (a Calvinist Anglican) and Thomas Oden (an Arminian Methodist) joined together to write a book called *One Faith: The Evangelical Consensus*, which shows the agreement on key doctrines between a number of evangelical statements of faith written between 1950 and 2000. The book shows the extent of shared belief in the evangelical family. Whatever differences and diversity there may be, we can still speak authentically of one evangelical faith" (Bird, xxxi)

  - That two people with disparate views have gotten together to write a book is neither proof of the veracity of either's beliefs nor of God's acceptance of either camp

Simple Definition of Terms

Calvinism

- "A system of theology named after John Calvin (1509-64), a French reformer and arguably the greatest theologian and biblical scholar of the Reformation. Calvin's theology, expounded in his *Institutes of the Christian Religion*, emphasized the sovereignty of God to the extent that human will plays no part in the process of appropriating God's gracious offer of salvation. Instead, salvation of individuals is grounded in God's divine decree to elect and predestine some to salvation and others to damnation. Calvinism is the formal development of Calvin's theology by his successors. It was articulated by the Synod of Dort (1619) and summarized by the acronym TULIP, …" (Hernando, 156)

Simple Definition of Terms

Calvinism

- "The fundamental premises of Calvinism may be summed up in this well-known saying of a bygone era:

  "Everyone's salvation or condemnation was determined before time began.

  "Therefore, if one seeks redemption he cannot find it.

  "If he finds it, he cannot obtain it.

  "If he obtains it, he cannot lose it!" (Jackson, "Calvinism")

Simple Definition of Terms

Calvinism

- "The chief characteristics of the Calvinistic scheme are the following:

  "1. Election is an expression of God's sovereign Purposes.

  "2. Election is efficacious, as those who are elected will certainly come to faith and persevere in faith.

  "3. Election is from all eternity and was not made at some later point in time.

  "4. Election is unconditional, not dependent on the inherent qualities of any person.

  "5. Election is immutable; God does not unselect anyone or elect others thereafter" (Bird, 573)

Simple Definition of Terms

Calvinism

- "… many Christian readers of the Bible do have a profound distrust of the rigorous use of the mind in the study of the Bible out of an often unarticulated suspicion that any serious reliance upon the intellect is an affront to God and an impediment to hearing God's voice in Scripture. Historically, two primary bases exist for this suspicion.

  "One basis is related to the Protestant Reformation and the Reformers' doctrine of Scripture's clarity (Luther's *claritas scripturae*) and perspicuity (Calvin's *perspicuitas*)" (Bauer, 40)

Simple Definition of Terms

Calvinism

- "Calvinism often gets a bad rap as being a cold, wooden, and unfeeling system of doctrine. So when I explain Calvinism to people, I usually say this: 'People suck. They suck in sin. They are suckness unto death. And the God who is rich in mercy takes the initiative to save people from the penalty, the power, and even the presence of sin. This is Calvinism. The rest is commentary'" (Bird, xxxi)

Simple Definition of Terms

T.U.L.I.P.

- "The Five Points may be more easily remembered if they are associated with the word T-U-L-I-P; T, Total Inability; U, Unconditional Election; L, Limited Atonement; I, Irresistible (Efficacious) Grace; and P, Perseverance of the Saints" (Boettner, 60)
  - Total Depravity/Hereditary Total Depravity/Total Inability/Moral Inability in a Fallen State/Radical Corruption
  - Unconditional Election/Unconditional Predestination/ Particular Redemption/Sovereign Election/Predestination
  - Limited Atonement/Limited Design of the Atonement/ Particular Redemption/Definite Atonement
  - Irresistible Grace/Efficacious Grace/Efficacious Call of the Spirit/Effectual Calling
  - Perseverance/Final Perseverance of the Saints/ Preservation of the Saints/Final Preservation/Eternal Security/Security of the Believer/Once Saved, Always Saved

Simple Definition of Terms

T.U.L.I.P.

- "While recognizing the permanent value of the five points as a summary of Calvinism, Packer warns against simply equating Calvinism with the five points. He gives several excellent reasons why such an equation is incorrect, one of which we quote:

> "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 really 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. …"

Simple Definition of Terms

T.U.L.I.P.

"… *Saves*—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-pedalling 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" (Steele, 14,15)

Simple Definition of Terms

Total Depravity

- Man is born in a sinful state inherited from Adam
- Man is dead in that sin
- Man is incapable of choosing God
- "Adam became totally depraved when he ate of the forbidden fruit, and he passed that depravity on to all his myriads of descendants. … The consequence of the doctrine is that God is directly responsible for the damnation of every soul that he, by his own sovereignty, has not elected to eternal life" (Turner, *Systematic*, 138)
- "… man is born totally depraved, having inherited both the effects and the guilt of Adam's original sin" (Jackson, "Grace")

Simple Definition of Terms

Total Depravity

- "All men have inherited the sin of Adam through their parents and are morally unable to choose to follow God and be saved because of their own depraved, sinful nature which extends to every part of their personality" (Miller, "Flaws")
- "Calvinists teach that 'every baby is born with sin inherited from his parents; this is original sin; all the human race fell in Adam's fall'" (Rutherford, 17)

Simple Definition of Terms

Total Depravity

- "… the entire human race being totally depraved as a result of Adam's sin. This means that God must decide whom he will save, and he does this prior to the creation itself" (Cottrell, 198)
- "Sin has so corrupted humans that they are spiritually dead and unable to choose God on their own" (Google AI)
- "From this fundamental error, others sprung" (Jackson, "Grace")

Simple Definition of Terms

Total Depravity

- Depravity: "A theological term that refers to the state of moral and spiritual corruption. This condition shows itself in humanity in the tendency to sin. The Calvinist doctrine of total depravity contends that due to original sin every part of human nature was corrupted so that no human being is capable of knowing or obeying God, or capable of doing anything that would secure personal salvation" (Hernando, 157)

- "All aspects of personhood and life are affected by sin; in that sense, depravity is total—there is no secure site or safe place where sin does not intrude and molest" (Helyer, 229)

Simple Definition of Terms

Total Depravity

- "The phrase, 'Total Hereditary Depravity,' implies three things which Calvinists believe about the nature of all humans at birth.

  a. They are **depraved**. They are caught up in and guilty of sin.

  b. They are **wholly** or **totally** depraved. Nothing about them is good.

  c. The sinful condition, depravity, in which they are born is **hereditary**—it comes to them from their parents" (Taylor, 7)

Simple Definition of Terms

Total Depravity

- “Because of the Fall, man is unable of himself to savingly believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free; it is in bondage to his evil nature. Therefore, he will not—indeed, he cannot—choose good over evil in the spiritual realm. Consequently, it takes much more than the Spirit's assistance to bring a sinner to Christ. It takes regeneration, by which the Spirit makes the sinner alive and gives him a new nature. Faith is not something man contributes to salvation, but is itself a part of God's gift of salvation. It is God's gift to the sinner, not the sinner's gift to God” (Steele, 5,6)

Simple Definition of Terms

Total Depravity

- "In light of the devastating impact of sin, Reformed theologians are accustomed to speaking of 'total depravity.' That is not to say that human beings are as bad as they can possibly be. There is no denial that humans sometimes do good. There are, after all, virtuous atheists, Muslims, Hindus, agnostics, and pagans, who perform genuinely benevolent deeds. Such deeds will even be recognized as being good at the final judgment. God's common grace, his providential restraining of evil, and the human capacity to reflect God's character in the world mean that humanity is a vessel capable of love, peace, holiness, and goodness. The point affirmed in total depravity is not a denial of this human capacity for good; rather, it is an affirmation that sin *totally* permeates our intellect, wills, and hearts. There is no cavern of our mind, no recess of our soul, and no room of our heart that is not infected with the deadly virus of sin" (Bird, 774)

Simple Definition of Terms

Total Depravity

- "I. Our first parents, being seduced by the subtilty and temptations of Satan, sinned, in eating the forbidden fruit. This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.

  "II. By this sin they fell from their original righteousness and communion, with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body.

  "III. They being the root of all mankind, the guilt of this sin was imputed; and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.(*Westminster Confession*, VI.i-iii)

Simple Definition of Terms

Total Depravity

- "IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions" (*Westminster Confession*, VI.iv)

- "III. Man, by his fall into a state of sin, has 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*, IX.iii)

Simple Definition of Terms

Total Depravity

- "2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all: all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body.

  "3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

  "4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions" (*Philadelphia Confession*, VI.ii-iv)

Simple Definition of Terms

Total Depravity

- "1] Our churches also teach that since Adam's fall into sin, all men who are fathered in the normal physical way are conceived and born with sin. This means that they are born without the fear of God, without trust in God, and with evil desires. 2] This disease, or original sin, truly is sin. It condemns and brings eternal death to those not born again through Baptism and the Holy Spirit" (*Augsburg Confession*, II.i,ii)

Simple Definition of Terms

Total Depravity

- “For here it would be unreasonable to introduce the question respecting the secret predestination of God, because we are not discussing what might possibly have happened or not, but what was the real nature of man. Adam therefore could have stood if he would, since he fell merely by his own will ; but because his will was flexible to either side, and he was not endued with constancy to persevere, therefore he so easily fell . Yet his choice of good and evil was free: and not only so, but his mind and will were possessed of consummate rectitude, and all his organic parts were rightly disposed to obedience , till destroying himself, he corrupted all his excellencies” (Calvin, I.xv.8, 208)

Simple Definition of Terms

Total Depravity

- "4. We *are by Nature Children of Wrath*. We are worthy of, and liable to the Wrath of God: And that *by Nature*; and therefore doubtlefs we are by Nature finful Creatures. We are condemned before we have done Good or Evil, under the Curfe ere we know what it is" (Wesley, *Doctrine*, 472)
- "Man was created as a covenant-keeper, but he soon became a covenant-breaker. When we say he *became* a covenant-breaker, we mean by that that all men after Adam through the fall of Adam, the first man, came into the world as covenant-breakers (Rom. 5:12)" (Van Til, 120)
- "I became a wicked guilty sinner in the Garden of Eden" (J.O. Buswell, Jr., in Cottrell, 181)

Simple Definition of Terms

Total Depravity

- "It is sometimes charged that Calvin taught the actual damnation of some of those who die in infancy. A careful examination of his writings, however, does not bear out that charge. He explicitly taught that some of the elect die in infancy and that they are saved as infants. He also taught that there were reprobate infants; for he held that reprobation as well a selection was eternal, and that the non-elect come into this life reprobate. But nowhere did he teach that the reprobate die and are lost *as infants*. He of course rejected the Pelagian view which denied original sin and grounded the salvation of those who die in infancy on their supposed innocence and sinlessness. Calvin's views in this respect have been quite thoroughly investigated by Dr. R. A. Webb and his findings are summarized in the following paragraph: 'Calvin teaches that all the reprobate 'procure' — (that is his own word) — 'procure' their own destruction; and they procure their destruction by their own personal and conscious acts of 'impiety,' 'wickedness,' and rebellion.' Now reprobate infants, though guilty of original sin and under condemnation, cannot, while they are infants, thus 'procure' their own destruction by their personal acts of impiety, wickedness, and rebellion. …

Simple Definition of Terms

Total Depravity

- "… They must, therefore, live to the years of moral responsibility in order to perpetuate the acts of impiety, wickedness and rebellion, which Calvin defines as the *mode* through which they procure their destruction. While, therefore, Calvin teaches that there are reprobate infants, and that these will be finally lost, he nowhere teaches that they will be lost *as infants*, and *while they are infants*; but, on the contrary, he declares that all the reprobate 'procure' their own destruction by personal acts of impiety, wickedness and rebellion'" (Boettner, 147)
    - How does that mesh with this?
        - "And therefore infants themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their own sinfulness, not by the sinfulness of another. For though they have not yet produced the fruits of their iniquity, yet they have the seed of it within them ; even their whole nature is as it were a seed of sin , and therefore cannot but be odious and abominable to God. Whence it follows, that it is properly accounted sin in the sight of God, because there could be no guilt without crime" (Calvin, II.i.8, 167)

Simple Definition of Terms

Total Depravity

- Genesis 2:16,17, "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."
  - "When Adam was placed in the Garden of Eden, he was warned not to eat of the fruit of the tree of the knowledge of good and evil on the threat of immediate *spiritual* death" (Steele, 20)

Calvinism Versus the Bible

Total Depravity

- This does not in any way teach that Adam's sinned caused all following him to be totally depraved from the womb

Simple Definition of Terms

Total Depravity

- Genesis 6:5, "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."
  - "As the result of the Fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil" (Steele, 21)

Calvinism Versus the Bible

Total Depravity

- This has nothing to do with man's state from birth
- Ecclesiastes 7:29, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."
- James 1:13-15, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

Simple Definition of Terms

Total Depravity

- Genesis 8:21, "And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done."
  - "As the result of the Fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil" (Steele, 21)

Calvinism Versus the Bible

Total Depravity

- Man's youth, his *naur* (Heb. עוּר), is not his pre-birth state, but are his years of childhood—including marrying age (Pro. 5:18)
  - It is not used of a child in the womb

Simple Definition of Terms

Total Depravity

- 2 Chronicles 6:36, "If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;"
  - "The reign of sin is universal; all men are under its power. Consequently, none is righteous—not even one

    "Compare 1 Kings 8:46" (Steele, 24)

Calvinism Versus the Bible

Total Depravity

- That all men sin is neither a doctrine originating with Calvinism nor relying upon Calvinism
  - Romans 3:23, “For all have sinned, and come short of the glory of God;”

Simple Definition of Terms

Total Depravity

- Job 14:4, "Who can bring a clean thing out of an unclean? not one."
  - "Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their nature or to prepare themselves for salvation" (Steele, 25)

Calvinism Versus the Bible

Total Depravity

- Man is from his birth subjected to a world full of immorality—how difficult it is for any man to overcome that great influence!
  - Few do it! (Mat. 7:13,14)
- This does not require man's being depraved from the womb—that idea wholly contrasts with Matthew 18:3-4; cf 19:14; 1 Cor. 14:20
  - The kingdom of heaven (which is likened to the state of children) is not the immoral world into which children arrive at birth

Simple Definition of Terms

Total Depravity

- Job 15:14-16, "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?"
  - "The reign of sin is universal; all men are under its power. Consequently, none is righteous—not even one" (Steele, 24)

Calvinism Versus the Bible

Total Depravity

- Eliphaz was hardly inspired and was antagonistic not only to Job, but also to God (Job 42:7)
- Quoting Eliphaz for a proof-text is not a mark in Calvinism's favor!

Simple Definition of Terms

Total Depravity

- Psalm 51:5, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” (KJV—all verses are from KJV unless otherwise specified)
  - “I have sinned and done wrong since the day I was born.” (CEV)
  - “I was born to do wrong, a sinner before I left my mother's womb.” (ERV)
  - “I have been evil from the day I was born; from the time I was conceived, I have been sinful.” (GNB)
  - “Look, I was guilty of sin from birth, a sinner the moment my mother conceived me.” (NET)
  - “Surely I was sinful at birth, sinful from the time my mother conceived me.” (NIV)
  - “Behold, I was brought forth in iniquity, and in sin did my mother conceive me.” (RSV)

Simple Definition of Terms

Total Depravity

- "David confessed that he, as well as all other men, was born in sin" (Steele, 21)

- "Before one thinks that this doctrine is no longer held and not a current issue he should consider such a book as Edwin H. Palmer's, *The Five Points of Calvinism* (Baker Book House; First printing, 1972; Second printing 1974), which is a recent defense of Calvinism. Furthermore, Palmer is Executive Secretary of the Committee on Bible Translation on the New International Bible. Palmer must be pleased at renderings that teach total hereditary depravity in the version. The New International Version often speaks of man's 'sinful nature,' which is an incorrect rendering" (Merideth, 757)

Calvinism Versus the Bible

Total Depravity

- "Psalm 51:5 - 'Behold, I was brought forth in iniquity; and in sin did my mother conceive me'—is commonly used to this end. This verse, however, which is set in highly figurative Hebrew poetry, merely refers to the fact that David was born into a sinful environment. We are all conceived in, and brought forth into a sinful world; but we do not actually sin until we arrive at an age of spiritual responsibility. David, by the use of dramatic language, affirms that sin had characterized his whole life, *relatively speaking*. In a similarly poetic section, for example, Job, in denying that he had neglected his benevolent responsibilities, affirmed that he had cared for the orphan and the widow *from his mother's womb*! (Job 31:18). Surely, no one contends that on day one of his existence that he was out ministering to the needy! In fact, the Hebrew parallelism of this verse clearly indicates that the word 'womb' is used in the sense of 'youth'" (Jackson, "Baptist," 15)

Simple Definition of Terms

Total Depravity

- Psalm 53:1-3, “The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.”

Calvinism Versus the Bible

Total Depravity

- This text shows the not good-doers as having done iniquity instead and so having become filthy (not having been in that state from birth)
- That none doeth good is not an extra-contextual truism
  - Ironically, James 4:17 shows that one who knows to do good (which knowledge Calvinism would logically have coming from the Holy Spirit upon the elect) but does it not (it must be possible) so sins

Simple Definition of Terms

Total Depravity

- Psalm 58:3, “The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.”
  - “David confessed that he, as well as all other men, was born in sin” (Steele, 21)

Calvinism Versus the Bible

Total Depravity

- "Another passage used to teach 'Total Hereditary Depravity' is Psalm 58:3: 'The wicked are estranged from the womb: They go astray as soon as they are born, speaking lies' (Psa. 58:3). But first we notice they 'go astray.' They are not 'born astray.' It says it happens as soon as they are born. How soon is 'soon'? Verse six says 'break their teeth.' Verse three says they speak lies. Do just-born infants speak? Do they have teeth? The verse is using, obviously, the figure of speech called 'hyperbole' or exaggerated language. All it is saying is that man is so sinful that even at a very early age he goes astray so that it is true that 'all have sinned, and fall short of the glory of God' (Rom. 3:23)" (Moffitt, 224)

Simple Definition of Terms

Total Depravity

- Psalm 130:3, "If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?"
  - "The reign of sin is universal; all men are under its power. Consequently, none is righteous —not even one" (Steele, 24)

Calvinism Versus the Bible

Total Depravity

- That man sins is sure (Rom. 3:23); that man's sins separate him from God is equally sure (Isa. 59:1,2); however, that either of those things is Calvinistic is false

Simple Definition of Terms

Total Depravity

- Psalm 143:2, "And enter not into judgment with thy servant: for in thy sight shall no man living be justified."
  - "The reign of sin is universal; all men are under its power. Consequently, none is righteous —not even one" (Steele, 24)

Calvinism Versus the Bible

Total Depravity

- First, David is speaking poetically; moreover, taken at face value, the grammar would not even allow the saved to be justified in God's sight

- Second, David does not want for God to turn His face upon David—in whom He would find sin (Psa. 41:4; 51:4; 2 Sam. 24:10,17); the message is simply that God will not acquit the guilty (Nah. 1:3)

Simple Definition of Terms

Total Depravity

- Proverbs 20:9, "Who can say, I have made my heart clean, I am pure from my sin?"
  - "The reign of sin is universal; all men are under its power. Consequently, none is righteous —not even one" (Steele, 24)

Calvinism Versus the Bible

Total Depravity

- No man has the ability to justify himself (John 14:6; Acts 4:12; cf Jer. 10:23; Psa. 37:23)—that Truth is neither the product nor the possession of Calvinism

Simple Definition of Terms

Total Depravity

- Ecclesiastes 7:20, “For there is not a just man upon earth, that doeth good, and sinneth not.”
  - “The reign of sin is universal; all men are under its power. Consequently, none is righteous —not even one” (Steele, 24)

Calvinism Versus the Bible

Total Depravity

- Ecclesiastes 7:15, "All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness."
- Just men can sin—it is not surprising that these verses are not used to "prove" perseverance of the saints

Simple Definition of Terms

Total Depravity

- Ecclesiastes 7:29, “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.”
  - “The reign of sin is universal; all men are under its power. Consequently, none is righteous —not even one” (Steele, 24)

Calvinism Versus the Bible

Total Depravity

- This does not support the doctrine of Calvinism, it answers it!

Simple Definition of Terms

Total Depravity

- Ecclesiastes 9:3, "This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."
  - "As the result of the Fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil" (Steele, 21)

Calvinism Versus the Bible

Total Depravity

- The heart, which can be changed (Eze. 36:26; Psa. 51:10), is not born into madness, but chooses it (Ecc. 7:29)—as Solomon did in his experiment with madness and folly (Ecc. 1:17)

Simple Definition of Terms

Total Depravity

- Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."
  - "The reign of sin is universal; all men are under its power. Consequently, none is righteous —not even one" (Steele, 24)

Calvinism Versus the Bible

Total Depravity

- Christ indeed bore our sins on the cross (1 Pet. 2:24), but not as a sinner, rather as ransom (1 Tim. 2:6)

Simple Definition of Terms

Total Depravity

- Isaiah 64:6, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."
  - "The reign of sin is universal; all men are under its power. Consequently, none is righteous —not even one" (Steele, 24)

Calvinism Versus the Bible

Total Depravity

- Notice that the iniquities we have committed "have taken us away"—many Calvinists would completely deny that thought by having one's election exists in spite of any future act
- Also, this is about God's covenant people, not the individual sinner

Simple Definition of Terms

Total Depravity

- Jeremiah 13:23, “Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.”
  - “Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their nature or to prepare themselves for salvation” (Steele, 25)

Calvinism Versus the Bible

Total Depravity

- Their sinfulness was not known before their acts, but was "discovered" (Jer. 13:22)
- Also, this is not about one's personal state, but God's people generally

Simple Definition of Terms

Total Depravity

- Jeremiah 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?"
  - "As the result of the Fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil" (Steele, 21)

Calvinism Versus the Bible

Total Depravity

- This does not indicate that the heart is created depraved
- The next verse is not really one that the Calvinists would want noticed: "I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings" (Jer. 17:10)

Simple Definition of Terms

Total Depravity

- Matthew 7:16-18, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."
  - "Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their nature or to prepare themselves for salvation" (Steele, 25)

Simple Definition of Terms

Total Depravity

- Matthew 12:33, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."
  - "Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their nature or to prepare themselves for salvation" (Steele, 25)

Simple Definition of Terms

Total Depravity

- Mark 7:21-23, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."
  - "As the result of the Fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil" (Steele, 21)

Simple Definition of Terms

Total Depravity

- John 3:5-7, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."
  - "Because men are born in sin and are by nature spiritually dead, Jesus taught that men must be born anew if they are to enter into God's kingdom

"Compare John 1:12-13" (Steele, 21)

Simple Definition of Terms

Total Depravity

- John 3:19, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."
  - "As the result of the Fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil" (Steele, 21)

Simple Definition of Terms

Total Depravity

- John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."
  - "Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their nature or to prepare themselves for salvation" (Steele, 25)

Simple Definition of Terms

Total Depravity

- John 6:65, "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."
  - "Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their nature or to prepare themselves for salvation" (Steele, 25)

Simple Definition of Terms

Total Depravity

- John 8:34, "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."
  - "Before sinners are born into God's kingdom through the regenerating power of the Spirit, they are children of the devil and under his control; they are slaves to sin" (Steele, 23)

Simple Definition of Terms

Total Depravity

- John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."
  - "Before sinners are born into God's kingdom through the regenerating power of the Spirit, they are children of the devil and under his control; they are slaves to sin" (Steele, 23)

Simple Definition of Terms

Total Depravity

- Romans 2:1, “Therefore thou art inexcusable, …”

Simple Definition of Terms

Total Depravity

- Romans 3:9-19, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."
    - "The reign of sin is universal; all men are under its power. Consequently, none is righteous—not even one" (Steele, 24)

Simple Definition of Terms

Total Depravity

- Romans 5:12-21, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."
    - "Adam disobeyed and ate of the forbidden fruit (Genesis 3:1-7); consequently, he brought spiritual death upon himself and upon the race" (Steele, 20)

Simple Definition of Terms

Total Depravity

- Romans 8:6-8, "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."
  - "As the result of the Fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil" (Steele, 21)

Simple Definition of Terms

Total Depravity

- Romans 6:20, "For when ye were the servants of sin, ye were free from righteousness."
  - "Before sinners are born into God's kingdom through the regenerating power of the Spirit, they are children of the devil and under his control; they are slaves to sin" (Steele, 23)

Simple Definition of Terms

Total Depravity

- Romans 11:35,36, “Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”
  - “Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their nature or to prepare themselves for salvation” (Steele, 25)

Simple Definition of Terms

Total Depravity

- 1 Corinthians 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned."
  - "As the result of the Fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil" (Steele, 21)
  - "Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their nature or to prepare themselves for salvation" (Steele, 25)

Simple Definition of Terms

Total Depravity

- 1 Corinthians 4:7, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"
  - "Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their nature or to prepare themselves for salvation" (Steele, 25)

Simple Definition of Terms

Total Depravity

- 1 Corinthians 15:22, “For as in Adam all die, even so in Christ shall all be made alive.”

Simple Definition of Terms

Total Depravity

- 2 Corinthians 3:5, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;"
  - "Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their nature or to prepare themselves for salvation" (Steele, 25)

Simple Definition of Terms

Total Depravity

- 2 Corinthians 7:1, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

Simple Definition of Terms

Total Depravity

- Ephesians 2:1-5, "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)"
  - "Adam disobeyed and ate of the forbidden fruit (Genesis 3:1-7); consequently, he brought spiritual death upon himself and upon the race" (Steele, 20)
  - "Before sinners are born into God's kingdom through the regenerating power of the Spirit, they are children of the devil and under his control; they are slaves to sin" (Steele, 23)

Calvinism Versus the Bible

Total Depravity

- "When Paul affirms that we 'are by nature children of wrath' (Eph. 2:3), he is not asserting hereditary depravity. First, the term 'nature' (*phusis*) can denote that which is practiced by habit (cf. Rom. 2:14); this is confirmed by the use of the present tense participle *poiountes*—'we kept on doing the desires of the flesh.' Secondly, in this context the apostle plainly says that condemnation is 'through your trespasses and sins' (Eph. 2:1), not Adam's!" (Jackson, "Baptist," 15)

Calvinism Versus the Bible

Total Depravity

- "Another argument is to say that alien sinners are found dead in their sins, Ephesians 2:1, and the dead can do nothing to save themselves. We reply, see Psalm 119:93: 'I will never forget thy precepts; for with them thou hast quickened me.' 'Quicken' means 'to make alive.' The word of God does that. See also Psalm 119:50. So Paul could say: 'For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek' (Rom. 1:16). When we read the Bible, we do not find that people are born depraved; they tum and *become* depraved. As Paul said, 'They have all *turned aside*, they are together become unprofitable' (Rom. 3:12). Or as Ezekiel put it regarding the king of Tyre: 'Thou was *perfect* in thy ways from the day that thou wast created, *till* unrighteousness was found in thee' (Eze. 28:15). Or it is as Solomon put it, 'Behold, this only have I found: that God made man upright; but they have sought out many inventions' (Ecc. 7:29). And did not Jesus say of babes, 'Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God' (Mark 10:14). Let's go to another point of Calvinism" (Moffitt, 224,225)

Simple Definition of Terms

Total Depravity

- Ephesians 4:17-19, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."
  - "As the result of the Fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil" (Steele, 21)

Simple Definition of Terms

Total Depravity

- Ephesians 5:8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:"
  - "As the result of the Fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil" (Steele, 21)

Simple Definition of Terms

Total Depravity

- Colossians 2:13, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;"
  - "Adam disobeyed and ate of the forbidden fruit (Genesis 3:1-7); consequently, he brought spiritual death upon himself and upon the race" (Steele, 20)

Simple Definition of Terms

Total Depravity

- 2 Timothy 2:25,26, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."
  - "Before sinners are born into God's kingdom through the regenerating power of the Spirit, they are children of the devil and under his control; they are slaves to sin" (Steele, 23)

Simple Definition of Terms

Total Depravity

- Titus 1:15, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."
  - "As the result of the Fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil" (Steele, 21)

Simple Definition of Terms

Total Depravity

- Titus 3:3, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."
  - "Before sinners are born into God's kingdom through the regenerating power of the Spirit, they are children of the devil and under his control; they are slaves to sin" (Steele, 23)

Simple Definition of Terms

Total Depravity

- James 3:2,8, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. … But the tongue can no man tame; it is an unruly evil, full of deadly poison."
  - "The reign of sin is universal; all men are under its power. Consequently, none is righteous —not even one" (Steele, 24)

Simple Definition of Terms

Total Depravity

- 1 John 1:8,10, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. … If we say that we have not sinned, we make him a liar, and his word is not in us."
  - "The reign of sin is universal; all men are under its power. Consequently, none is righteous —not even one" (Steele, 24)

Simple Definition of Terms

Total Depravity

- 1 John 3:10, "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."
  - "Before sinners are born into God's kingdom through the regenerating power of the Spirit, they are children of the devil and under his control; they are slaves to sin" (Steele, 23)

Simple Definition of Terms

Total Depravity

- 1 John 5:19, "*And* we know that we are of God, and the whole world lieth in wickedness."
  - "Before sinners are born into God's kingdom through the regenerating power of the Spirit, they are children of the devil and under his control; they are slaves to sin" (Steele, 23)

Simple Definition of Terms

Total Depravity

- "There are many modern advocates of Calvinism, particularly among the Presbyterians and some Baptists. One of these was James Montgomery Boice, who for more than thirty years preached for the Tenth Presbyterian Church in Philadelphia. In one of his books, Boice relates the following incident in the life of John Gerstner, a professor at the Pittsburgh Theological Seminary. One of Gerstner's students was R. C. Sproul, now a popular preacher and modern advocate of Calvinism.

  "Gerstner had been lecturing on the theme of predestination. At the end of class he asked his students this question: 'If predestination is true, why should we be involved in evangelism?' One by one the students replied: 'I don't know'; 'It beats me'; 'I've always wondered about that.' Finally the professor came to Sproul. The question was repeated.

  "After fumbling for words, young Sproul finally answered. Appealing to the Great Commission (Matthew 28:18-20), he said: 'One small point I think we ought to notice here is that God does command us to be involved in evangelism.' Gerstner laughed and conceded that this was the correct response to his question.

  "That quip, one supposes, was construed to be the solution to the problem of predestination! But, in fact, it answered nothing! It does not even come close to addressing this problem that plagues the dogma of predestination" (Jackson, "Calvinism")

  - "Calvinism cancelled out the commands, promises, and invitations of the gospel" (Phillips, 71)

Simple Definition of Terms

Unconditional Election

- God has elected (chosen) only certain people [for some Calvinists the specific 144,000] to be saved
- The election is not based at all upon personal merit
- "The Calvinists held [and still do-DFC] that God elects certain persons for salvation and that others are denied salvation no matter how much they desired it or what they did to procure it" (Mattox, 260,261)
- "God chose from eternity to save certain people, not based upon any foreseen virtue, faith, or anticipated acceptance of the Gospel. God chose to extend mercy to those He has specifically chosen and to withhold mercy from those not chosen. Those chosen receive salvation through Christ alone. Those not chosen receive wrath and damnation" (Miller, "Flaws")

Simple Definition of Terms

Unconditional Election

- "God foresaw that Adam would sin, and thus before the foundation of the world, from all eternity unchangeable, God foreordained, or predestined, or elected, all that will be in heaven with him; as well as all other things that have come to pass and/or will come to pass for all times to come upon the earth" (Turner, *Systematic*, 138)

Simple Definition of Terms

Unconditional Election

- Election: “Most commonly refers to God's choice of a redeemed people (see Rom. 8:33; 1 Peter 1:1). The doctrine is the object of intense debate, especially among Calvinists and Arminians. The debate is not over whether God chooses, but the nature, object, and purpose of His choice. Most Calvinists combine the doctrines of predestination and election to refer to His sovereign choice of individuals for either salvation or damnation. As such, election is unconditional. Arminians usually respond that God's predestination, and therefore His election, is based on His ‘foreknowledge’ of how people will respond to the gospel” (Hernando, 159)

Simple Definition of Terms

Unconditional Election

- Predestination: "A doctrinal position associated mainly with Calvinism. It holds that God sovereignly decreed to elect and predestine those who will be saved and those who will be damned or lost" (Hernando, 167)

- "By *predestination*, Calvin meant 'the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man'" (Bird, 573)

Simple Definition of Terms

Unconditional Election

- "1. The second doctrine of Calvinism, Unconditional Election, is based on the first, Total Hereditary Depravity.

  "a. Since, they say, mankind is totally depraved and cannot respond in faithful obedience to the invitation of Jesus—people cannot choose for themselves to obey or disobey God—then God had to choose for mankind.

  "b. Unconditional Election states that God chose some to obey and some to disobey.

"2. Unconditional Election is the belief that God, with no regard to the will of man, made an eternal choice of certain persons unto eternal life and some to eternal damnation and that number is so fixed that it cannot be changed" (Taylor, 12)

Simple Definition of Terms

Unconditional Election

- "This *total inability* is thus the heart of total depravity. Because the sinner is unable to believe the Gospel by his own choice, *regeneration must precede faith*, with both regeneration and faith being the unilateral and unconditional gifts of God, and with God himself unconditionally choosing those to whom he will give them" (Cottrell, 198)

Simple Definition of Terms

Unconditional Election

- “God's choice of certain individuals for salvation before the foundation of the world rested solely in His own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause, of God's choice. Election, therefore, was not determined by, or conditioned upon, any virtuous quality or act foreseen in man. Those whom God sovereignly elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus, God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation” (Steele, 6)

Simple Definition of Terms

Unconditional Election

- "The doctrine of Election is to be looked upon as only a particular application of the general doctrine of Predestination or Foreordination as it relates to the salvation of sinners; and since the Scriptures are concerned mainly with the redemption of sinners, this part of the doctrine is naturally thrown up into a place of special prominence. It partakes of all the elements of the general doctrine; and since it is the act of an infinite moral Person, it is represented as being the eternal, absolute, immutable, effective determination by His will of the objects of His saving operations. And no aspect of this elective choice is more constantly emphasized than that of its absolute sovereignty" (Boettner, 83)

Simple Definition of Terms

Unconditional Election

- "III. 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.

  "IV. 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.

  "V. 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, has 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" (*Westminster Confession*, III.iii-v)

Simple Definition of Terms

Unconditional Election

- "VI. As God has appointed the elect unto glory, so has He, by the eternal and most free purpose of His will foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power, through faith, unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

  "VII. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extends or withholds mercy, as He pleases, for the glory of His sovereign power over His creatures, to pass by; and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice" (*Westminster Confession*, III,vi,vii)

- "II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it" (*Westminster Confession*, X.ii)

Simple Definition of Terms

Unconditional Election

- “The origin of all good clearly appears, from a plain and certain reason, to be from no other than from God alone ; for no propensity of the will to any thing good can be found but in the elect. But the cause of election must not be sought in men. Whence we may conclude, that man has not a good will from himself , but that it proceeds from the same decree by which we were elected before the creation of the world” (*Calvin*, II.iii.8, 316)

Simple Definition of Terms

Unconditional Election

- “Men are to be taught indeed that the Divine benignity is free to all who seek it , without any exception : but since none begin to seek it , but those who have been inspired by heavenly grace, not even this diminutive portion ought to be taken from his praise. This is the privilege of the elect, that being regenerated by the Spirit of God, they are led and governed by his direction” (*Calvin*, II.iii.10, 320)

Simple Definition of Terms

Unconditional Election

- "6. As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of his will, foreordained all the means thereunto; wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only" (1689 *Baptist Confession*, III.vi)

Simple Definition of Terms

Unconditional Election

- Exodus 33:19, "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy."
  - "Election was based on the sovereign, distinguishing mercy of almighty God. It was not man's will, but God's will, that determined which sinners would be shown mercy and saved" (Steele, 35)

Simple Definition of Terms

Unconditional Election

- Deuteronomy 7:6,7, “For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:”
  - “Election was based on the sovereign, distinguishing mercy of almighty God. It was not man’s will, but God’s will, that determined which sinners would be shown mercy and saved” (Steele, 35)

Simple Definition of Terms

Unconditional Election

- Deuteronomy 10:14,15, “Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.”
  - “There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life” (Steele, 29)

Simple Definition of Terms

Unconditional Election

- Psalm 33:12, "Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance."
  - "There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life" (Steele, 29)

Simple Definition of Terms

Unconditional Election

- Psalm 65:4, "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."
  - "There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life" (Steele, 29)

Simple Definition of Terms

Unconditional Election

- Psalm 106:5, "That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."
  - "There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life" (Steele, 29)

Simple Definition of Terms

Unconditional Election

- Haggai 2:23, “In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.”
  - “There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life” (Steele, 29)

Simple Definition of Terms

Unconditional Election

- Matthew 11:27, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."
  - "There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life" (Steele, 29)

Simple Definition of Terms

Unconditional Election

- Matthew 20:15, "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"
  - "Election was based on the sovereign, distinguishing mercy of almighty God. It was not man's will, but God's will, that determined which sinners would be shown mercy and saved" (Steele, 35)

Simple Definition of Terms

Unconditional Election

- Matthew 22:14, “For many are called, but few are chosen.”
  - “There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life” (Steele, 29)

Simple Definition of Terms

Unconditional Election

- Matthew 24:22,24,31, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. … For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. … And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."
    - "There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life" (Steele, 29)

Simple Definition of Terms

Unconditional Election

- Mark 13:20, “And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.”
  - “Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God’s choice” (Steele, 29)

Simple Definition of Terms

Unconditional Election

- Luke 18:7, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"
  - "There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life" (Steele, 29)

Simple Definition of Terms

Unconditional Election

- John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- Acts 4:28, “For to do whatsoever thy hand and thy counsel determined before to be done.”

Simple Definition of Terms

Unconditional Election

- Acts 13:48, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)
  - "Election is not salvation, but is *for* salvation. Just as the president-elect does not become the president of the United States *until* he is inaugurated, so those chosen for salvation are not saved *until* they are regenerated by the Spirit and justified by faith in Christ" (Steele, 35)

Calvinism Versus the Bible

Unconditional Election

- "Sometimes Calvinists will use the statement of Luke as is recorded in Acts 13:48. He says, 'And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were *ordained* to eternal life believed.' From this they perceive that some are ordained or appointed to eternal life. Again, we would simply ask the question, 'who is ordained to eternal life?" We would find our answer two verses previous which says, 'And Paul and Barnabas spake out boldly, and said. It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you and *judge yourselves unworthy of eternal life*, lo, we turn to the Gentiles' (Acts 13:46). The ones God ordains or appoints to eternal life are those who do not thrust it from them and who do not determine themselves to be unworthy of eternal life. They are pre-chosen as a *class*, not individually. The truth is, man plays a part in accepting or rejecting salvation. Let's notice the words of Jesus. He said, 'Not every one that saith unto me. Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven' (Mat. 7:21). John the Baptist said, 'He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him' (John 3:36). Jesus said, 'Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment' (John 5:28,29). See, it is according to what we have *done*, not according to unconditional election. Life or death depends on whether we do good or whether we do evil, whether we obey Jesus, or whether we obey him not" (Moffitt, 225,226)

Simple Definition of Terms

Unconditional Election

- Acts 18:27, "And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:"
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- Romans 8:28-30,33, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. … Who shall lay any thing to the charge of God's elect? It is God that justifieth."
  - "There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life" (Steele, 29)

Simple Definition of Terms

Unconditional Election

- Romans 9:10-14, "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid."
  - "Election was based on the sovereign, distinguishing mercy of almighty God. It was not man's will, but God's will, that determined which sinners would be shown mercy and saved" (Steele, 35)

Simple Definition of Terms

Unconditional Election

- Romans 9:11-16, "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."
    - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Calvinism Versus the Bible

Unconditional Election

- "Notice Romans 9:15,16; 'For he sayeth to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.' So the Calvinist would say, 'See, God elects whom he will; it is not left up to man.' But we would ask, 'On whom does God choose to have mercy?' Notice Titus 3:4,5: 'But when the kindness of God our Saviour, and his love toward man appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit.' God chooses those and has mercy on those who accept regeneration. He chooses to save, as a class, all who have an honest and a good heart Jesus showed what a good and productive heart would consist of, in the parable of the sower. He said, 'and that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience' (Luke 8:15). Jesus never left the idea that anyone would be chosen by God to salvation against their will. Rather, he left the idea that anyone could be saved if they desired it enough. He said, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened' (Mat. 7:7,8)" (Moffitt, 225)

Simple Definition of Terms

Unconditional Election

- Romans 10:20, "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me."
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- Romans 11:4-7, "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded"
  - "Election is not salvation, but is *for* salvation. Just as the president-elect does not become the president of the United States *until* he is inaugurated, so those chosen for salvation are not saved *until* they are regenerated by the Spirit and justified by faith in Christ" (Steele, 35)
  - "Election was based on the sovereign, distinguishing mercy of almighty God. It was not man's will, but God's will, that determined which sinners would be shown mercy and saved" (Steele, 35)

Simple Definition of Terms

Unconditional Election

- Romans 11:28, “As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.”
  - “There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life” (Steele, 29)

Simple Definition of Terms

Unconditional Election

- Romans 11:33-36, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."
  - "Election was based on the sovereign, distinguishing mercy of almighty God. It was not man's will, but God's will, that determined which sinners would be shown mercy and saved" (Steele, 35)

Simple Definition of Terms

Unconditional Election

- 1 Corinthians 1:27-29, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- 1 Corinthians 2:7, “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:”

Simple Definition of Terms

Unconditional Election

- Ephesians 1:4,5,11 "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, … In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:"
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- "Election is not salvation, but is for salvation. Just as the president-elect does not become the president of the United States until he is inaugurated, so those chosen for salvation are not saved until they are regenerated by the Spirit and justified by faith in Christ. …
  - "Compare Ephesians 1:4 with Romans 16:7. In Ephesians 1:4, Paul shows that men were *chosen* 'in Christ' before the world began. From Romans 16:7, it is clear that men are not *actually* saved 'in Christ' until their conversion" (Steele, 35)
- "Election was based on the sovereign, distinguishing mercy of almighty God. It was not man's will, but God's will, that determined which sinners would be shown mercy and saved" (Steele, 35)

Simple Definition of Terms

Unconditional Election

- Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- Philippians 1:29, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;"
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- Philippians 2:12,13, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- Colossians 3:12, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;"
  - "There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life" (Steele, 29)

Simple Definition of Terms

Unconditional Election

- 1 Thessalonians 1:4,5, "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)
  - "Election is not salvation, but is *for* salvation. Just as the president-elect does not become the president of the United States *until* he is inaugurated, so those chosen for salvation are not saved *until* they are regenerated by the Spirit and justified by faith in Christ" (Steele, 35)

Simple Definition of Terms

Unconditional Election

- 1 Thessalonians 5:9, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,"
  - "There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life" (Steele, 29)

Simple Definition of Terms

Unconditional Election

- 2 Thessalonians 2:13,14, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)
  - "Election is not salvation, but is *for* salvation. Just as the president-elect does not become the president of the United States *until* he is inaugurated, so those chosen for salvation are not saved *until* they are regenerated by the Spirit and justified by faith in Christ" (Steele, 35)

Simple Definition of Terms

Unconditional Election

- 2 Timothy 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,"
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- 2 Timothy 2:10, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."
  - "Election is not salvation, but is *for* salvation. Just as the president-elect does not become the president of the United States *until* he is inaugurated, so those chosen for salvation are not saved *until* they are regenerated by the Spirit and justified by faith in Christ" (Steele, 35)

Simple Definition of Terms

Unconditional Election

- Titus 1:1, “Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;”
  - “There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life” (Steele, 29)

Simple Definition of Terms

Unconditional Election

- James 2:5, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- 1 Peter 1:1,2, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."
  - "There are general statements in Scripture that God has an elect people, and that He predestined them to salvation, and thus to eternal life" (Steele, 29)

Simple Definition of Terms

Unconditional Election

- 2 Peter 1:5-11, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."
    - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- Revelation 13:8, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Unconditional Election

- Revelation 17:8, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."
  - "Before the foundation of the world, God chose particular individuals for salvation. His selection was *not based upon any foreseen response or act* performed by those chosen. Faith and good works are the *result*, not the *cause*, of God's choice" (Steele, 31)

Simple Definition of Terms

Limited Atonement

- The number of saved is limited by God's determination
- Christ only died to save the elect, not all
- "Christ died only for those whom God specifically pre-decided to save—the elect—but not for any others" (Miller, "Flaws")
- "Then, knowing the exact number of those who would be saved, God determined to limit the suffering of the Savior to the exact amount needed by the chosen ones" (Cottrell, 198)
- "Can you conceive of Jehovah determining to create some men and angels, and expressly decreeing to damn them? Was it that he might have an excuse for visiting his wrath upon them that he further decreed that they must sin?" (Nichol, "Injustice," 247)

Simple Definition of Terms

Limited Atonement

- "The doctrine of Limited Atonement is a natural outgrowth of the doctrine of Unconditional Election coupled with the idea that everything God does has purpose. (See Isaiah 55:11)

  "a. Calvinists rationalize that God would not waste the sacrifice of Christ on those whom He had determined not to save.

  "b. They believe that since God chose only some to be saved, it would be foolish to think that He sent His Son to shed His atoning blood for the sins of all people.

  "c. Their conclusion: Christ only died for the elect" (Taylor, 17)

Simple Definition of Terms

Limited Atonement

- “Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ's redemption secured everything necessary for their salvation, including faith, which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, thereby guaranteeing their salvation” (Steele, 6,7)

Simple Definition of Terms

Limited Atonement

- "Calvinists hold that in the intention and secret plan of God Christ died for the elect only, and that His death had only an incidental reference to others in so far as they are partakers of common grace. The meaning might be brought out more clearly if we used the phrase 'Limited Redemption' rather than 'Limited Atonement.' The Atonement is, of course, strictly an infinite transaction; the limitation comes in, theologically, in the application of the benefits of the atonement, that is in redemption" (Boettner, 150)

Simple Definition of Terms

Limited Atonement

- "VI. … Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power, through faith, unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only" (*Westminster Confession*, III.vi)

Simple Definition of Terms

Limited Atonement

- "I. 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, endeavouring 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.

  "II. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope; but an infallible assurance of faith founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God, which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption" (*Westminster Confession*, XVIII.i,ii)

Simple Definition of Terms

Limited Atonement

- "III. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation in the right use of ordinary means, attain thereunto. And therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to looseness.

  "IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some special sin which wounds the conscience and grieves the Spirit; by some sudden or vehement temptation, by God's withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness and to have no light: yet are they never so utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived; and by the which, in the mean time, they are supported from utter despair" (*Westminster Confession*, XVIII.iii,iv)

Simple Definition of Terms

Limited Atonement

- "8. To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply and communicate the same, making intercession for them; uniting them to himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey, governing their hearts by his Word and Spirit, and overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it" (*Philadelphia Confession*, VIII.viii)

- "6. As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others" (*Philadelphia Confession*, V.vi)

Simple Definition of Terms

Limited Atonement

- Matthew 1:21, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures state that Christ came, not to enable men to save themselves, but to *save* sinners" (Steele, 41)

Simple Definition of Terms

Limited Atonement

- Luke 19:10, "For the Son of man is come to seek and to save that which was lost."
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures state that Christ came, not to enable men to save themselves, but to *save* sinners" (Steele, 41)

Simple Definition of Terms

Limited Atonement

- John 6:35-40, “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”
    - “Scripture represents the Lord Jesus Christ, in all that He did and suffered for His people, as fulfilling the terms of a gracious compact or arrangement which He had entered into with His heavenly Father before the foundation of the world” (Steele, 45)

Simple Definition of Terms

Limited Atonement

- John 10:11,14-18, "I am the good shepherd: the good shepherd giveth his life for the sheep. … I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."
    - "Scripture represents the Lord Jesus Christ, in all that He did and suffered for His people, as fulfilling the terms of a gracious compact or arrangement which He had entered into with His heavenly Father before the foundation of the world" (Steele, 45)

Simple Definition of Terms

Limited Atonement

- John 10:24-29, “Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.”
  - “Scripture represents the Lord Jesus Christ, in all that He did and suffered for His people, as fulfilling the terms of a gracious compact or arrangement which He had entered into with His heavenly Father before the foundation of the world” (Steele, 45)

Calvinism Versus the Bible

Limited Atonement

- 1 John 2:2, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Simple Definition of Terms

Limited Atonement

- John 17:1-11,20,24-26, “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. … Neither pray I for these alone, but for them also which shall believe on me through their word; … Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.”
    - “Scripture represents the Lord Jesus Christ, in all that He did and suffered for His people, as fulfilling the terms of a gracious compact or arrangement which He had entered into with His heavenly Father before the foundation of the world” (Steele, 45)

Simple Definition of Terms

Limited Atonement

- Acts 5:31, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- Acts 20:28, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

Simple Definition of Terms

Limited Atonement

- Romans 3:24,25, "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;"
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- Romans 5:8-10, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."
    - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- Romans 5:12,17-19, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: … For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”
    - “Scripture represents the Lord Jesus Christ, in all that He did and suffered for His people, as fulfilling the terms of a gracious compact or arrangement which He had entered into with His heavenly Father before the foundation of the world” (Steele, 45)

Simple Definition of Terms

Limited Atonement

- Romans 9:13, “As it is written, Jacob have I loved, but Esau have I hated.”

Simple Definition of Terms

Limited Atonement

- 1 Corinthians 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:"
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- 2 Corinthians 5:18,19, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- 2 Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures state that Christ came, not to enable men to save themselves, but to *save* sinners" (Steele, 41)

Simple Definition of Terms

Limited Atonement

- Galatians 1:3,4, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:"
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures state that Christ came, not to enable men to save themselves, but to *save* sinners" (Steele, 41)

Simple Definition of Terms

Limited Atonement

- Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- Ephesians 1:3-12, “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.”

Simple Definition of Terms

Limited Atonement

- "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

- "Scripture represents the Lord Jesus Christ, in all that He did and suffered for His people, as fulfilling the terms of a gracious compact or arrangement which He had entered into with His heavenly Father before the foundation of the world" (Steele, 45)

Simple Definition of Terms

Limited Atonement

- Ephesians 2:15,16, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:"
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- Ephesians 5:25-26, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word,"
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Calvinism Versus the Bible

Limited Atonement

- "Calvinism teaches that Christ died for the elect only. The elect are those whom God picked out regardless of their will. A passage they would use is Ephesians 5:25 which reads, 'Husbands love your wives, even as Christ also loved the church, and gave himself up for it.' True, it says Christ died for the church, but it does not say Christ died for the Church *only*" (Moffitt, 228)

Simple Definition of Terms

Limited Atonement

- Philippians 1:29, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;"
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- Colossians 1:13,14, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins:"
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- Colossians 1:20,21, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled"
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- 1 Timothy 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures state that Christ came, not to enable men to save themselves, but to *save* sinners" (Steele, 41)

Simple Definition of Terms

Limited Atonement

- Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures state that Christ came, not to enable men to save themselves, but to *save* sinners. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- Titus 3:5,6, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour;"
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- Hebrews 9:12,14, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. … How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"
    - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- Hebrews 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- 1 Peter 2:24, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- 1 Peter 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:"
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures state that Christ came, not to enable men to save themselves, but to *save* sinners" (Steele, 41)

Simple Definition of Terms

Limited Atonement

- 1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."
  - "The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people. … The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit, who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people" (Steele, 41,42)

Simple Definition of Terms

Limited Atonement

- "Some passages speak of Christ's dying for 'all' men and of His death as saving the 'world,' yet others speak of His death as being definite in design and of His dying for particular people and securing salvation for them.

  "1. There are two classes of texts that speak of Christ's saving work in *general terms*: (a) those containing the word 'world'—e.g., John 1:9, 29; 3:16-17; 4:42; 2 Corinthians 5:19; 1 John 2:1-2; 4:14, and (b) those containing the word 'all'—e.g., Romans 5:18; 2 Corinthians 5:14-15; 1 Timothy 2:4-6; Hebrews 2:9; 2 Peter 3:9. …

Simple Definition of Terms

Limited Atonement

"One reason for the use of these expressions was to correct the false notion that salvation was for the Jews alone. Such phrases as 'the world,' 'all men,' 'all nations,' and 'every creature' were used by the New Testament writers to emphatically correct this mistake. These expressions are intended to show that Christ died for all men without *distinction* (i.e., He died for Jews and Gentiles alike, but they are not intended to indicate that Christ died for all men without *exception* (i.e., He did not die for the purpose of saving each and every lost sinner).

"There are other passages [Mat. 1:21; 20:28; 26:28; John 10:11; 11:50-53; Acts 20:28; Eph. 5:25-27; Rom. 8:32-34; Heb. 2:17; 3:1; 9:15,28; Rev. 5:9-DFC] which speak of His saving work in *definite terms* and show that it was intended to infallibly save a particular people, namely, those given to Him by the Father" (Steele, 49,50)

Simple Definition of Terms

Limited Atonement

- "It will be seen at once that this doctrine necessarily follows from the doctrine of election. If from eternity God has planned to save one portion of the human race and not another, it seems to be a contradiction to say that His work has equal reference to both portions, or that He sent His Son to die for those whom He had predetermined not to save, as truly as, and in the same sense that He was sent to die for those whom He had chosen for salvation. These two doctrines must stand or fall together. We cannot logically accept one and reject the other. If God has elected some and not others to eternal life, then plainly the primary purpose of Christ's work was to redeem the elect" (Boettner, 151)

Simple Definition of Terms

Irresistible Grace

- Those who are elect could not sin if they wanted to
- God's saving grace cannot be rejected
- "God's saving grace is applied to those whom He has determined to save (the elect), overcoming their resistance to the call of the Gospel, bringing them to a saving faith. This means that when God sovereignly purposes to save someone, that individual certainly will be saved (even against his will if necessary). This purposeful influence of God's Holy Spirit, Who creates faith within the individual, cannot be resisted" (Miller, "Flaws")
- "If sinners are totally unable to believe on their own, then God must bestow the gift of faith upon those prechosen to receive it, in an act that cannot be resisted" (Cottrell, 198)

Simple Definition of Terms

Irresistible Grace

- "Calvin argued that God's grace is poured out upon the elect by a secret and special operation of the Holy Spirit. Since the extension of this grace is an act of divine power, it cannot be resisted any more than the original creation could have resisted the creative might of the Lord" (Jackson, "Grace")

- "God directs the Holy Spirit to touch the hearts of all those whom he, before the foundation of the world, has elected to eternal life. According to the doctrine, this is a direct operation of the Holy Spirit, separate and apart from the word of God. In short, the doctrine is that the Word is a dead letter until the Holy Spirit touches an elect person's heart" (Turner, *Systematic*, 138)

Simple Definition of Terms

Irresistible Grace

- "Calvinists hold that God sends the Holy Spirit upon men in a purely arbitrary fashion; that is, the sending is not at all dependent upon the character, intentions, or motivations of the persons upon whom the Holy Spirit is sent. For example, Smith may be a man who longs to know and obey God—to be saved from the sins which so grievously vex his soul —while Jones is a man who is a profligate (completely given to sin, with no concern for God and righteousness at all). Yet, Calvinists hold that God may send the Holy Spirit to save Jones but not send Him to Smith. And, when the Holy Spirit is sent to Jones, he (Jones) cannot—in spite of the abiding wicked state of his heart—resist the Holy Spirit. Thus, according to Calvinism, Jones is not free to resist God, and Smith is not free to submit to Him" (Warren, 13)

Simple Definition of Terms

Irresistible Grace

- “In addition to the outward general call to salvation, which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected. However, the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By means of this special call, the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man's will, nor is He dependent upon man's cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God's grace, therefore, is invincible; it never fails to result in the salvation of those to whom it is extended” (Steele, 7)

Simple Definition of Terms

Irresistible Grace

- "As Calvinists we hold that the condition of men since the fall is such that if left to themselves they would continue in their state of rebellion and refuse all offers of salvation. Christ would then have died in vain. But since it was promised that He should see of the travail of His soul and be satisfied, the effects of that sacrifice have not been left suspended upon the whim of man's changeable and sinful will. Rather, the work of God in redemption has been rendered effective through the mission of the Holy Spirit who so operates on the chosen people that they are brought to repentance and faith, and thus made heirs of eternal life.

  "The teaching of the Scriptures is such that we must say that man in his natural state is radically corrupt, and that he can never become holy and happy through any power of his own. He is spiritually dead, and must be saved by Christ if at all. Common reason tells us that if a man is so fallen so to be at enmity with God, that enmity must be removed before he can have any desire to do God's will. If a sinner is to desire redemption through Christ, he must receive a new disposition. He must be born again, and from above (John 3:3)" (Boettner, 163)

Simple Definition of Terms

Irresistible Grace

- "In the nature of the case the first movement toward salvation can no more come from man than his body if dead could originate its own life. Regeneration is a sovereign gift of God, graciously bestowed on those whom He has chosen; and for this great re-creative work God alone is competent. It cannot be granted on the foresight of anything good in the subjects of this saving change, for in their unrenewed nature they are incapable of acts with right motives toward God ; hence none could possibly be foreseen. In his unregenerate state man never adequately realizes his utterly helpless condition. He imagines that he is able to reform himself and turn to God if he chooses. He even imagines that he is able to counteract the designs of infinite Wisdom, and to defeat the agency of Omnipotence itself. As Dr. Warfield says, 'Sinful man stands in need, not of inducements or assistance to save himself, but precisely of saving; and Jesus Christ has come not to advise, or urge, or woo, or help him to save himself, but to save him'" (Boettner, 164)

Simple Definition of Terms

Irresistible Grace

- "I. All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed 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 of stone, and giving unto them an 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.

  "II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it" (*Westminster Confession*, X.i,ii)

Simple Definition of Terms

Irresistible Grace

- "1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word; by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

  "2. By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God himself, and also apprehendeth an excellency therein above all other writings and all things in the world, as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and so is enabled to cast his soul upon the truth thus believed; …

Simple Definition of Terms

Irresistible Grace

"…and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come; but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

"3. This faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith" (*Philadelphia Confession*, XIV.i-iii)

Simple Definition of Terms

Irresistible Grace

- "My Reason for believing he [Adam-DFC] was fo ["Federal Head, or Reprefentative"] in some Senfe is thif. *Chrift* was the *Reprefentative* of Mankind, when God *laid on Him the Iniquities of us all, and He was wounded for our Transgreffions*. But *Adam* was a Type or *Figure* of Chrift. Therefore was alfo in fome Senfe our *Reprefentative*. In Confequence of which *all died in him*, as in Chrift all fhall be made alive.

  "But as neither *Reprefentative*, nor *Federal Head*, are Scripture-Words, it is not worth while to contend for them. The Thing I mean is this: The State of all Mankind did fo far depend on *Adam*, that by his Fall they all fell into Sorrow and Pain and Death, Spiritual and Temporal. And all this is no Ways inconfiftent, with either the Juftice or Goodnefs of God, provided all may recover through the *Second Adam* whatever they loft through the *Firft*. …

Simple Definition of Terms

Irresistible Grace

- "… Nay, and recover it with unfpeakable Gain: Since every additional Temptation they feel, by that Corruption of their Nature, which is antecedent to their Choice, will if conquer'd by Grace be a Means of adding to that *exceeding and eternal Weight of Glory*.

  "This fingle Confideration totally removes all Reflections on the Divine Juftice or Mercy, in making the State of all Mankind, fo dependent on the Behaviour of their common Parent. For not one Child of Man finally lofes thereby, unless by his own Choice. And every one *who receives the Grace of God* in *Chrift*, will be an unspeakable Gainer. Who then has any Reafon to complain, even of having a Nature inclined to Evil? Seeing the more Opportunities he has of fighting, the more of conquering: And feeing the greater is the Difficulty of obtaining the Victory, the brighter is the Crown of Glory" (Wesley, *Doctrine*, 266,267)

Simple Definition of Terms

Irresistible Grace

- Deuteronomy 30:6, "And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live."
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … Through the Spirit's work, the dead sinner is given a new heart (nature) and made to walk in God's law. In Christ he becomes a new creation" (Steele, 55,57)

Simple Definition of Terms

Irresistible Grace

- Isaiah 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."
  - "The application of salvation is all of grace and is accomplished solely through the almighty power of God" (Steele, 63)

Simple Definition of Terms

Irresistible Grace

- Ezekiel 36:26,27, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … Through the Spirit's work, the dead sinner is given a new heart (nature) and made to walk in God's law. In Christ he becomes a new creation. … Compare Ezekiel 11:19" (Steele, 55,57)

Simple Definition of Terms

Irresistible Grace

- Matthew 11:25-27, "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."
  - "God makes known to His chosen ones the secrets of the kingdom through the inward personal revelation given by the Spirit" (Steele, 58)

Simple Definition of Terms

Irresistible Grace

- Matthew 13:10,11,16, "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. … But blessed are your eyes, for they see: and your ears, for they hear."
  - "God makes known to His chosen ones the secrets of the kingdom through the inward personal revelation given by the Spirit" (Steele, 58)

Simple Definition of Terms

Irresistible Grace

- Matthew 16:15-17, "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."
  - "God makes known to His chosen ones the secrets of the kingdom through the inward personal revelation given by the Spirit" (Steele, 58)

Simple Definition of Terms

Irresistible Grace

- Luke 8:10, "And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."
  - "God makes known to His chosen ones the secrets of the kingdom through the inward personal revelation given by the Spirit" (Steele, 58)

Simple Definition of Terms

Irresistible Grace

- Luke 10:21, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."
  - "God makes known to His chosen ones the secrets of the kingdom through the inward personal revelation given by the Spirit" (Steele, 58)

Simple Definition of Terms

Irresistible Grace

- John 1:12,13, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … Sinners, through regeneration, are brought into God's kingdom and are made His children. The *author* of this 'second' birth is the Holy Spirit; the *instrument* which He uses is the word of God" (Steele, 55,56)

Simple Definition of Terms

Irresistible Grace

- John 3:3-8, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."
    - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … Sinners, through regeneration, are brought into God's kingdom and are made His children. The *author* of this 'second' birth is the Holy Spirit; the *instrument* which He uses is the word of God" (Steele, 55,56)

Simple Definition of Terms

Irresistible Grace

- John 3:27, "John answered and said, A man can receive nothing, except it be given him from heaven."
  - "The application of salvation is all of grace and is accomplished solely through the almighty power of God" (Steele, 63)

Simple Definition of Terms

Irresistible Grace

- John 5:21, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … The Holy Spirit raises the sinner from his state of spiritual death and makes him alive" (Steele, 55,57)

Simple Definition of Terms

Irresistible Grace

- John 6:37,44,45, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. … No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."
  - "God makes known to His chosen ones the secrets of the kingdom through the inward personal revelation given by the Spirit" (Steele, 58)

Calvinism Versus the Bible

Irresistible Grace

- John 12:32, “And I, if I be lifted up from the earth, will draw all men unto me.”

Simple Definition of Terms

Irresistible Grace

- John 6:64,65, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."
  - "God makes known to His chosen ones the secrets of the kingdom through the inward personal revelation given by the Spirit" (Steele, 58)

Simple Definition of Terms

Irresistible Grace

- John 15:16, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”

Simple Definition of Terms

Irresistible Grace

- John 17:2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."
  - "The application of salvation is all of grace and is accomplished solely through the almighty power of God" (Steele, 63)

Simple Definition of Terms

Irresistible Grace

- Acts 5:31, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."
  - "*Faith* and *repentance* are *divine gifts* and are wrought in the soul through the regenerating work of the Holy Spirit" (Steele, 60)

Simple Definition of Terms

Irresistible Grace

- Acts 11:18, "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."
  - "*Faith* and *repentance* are *divine gifts* and are wrought in the soul through the regenerating work of the Holy Spirit" (Steele, 60)

Simple Definition of Terms

Irresistible Grace

- Acts 13:48, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."
  - "*Faith* and *repentance* are *divine gifts* and are wrought in the soul through the regenerating work of the Holy Spirit" (Steele, 60)

Simple Definition of Terms

Irresistible Grace

- Acts 16:14, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."
  - "*Faith* and *repentance* are *divine gifts* and are wrought in the soul through the regenerating work of the Holy Spirit" (Steele, 60)

Simple Definition of Terms

Irresistible Grace

- Acts 18:27, "And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:"
  - "*Faith* and *repentance* are *divine gifts* and are wrought in the soul through the regenerating work of the Holy Spirit" (Steele, 60)

Simple Definition of Terms

Irresistible Grace

- Romans 1:6,7, "Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ."
  - "The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made" (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- Romans 8:14, “For as many as are led by the Spirit of God, they are the sons of God.”
  - “Scripture affirms that salvation is the work of the Spirit as well as that of the Father and the Son” (Steele, 54)

Simple Definition of Terms

Irresistible Grace

- Romans 8:29-30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."
  - "The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made" (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- Romans 9:16, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."
  - "The application of salvation is all of grace and is accomplished solely through the almighty power of God" (Steele, 63)

Simple Definition of Terms

Irresistible Grace

- Romans 9:23,24, "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"
  - "The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made" (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- 1 Corinthians 1:1,2,9,23-31, "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: … God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. … But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."
    - "The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made" (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- 1 Corinthians 2:10-14, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."
  - "Scripture affirms that salvation is the work of the Spirit as well as that of the Father and the Son" (Steele, 54)
  - "God makes known to His chosen ones the secrets of the kingdom through the inward personal revelation given by the Spirit" (Steele, 58)

Calvinism Versus the Bible

Irresistible Grace

- "Calvinism taught that to the elect, God worked a kind of direct operation which made them suitable, whether they accepted it or not, for eternal life. This direct operation came from the Holy Spirit. They used passages like I Corinthians 2:14, 'Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.' So, they teach, God has to help out with a direct operation of the Spirit. But Scripture says Scripture will make us complete. It says, 'All scripture is God breathed and is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be *complete*, *furnished completely* unto *every* good work' (2 Tim. 3:16,17). If Scripture will make us complete, why would we need a direct operation of the Spirit, something the Bible really never talks about? In scripture we learn that a heart is pricked by hearing. Luke records the sermon of Peter on Pentecost. We read, 'Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they *heard this*, they were pricked in their heart, and said unto Peter and the rest of the apostles. Brethren, what shall we do?' (Acts 2:36,37). So preaching pricks the heart. Jesus said, 'No man can come to me, except the Father that sent me draw him' (John 6:44). How does God draw him? Jesus goes on and says, 'It is written in the prophets. And they shall all be taught of God. Every one that hath heard from the Father, and hath *learned*, cometh unto me' (John 6:44,45). The Christian religion is taught, heard, and learned" (Moffitt, 229,230)

Simple Definition of Terms

Irresistible Grace

- 1 Corinthians 3:6,7, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."
  - "The application of salvation is all of grace and is accomplished solely through the almighty power of God" (Steele, 63)

Simple Definition of Terms

Irresistible Grace

- 1 Corinthians 4:7, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"
  - "The application of salvation is all of grace and is accomplished solely through the almighty power of God" (Steele, 63)

Simple Definition of Terms

Irresistible Grace

- 1 Corinthians 6:11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."
  - "Scripture affirms that salvation is the work of the Spirit as well as that of the Father and the Son" (Steele, 54)

Simple Definition of Terms

Irresistible Grace

- 1 Corinthians 12:3, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."
  - "Scripture affirms that salvation is the work of the Spirit as well as that of the Father and the Son" (Steele, 54)

Simple Definition of Terms

Irresistible Grace

- 2 Corinthians 3:6, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."
  - "Scripture affirms that salvation is the work of the Spirit as well as that of the Father and the Son" (Steele, 54)

Simple Definition of Terms

Irresistible Grace

- 2 Corinthians 3:17,18, “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”
  - “Scripture affirms that salvation is the work of the Spirit as well as that of the Father and the Son” (Steele, 54)

Simple Definition of Terms

Irresistible Grace

- 2 Corinthians 5:17,18, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;"
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … Through the Spirit's work, the dead sinner is given a new heart (nature) and made to walk in God's law. In Christ he becomes a new creation" (Steele, 55,57)

Simple Definition of Terms

Irresistible Grace

- Galatians 1:15,16, “But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:”
  - “The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made” (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- Galatians 6:15, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … Through the Spirit's work, the dead sinner is given a new heart (nature) and made to walk in God's law. In Christ he becomes a new creation" (Steele, 55,57)

Simple Definition of Terms

Irresistible Grace

- Ephesians 1:17,18, “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,”
  - “God makes known to His chosen ones the secrets of the kingdom through the inward personal revelation given by the Spirit. … See also John 10:3-6,16,26-29” (Steele, 58)

Simple Definition of Terms

Irresistible Grace

- Ephesians 2:1,5, "And you hath he quickened, who were dead in trespasses and sins; … Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)"
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … The Holy Spirit raises the sinner from his state of spiritual death and makes him alive" (Steele, 55,57)

Simple Definition of Terms

Irresistible Grace

- Ephesians 2:8,9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."
  - "*Faith* and *repentance* are *divine gifts* and are wrought in the soul through the regenerating work of the Holy Spirit" (Steele, 60)

Simple Definition of Terms

Irresistible Grace

- Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … Through the Spirit's work, the dead sinner is given a new heart (nature) and made to walk in God's law. In Christ he becomes a new creation" (Steele, 55,57)

Simple Definition of Terms

Irresistible Grace

- Ephesians 4:4, “There is one body, and one Spirit, even as ye are called in one hope of your calling;”
  - “The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made” (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- Philippians 1:29, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;"
  - "*Faith* and *repentance* are *divine gifts* and are wrought in the soul through the regenerating work of the Holy Spirit" (Steele, 60)

Simple Definition of Terms

Irresistible Grace

- Philippians 2:12,13, “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.”
  - “The application of salvation is all of grace and is accomplished solely through the almighty power of God” (Steele, 63)

Simple Definition of Terms

Irresistible Grace

- Colossians 2:13, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;"
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … The Holy Spirit raises the sinner from his state of spiritual death and makes him alive" (Steele, 55,57)

Simple Definition of Terms

Irresistible Grace

- 2 Timothy 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,"
  - "The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made" (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- 2 Timothy 2:25,26, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."
  - "*Faith* and *repentance* are *divine gifts* and are wrought in the soul through the regenerating work of the Holy Spirit" (Steele, 60)

Simple Definition of Terms

Irresistible Grace

- Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … Sinners, through regeneration, are brought into God's kingdom and are made His children. The *author* of this 'second' birth is the Holy Spirit; the *instrument* which He uses is the word of God" (Steele, 55,56)

Simple Definition of Terms

Irresistible Grace

- Hebrews 9:15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."
  - "The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made" (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- James 1:18, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."
  - "The application of salvation is all of grace and is accomplished solely through the almighty power of God" (Steele, 63)

Simple Definition of Terms

Irresistible Grace

- 1 Peter 1:1,2, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."
  - "Scripture affirms that salvation is the work of the Spirit as well as that of the Father and the Son" (Steele, 54)

Simple Definition of Terms

Irresistible Grace

- 1 Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,"
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … Sinners, through regeneration, are brought into God's kingdom and are made His children. The *author* of this 'second' birth is the Holy Spirit; the *instrument* which He uses is the word of God" (Steele, 55,56)

Simple Definition of Terms

Irresistible Grace

- 1 Peter 1:15, "But as he which hath called you is holy, so be ye holy in all manner of conversation;"
  - "The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made" (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … Sinners, through regeneration, are brought into God's kingdom and are made His children. The *author* of this 'second' birth is the Holy Spirit; the *instrument* which He uses is the word of God" (Steele, 55,56)

Simple Definition of Terms

Irresistible Grace

- 1 Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:"
  - "The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made" (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- 1 Peter 5:10, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."
  - "The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made" (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- 2 Peter 1:3, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:"
  - "The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made" (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- 1 John 5:4, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."
  - "Through regeneration or the new birth, sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in not way is He dependent upon man's help for success in this work. … Sinners, through regeneration, are brought into God's kingdom and are made His children. The *author* of this 'second' birth is the Holy Spirit; the *instrument* which He uses is the word of God" (Steele, 55,56)

Simple Definition of Terms

Irresistible Grace

- 1 John 5:20, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

  - "The application of salvation is all of grace and is accomplished solely through the almighty power of God" (Steele, 63)

Simple Definition of Terms

Irresistible Grace

- Jude 1, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:"
  - "The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made" (Steele, 61)

Simple Definition of Terms

Irresistible Grace

- Revelation 17:14, “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.”
  - “The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversation of those to whom it is made” (Steele, 61)

Simple Definition of Terms

Perseverance of the Saints

- No saint can fall from grace
- Those saved by God are eternally secure
- "Since God is sovereign and His will cannot be frustrated by humans or anything else, those whom God has called into communion with Himself will continue in faith until the end. They cannot be eternally lost" (Miller, "Flaws")
- "God guarantees that those who receive the gift of faith will never lost it. This 'once saved, always saved' status is thus the final necessary result of total depravity" (Cottrell, 198)
- "The limited elect will persevere to the end and be saved without the loss of a single one. Apostasy, the advocates of this doctrine say, is impossible of anyone who has been elected to eternal life" (Turner, *Systematic*, 138)

Simple Definition of Terms

Perseverance of the Saints

- "The point of emphasis is that the doctrine of the perseverance of the saints, or the impossibility of apostasy, is the logical outcome of Calvin's system which begins at the point of original sin, then proceeds to unconditional predestination, then to limited atonement, then to irresistible grace, and finally to the perseverance of the saints" (Turner, "Baptist," 12)

- "I heard a Calvinist preacher say during a tent meeting, 'Since I trusted Jesus as my personal Savior, it has been impossible for me to be lost. In fact, I couldn't go to Hell now even if I wanted to!'" (Warren, 13)

Simple Definition of Terms

Perseverance of the Saints

- Eternal security: "The Calvinistic doctrine that no true believer can fall from grace and lose his or her salvation (also called Perseverance of the Saints). The doctrine flows out of and is grounded in God's eternal decree to unconditionally elect and predestine every individual to salvation or damnation. If 'the elect' are saved by a decree of God, then they will be saved regardless of what they do or do not do after conversion" (Hernando, 160)

Simple Definition of Terms

Perseverance of the Saints

- “All who are chosen by God, redeemed by Christ, and given faith by the Spirit, are eternally saved. They are kept in faith by the power of almighty God, and thus persevere to the end” (Steele, 7,8)

Simple Definition of Terms

Perseverance of the Saints

- "This doctrine does not stand alone but is a necessary part of the Calvinistic system of theology. The doctrines of Election and Efficacious Grace logically imply the certain salvation of those who receive these blessings. If God has chosen men absolutely and unconditionally to eternal life, and if His Spirit effectively applies to them the benefits of redemption, the inescapable conclusion is that these persons shall be saved" (Boettner, 182)
- "This doctrine of Perseverance does not mean that Christians do not temporarily fall the victims of sin, for alas, this is all too common. Even the best of men backslide temporarily. But they are never completely defeated; for God, by the exercise of His grace on their hearts infallibly prevents even the weakest saint from final apostasy. As yet we have this treasure in earthen vessels, that the exceeding greatness of the power (or the glory) may be of God, and not from ourselves (II Cor. 4:7)" (Boettner, 187)

Simple Definition of Terms

Perseverance of the Saints

- "The saints in heaven are happier but no more secure than are true believers here in this world. Since faith and repentance are gifts of God, the bestowing of these gifts is a revelation of God's purpose to save those to whom they are given. It is an evidence that God has predestinated the recipients of these gifts to be conformed to the image of His Son, i.e., to be like Him in character, destiny, and glory, and that He will infallibly carry out His purpose. No one can pluck them out of His hands. Those who once become true Christians have within themselves the principle of eternal life, which principle is the Holy Spirit; and since the Holy Spirit dwells within them they are already potentially holy. True, they are still exercised by many trials, and they do not yet see what they shall be, but they should know that that which is begun in them shall be completed to the end, and that the very presence of strife within them is the sign of life and the promise of victory" (Boettner, 183)

Simple Definition of Terms

Perseverance of the Saints

- "I. 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.

  "II. This perseverance 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.

  "III. Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incur God's displeasure, and grieve His Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves" (*Westminster Confession*, XVII.i-iii)

Simple Definition of Terms

Perseverance of the Saints

- "5. Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation; yet there is no sin so great that it shall bring damnation on them that repent; which makes the constant preaching of repentance necessary" (*Philadelphia Confession*, XV.v)

Simple Definition of Terms

Perseverance of the Saints

- Isaiah 43:1-3, "But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee."
    - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Isaiah 54:10, "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Jeremiah 32:40, "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Matthew 18:12-14, "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- John 6:35-40, "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."
    - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- John 6:47, "Verily, verily, I say unto you, He that believeth on me hath everlasting life."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- John 10:27-30, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- John 17:11,12,15, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. … I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."
    - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Romans 5:8-10, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Romans 8:29,30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Romans 8:35-39, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."
    - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- 1 Corinthians 1:7-9, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- 1 Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- 2 Corinthians 4:14,17, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. … For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;"
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Ephesians 1:5,13,14, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, … In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Ephesians 4:30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Philippians 1:6, “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:”

Simple Definition of Terms

Perseverance of the Saints

- Colossians 3:3,4, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- 1 Thessalonians 5:23,24, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- 2 Timothy 4:18, "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Hebrews 9:12,15, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. … And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Hebrews 10:14, "For by one offering he hath perfected for ever them that are sanctified."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Hebrews 12:28, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:"
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- 1 Peter 1:3-5, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- 1 John 2:19,25, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. … And this is the promise that he hath promised us, even eternal life."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- 1 John 3:6-9, “Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”

Simple Definition of Terms

Perseverance of the Saints

- 1 John 5:4,11-13,20, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. … And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. … And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."
    - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Jude 1, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:"
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Perseverance of the Saints

- Jude 24,25, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."
  - "God's people are given *eternal life* the moment they believe. They are *kept by God's power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit, who has been given as the *guarantee* of their salvation, and they are those assured of an eternal inheritance" (Steele, 65)

Simple Definition of Terms

Arminianism

- "A system of theology named after James Arminius, a sixteenth-century Dutch theologian. Arminius developed his theology largely in debate with Calvinists over the doctrine of predestination, rejecting the teaching that people are unconditionally predestined to salvation or damnation. Instead Arminius held that human freedom is considered by God in the process and appropriation of His free gift of salvation. God's grace enables people to repent and believe. While he did not totally deny the predestination of individuals, he held that it was based on God foreknowing what individuals would freely decide. Furthermore, since salvation is freely received, it can be freely forfeited through unbelief and disobedience—a notion alien to both Luther and Calvin" (Hernando, 156)

Simple Definition of Terms

Arminianism

- "The Pelagian denies that God has a plan; the Arminian says that God has a general but not a specific plan; but the Calvinist says that God has a specific plan which embraces all events in all ages" (Boettner, 22,23)

- "… which holds that Christ died equally and indiscriminately for every individual of mankind, for those who perish no less than for those who are saved ; that election is not an eternal and unconditional act of God ; that saving grace is offered to every man, which grace he may receive or reject just as he pleases; that man may successfully resist the regenerating power of the Holy Spirit if he chooses to do so ; that saving grace is not necessarily permanent, but that those who are loved of God, ransomed by Christ, and born again of the Holy Spirit, may (let God wish and strive ever so much to the contrary) throw away all and perish eternally" (Boettner, 47)

Simple Definition of Terms

Arminianism

- "As a matter of fact the Arminians do not escape any real difficulty here [in the matter of God's knowing who will be lost-DFC]. For since they admit that God has foreknowledge of all things they must explain why He creates those who He foresees will lead sinful lives, reject the Gospel, die impenitent, and suffer eternally in hell. The Arminians really have a more difficult problem here than do the Calvinists; for the Calvinists maintain that the ones whom God thus creates, knowing that they will be lost, are the non-elect who voluntarily choose sin and in whose merited punishment God designs to manifest His justice, while the Arminians must say that God deliberately creates those who He foresees will be such poor, miserable creatures that without serving any good purpose they will bring destruction upon themselves and will spend eternity in hell in spite of the fact that God Himself earnestly wishes to bring them to heaven, and that God shall be forever grieved in seeing them where He wishes they were not" (Boettner, 125)

Simple Definition of Terms

F.A.C.T.S.

- Arminians:
  - “Freed by grace
  - “All are invited
  - “Conditional election
  - “Total depravity
  - “Security in Christ” (Google AI)

Simple Definition of Terms

Atonement Theories

- “1. The Moral Influence Theory
- “2. The Ransom theory
- “3. *Christus Victor*
- “4. The Satisfaction Theory (Anselm)
- “5. The Penal Substitution Theory
- “6. The Governmental Theory
- “7. The Scapegoat Theory” (Morrison)
- 8. “Recapitulation” (Google AI)

Simple Definition of Terms

Atonement Theories

- "*Penal Substitutionary Atonement (PSA)*: Popularized during the Reformation, this view holds that God's justice demanded punishment for sin, which Jesus endured in humanity's place.
- "*Christus Victor*: Prevalent for the first 1,000 years of the church, this theory posits that the cross was a victory over the powers of evil, death, and the devil, rather than a transaction to satisfy divine wrath.
- "*Satisfaction Theory*: Proposed by Anselm of Canterbury (11th century), this argues that sin dishonored God, and only Christ's death could provide the satisfaction necessary to restore divine honor.
- "*Moral Influence Theory*: Associated with Abelard, this view claims that the atonement is not about satisfying God, but about demonstrating God's love to humanity, thus prompting a positive change in human hearts. …

Simple Definition of Terms

Atonement Theories

- "*Ransom Theory*: An early church view that Christ's death was a ransom paid to Satan to purchase human freedom.
- "*Recapitulation*: Associated with Irenaeus, this theory sees Christ as the new Adam who reverses human disobedience by succeeding in every stage of life where Adam failed.
- "*Governmental Theory*: Holds that Christ's death occurred to show that God is a righteous ruler, maintaining the sanctity of His law while allowing for forgiveness.
- "*Scapegoat Theory*: A modern view (Rene Girard) interpreting Jesus as the innocent victim who exposes and breaks the cycle of human violence and scapegoating" (Google AI)

Simple Definition of Terms

Common Grace

- "Common grace is God's general favor by which he restrains sin and its consequences, maintains human life and culture, and bestows a variety of gifts and blessings to all people indiscriminately" (Logos Factbook)
  - Effectively, general providence (Mat. 5:45)
- "Now all Calvinists believe in common grace. They teach that, since the race fell in Adam and lost all claims to consideration before God, along with the ability in its own strength to return to God, we have in the blessings of life, health, friends, fruitful seasons, prosperity, the delay of punishment, the presence and influence of the Bible, and the Church, manifestations of the common grace of God. Common grace is not sufficient for salvation, yet it reveals the goodness of God to all sinful creatures" (Thiessen, 155)

Simple Definition of Terms

Congruism

- "A specific development within Molinist theology that explains how God's grace becomes 'efficacious' (effective) in a person's life
- "While a basic Molinist might say grace works because a person freely chooses to accept it, a Congruist argues that grace is effective because God —using His Middle Knowledge—perfectly tailors that grace to 'congruere' (fit or agree) with a person's specific circumstances and internal disposition.

"*Key Characteristics*

- "*The 'Fit' of Grace*: Grace is not effective because of its own 'inner power' alone, but because God gives it at the exact moment and in the exact way He knows the recipient will freely accept it.
- "*Divine Initiative*: Compared to standard Molinism, Congruism places more emphasis on the supremacy of God's will. God doesn't just 'hope' you'll say yes; He chooses to give a 'congruous' grace that He knows will result in your free consent.
- "*Middle Path*: It is often viewed as a 'middle way' between pure Molinism (which emphasizes human freedom) and Thomism (which emphasizes God's direct movement of the will)

"In 1613, the Jesuit Superior General, Claude Acquaviva, mandated Congruism as the official teaching of the Jesuit order, seeing it as more aligned with the traditional teachings of St. Augustine and St. Thomas Aquinas" (Google AI)

Simple Definition of Terms

Covenant/Federal Theology

- "A system of theology that focuses on God as a covenant-making God and identifies two primary covenants in history: the covenant of works (also called the Adamic covenant) and the covenant of grace (also called the new covenant)" (Logos Factbook)

- "In modern times, the most serious example ['of minimizing the discontinuity between OT Israel and the church'] is covenant theology, a method of interpreting Scripture invented by Zwingli as an alternative rationale for infant baptism. This view says that at least since the time of Abraham, God's people have been under just *one covenant*, the covenant he made with Abraham in Gen 12:1-3; 17:1-14. Therefore since that day there has been just *one covenant people*, with OT Israel and the NT church being one continuous entity. This leads to the seriously false conclusion that there has always been just *one covenant sign*, which began in the form of circumcision (Gen 17:9-14) and continues today in the form of baptism. Within this framework baptism is given the meaning of OT circumcision, thus separating it from salvation and interpreting it as simply the sign of belonging to the covenant people. Also, like circumcision, baptism is then seen as being intended for infants" (Cottrell, 409)

Simple Definition of Terms

Double Predestination

- God's predestination of individuals has both positive (election) and negative (reprobation) elements; i.e., He has not only elected to salvation, He has actively elected to damnation

- Boettner appears not to accept this conclusion in his view of Calvinism: "The atonement, therefore, is His own property; and He certainly may, as He most assuredly will, do what He pleases with His own. *Grace* is given to one and withheld from another as He sees best. It is to be noticed also that the withholding of His grace from the non-elect is but the negative cause of their perishing, just as the absence of a physician from the sick man is the occasion, not the efficient cause, of his death. 'In the sight of an infinitely good and merciful God,' says Dr. Charles Hodge, 'it was necessary that some of the rebellious race of man should suffer the penalty of the law which all have broken. It is God's prerogative to determine who shall be vessels of mercy, and who shall be left to the just recompense of their sins'" (115)

Simple Definition of Terms

Effectual Calling

- "Effectual calling is the means by which God brings his elect into the experience of salvation in Christ" (Logos Factbook)
- "VI. As God has appointed the elect unto glory, so has He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power, through faith, unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only" (*Westminster Confession*, III.vi)
- "… it ill becomes us to imagine that God is struggling along with man as best He can, persuading, exhorting, pleading, but unable to accomplish His purpose if His creatures will otherwise. If God does not effectually call, we may imagine Him saying, 'I will that all men should be saved; nevertheless, it must finally be, not as I will but as they will'" (Boettner, 171)

Simple Definition of Terms

G.O.S.P.E.L.

- Pentecostal/Holiness
  - “Grace
  - “Obligatory grace
  - “Sovereign grace
  - “Provision-making grace
  - “Effectual grace
  - “Lasting grace” (Google AI)

Simple Definition of Terms

Hyper-Calvinism

- "A type of Reformed Theology that over-emphasizes the sovereignty of God and minimizes human responsibility in the role of salvation by grace" (Logos Factbook)
- "Hyper-Calvinism holds what is known as Supralapsarianism" (Thiessen, 343)

Simple Definition of Terms

Imputation

- "… in saving man, God sets to his credit a righteousness without works" (Warfield, 262)

- "When we say that Jesus 'died for our sins' or 'bore our sins upon Calvary,' we mean that he put himself in our place and let our sins be counted as his own. Thus he bore the *guilt* of our sins and the consequent *penalty* which they deserve; he bore the wrath of God in our place. Herein lies the concept of *imputation*: our sins, along with their guilt and penalty, are imputed to Christ. This means that they are reckoned or charged to his account so that they are treated as his own" (Cottrell, 266)

Simple Definition of Terms

Lapsarianism

- "Relevant to the contingency of the incarnation is the order of the decrees pertaining to creation, salvation, and reprobation. In Reformed theology several different schemes developed about the logical order of the decrees in God's plan. They are not insignificant as they impact the shape of salvation as it relates to God's eternal decision. The three main views are infralapsarianism, supralapsarianism, and sublapsarianism" (Bird, 581)

Simple Definition of Terms

Lapsarianism

- Infralapsarianism order:
  - "The decree to create human beings.
  - "The decree to permit the fall.
  - "The decree to elect some and to reprobate others.
  - "The decree to provide salvation for the elect" (Bird, 581)

Simple Definition of Terms

Lapsarianism

- Supralapsarianism:
  - "The decree to elect some and to reprobate others.
  - "The decree to create both the elect and the reprobate.
  - "The decree to permit the fall of both groups.
  - "The decree to provide salvation only for the elect" (Bird, 581)
- "Hyper-Calvinism" (Thiessen, 343)

Simple Definition of Terms

Lapsarianism

- Sublapsarianism:
  - "The decree to create human beings.
  - "The decree to permit the fall.
  - "The decree to provide salvation sufficient for all.
  - "The decree to elect some and reprobate others" (Bird, 581)

Simple Definition of Terms

Molonism

- "A theological and philosophical system formulated by 16th-century Jesuit Luis de Molina that reconciles divine sovereignty (God's control) with libertarian free will (human accountability). It proposes that God uses 'middle knowledge' to know what free creatures would do in any given circumstance, allowing Him to actualize a world that fulfills His purposes while preserving genuine human freedom.

  "Key Aspects of Molinism:

  - "*Middle Knowledge (Scientia Media)*: This is the core concept, placing God's knowledge of counterfactuals (what would happen) between His natural knowledge (all possibilities) and free knowledge (what will happen).
  - "*Reconciliation of Opposites*: It acts as a middle ground between Calvinism (strong sovereignty) and Arminianism (strong free will).
  - "*Sovereign Provision*: God controls the world not by forcing choices, but by placing individuals in circumstances where He knows they will freely make specific decisions.
  - "*Libertarian Free Will*: Humans are truly free to choose between alternatives, ensuring they are accountable for their actions.

  "Prominent contemporary proponents include William Lane Craig and Kenneth Keathley" (Google AI)

- Tied to the acrostic R.O.S.E.S.

Simple Definition of Terms

Monergism

- "A theological doctrine emphasizing that salvation is the work of God alone, without human cooperation, particularly associated with Reformed theology and predestination" (Logos Factbook)
- "Work of One
  - "Definition: From Greek *mono* ('one') and *ergon* ('work'). It is the doctrine that God alone effects salvation.
  - "Role of Man: Passive in regeneration; man is spiritually dead and unable to choose God until renewed.
  - "Theological Basis: Often associated with Calvinism and Reformed theology, emphasizing God's sovereignty and total depravity.
  - "Key Concept: Effectual grace; God enables faith, rather than faith causing regeneration" (Google AI)

Simple Definition of Terms

Open Theism/ Openness Theology

- "Open theism is a theological movement that has developed within Christianity, arising out of the freewill theistic tradition of the church. It is typically advanced as a biblically motivated theology of human and divine freedom, with an emphasis on what this means for the content of God's foreknowledge and exercise of God's power" (Logos Factbook)

- "In a movement known as 'openness theology,' a growing number of conservative theologians have begun to reject the reality of God's foreknowledge. One reason for this is that such foreknowledge seems to rule out free will. If God actually knows what is going to happen before it happens, then it is *certain* to happen (otherwise God would be wrong), and the freedom and contingency of the future appear to be destroyed" (Cottrell, 86)

Simple Definition of Terms

Particular/Deliberate Redemption

- "It is much better to speak of 'particular' or 'deliberate' redemption [rather than "limited atonement"-DFC] by which theologians mean that Jesus's death accomplishes what it set out to achieve, namely, the redemption of the elect. The emphasis is not on excluding those who are not elect but on the efficacy of the atonement for the elect" (Bird, 476,477)

Simple Definition of Terms

Particular/Deliberate Redemption

- “Now there is something resolutely right about deliberate redemption. Christ came to save sinners, and he actually saves them. He does not throw a rope to people sinking in a swamp and invite them to take hold of the rope; he jumps into the swamp, ties the sinking wretches to himself, and he drags them out of the swamp with him. I do not imagine that after ascending to heaven, Jesus took his seat next to the Father and said, ‘Okay, Pop, I did my bit. I hope this whole atonement job works.’ Jesus came to make salvation actual for the elect, not just possible for all. This is a key tenet of evangelical theology because it assures us that God's saving purposes will be achieved.

  “At the same time, however, there is something suspiciously wrong with limited atonement. Proponents have not sufficiently explained the universal dimension of the atonement beyond vague platitudes that it might somehow benefit others in theory, though not in reality. Their explanation of Jesus dying for ‘all people’ as ‘all kinds of people’ does not stand up to scrutiny. Yes, Jesus executed the eternal will of the triune God to save the elect, however, there is also a real and genuine offer of salvation to the whole world” (Bird, 481)

Simple Definition of Terms

Pelagianism

- "Pelagius declared that Adam's sin had no hereditary consequences for his offspring, not even partial depravity" (Cottrell, 179)

- "Every baby is born in a state of spiritual purity, without any depravity or corruption and with free will intact. Also, every infant comes into the world in a state of natural innocence, without bearing any guilt from the sin of Adam. Adam's sin affects us only indirectly, in that our sin-filled environment influences us to imitate his sin" (Cottrell, 180)

Simple Definition of Terms

Pelagianism

- "The Pelagian denies that God has a plan; the Arminian says that God has a general but not a specific plan; but the Calvinist says that God has a specific plan which embraces all events in all ages" (Boettner, 22,23)

- "Pelagianism denied human depravity, and the necessity of efficacious grace, and exalted the human will above the divine. 'Its doctrines pleased the natural palate of man, hating, as all men do hate, the doctrine of universal depravity. To say that man could grow holy and spotless, that he could secure God's grace, and attain to salvation by an act of his own free will was teaching that attracted, as it still does attract, thousands'" (Boettner, 47,48)

Simple Definition of Terms

Pelagianism

- "… virtue and vice derive their praiseworthiness or blameworthiness from the power of the individual beforehand to choose the one or the other," (Boettner, 216)
- "… denied original sin and grounded the salvation of those who die in infancy on their supposed innocence and sinlessness" (Boettner, 147)

Simple Definition of Terms

Pelagianism

- "The dangerous aspect of the Pelagian position for Christology lies in the possible implication that without original sin and a naturally corrupt will, man does not need a Saviour so much as a good example; to be a good example, Jesus ought to have been as much like us as possible, as a man who by his nature is incapable of sinning can hardly be an encouragement to other humans as they struggle to resist something of which they know themselves to be quite capable" (Brown, 202)
  - Actually, Jesus was quite capable of sinning—He "was in all points tempted like as we are, yet without sin" (Heb. 4:15)
  - The more dangerous implications are that God and Jesus will only receive the service of automatons, and that Jesus' sacrifice was so ineffectual that it could only save ones whom God predetermined to have saved—how that weakens the blood of Christ!

Simple Definition of Terms

Perspicuity

- "The belief that the words of Scripture are sufficiently clear (perspicuous) so that the competent Christian can read and understand its redemptive message without the need for church tradition as an official guide. Martin Luther was a strong proponent of this view, which was tied to his belief in the 'priesthood of all believers' and the Reformation doctrine of *sola Scriptura*.

  "This view does not ignore the fact that many passages are obscure and difficult to interpret. Neither is it a denial of the need for accurate translation, diligent study, and careful exegesis [or the need for the Holy Spirit to intervene-DFC]" (Hernando, 31)

Simple Definition of Terms

Perspicuity

- "*Sola Scriptura* was a rallying cry for our Protestant forebears. As we have already seen, neither Luther nor Calvin ever intended that this principle serve as the means by which individual interpreters might bypass the contributions of the larger interpretive community, either past or present" (Lints, 291)
- "Calvin, like Luther, held that the Scriptures as interpreted by the community are brought to life in the preaching of the gospel" (Lints, 160); incidentally, "Calvin argued that it was neither the church nor the individual that determined the canon but rather the Holy Spirit. It was the 'internal testimony' of the Holy Spirit in the life of the believer in the church by which the extent of canon could be discerned" (Lints, 159)
    - So, its not *really sola Scriptura*!

Simple Definition of Terms

Prevenient Grace/ Special Grace

- "A theological concept within the framework of Arminian theology referring to the preceding and enabling grace of God that goes before and prepares a person's heart and will to respond to God's invitation to salvation" (Logos Factbook)
- "The grace extended through the work of the Holy Spirit upon human hearts whereby people are enabled to respond to God's offer of salvation presented in the gospel. Wesley (and Arminians in general) understood this grace as extended to all of humanity, while Calvin understood it as granted only to those whom God has chosen to be saved" (Hernando, 167)
- "The upshot of the matter is that God must take the initiative if man is to be saved. God cannot relax His law simply because man is no longer able to obey it. … We believe that the common grace of God also restores to the sinner the ability to make a favorable response to God. In other words, we hold that God, in His grace, makes it possible for all men to be saved" (Thiessen, 155)

Simple Definition of Terms

Provisionism

- A response to Calvinism by many Southern Baptist theologians
- "The focus of this soteriological view is on God's gracious and loving provision for every individual so that anyone may believe and be saved" (soteriology101.com)

Simple Definition of Terms

P.R.O.V.I.D.E.

- "PEOPLE SIN~Which separates all from fellowship with God, therefore a Divine provision became necessary.
- "RESPONSIBLE~That is, everyone is able to respond to God's appeals for reconciliation because a Divine provision will be heard and understood.
- "OPEN DOOR~Is the Divine provision offered impartially to all, for anyone to enter through faith; for whosoever may come to His open arms.
- "VICARIOUS ATONEMENT~Is the Divine provision given of sufficient value for the sins of the whole world and provides a way for anyone to be saved on the basis of Christ's shed blood.
- "ILLUMINATING GRACE~Is the Divine provision offered sufficiently to all and provides clearly revealed Truth so that all can know and respond in faith.
- "DESTROYED~For unbelief and resisting the Holy Spirit's drawing to God's mercy will be the Divine provision of justice.
- "ETERNAL SECURITY~Is the Divine provision that is everlasting for all true believers" (soteriology101.org reformatted)

Simple Definition of Terms

R.O.S.E.S.

- "Molinists, Congruists, Arminians, and even some Calvinists have adopted a better acronym to describe the truths of the Bible. Kenneth Keathley, in his book *Salvation and Sovereignty: A Molinist Approach*, provides an acronym first presented by Timothy George. The acronym is ROSES. It is interesting that George is a Calvinist and Keathley a Molinist and they both agree that ROSES is much preferable to TULIP. This brings to mind, what does the acronym ROSES indicate? ROSES represents the following:

  "*Radical depravity*: This takes the place of total depravity, the T of TULIP. Radical depravity, as Keathley notes, 'more correctly emphasizes that every aspect of our being is affected by the fall and renders us incapable of saving ourselves or even of wanting to be saved.' Radical depravity allows for libertarian viewpoints, especially soft libertarianism as argued by Keathley, as it 'contends that interaction between character and free choice is a two-way street, providing for a better model of human responsibility.' The varying ideas of determinism and libertarianism will be discussed in a future article.

  "*Overcoming grace*: This doctrine takes the place of irresistible grace, the I of TULIP. Overcoming grace is the idea that God's continual calling overcomes the wicked nature of a person to allow a free response. Keathley presents an 'ambulatory model' which recognizes two fundamental principles: the monergistic grace of God (that is, God is the only worker in salvation); and grace is resistible (that is, God offers grace to all, but the difference is the rebellion of the unbeliever as contrasted with the reception of the believer).

Simple Definition of Terms

R.O.S.E.S.

"*Sovereign election*: Sovereign election takes the place of unconditional election, the U of TULIP. This doctrine affirms that God desires the salvation of all, but provides it for a few. This is possible to the three modes of knowledge that God holds: natural knowledge, which indicates God's knowledge of all necessary truths; God's free knowledge, which refers to those things which will occur in the future; and God's middle knowledge, which represents God's knowledge of what free creatures would do in certain circumstances. Sovereign election upholds both the sovereignty of God and the responsibility of mankind.

"*Eternal life*: The doctrine of eternal life replaces the P (perseverance of the saints) of TULIP. Instead of claiming that the elect will be saved and persevere, eternal life emphasizes that believers are transformed by the grace of God and are given a faith that will remain. The former leaves one in a constant state of flux, whereas the latter provides assurance as indicated when fruits of the Spirit and the internal witness of the Spirit are observed.

"*Singular redemption*: The last doctrine, singular redemption, replaces the L (limited atonement) of TULIP. Simply put, singular redemption holds that Christ's death was sufficient for the salvation of all, but efficient only for the elect, those who would respond to the Spirit's call" (Chilton)

Simple Definition of Terms

Regeneration

- "(Gk. *Palingenesia*, 'regeneration, renewal')

  "Commonly refers to the new birth, or being 'born again' by the Spirit of God (John 3:3-8; cf. Titus 3:5). Related concepts are the 'new creation' (2 Cor. 5:17), taking on a 'divine nature' (2 Peter 1:4), and being spiritually resurrected and 'made alive' in Christ (Eph. 2:5; Col. 2:13; cf. Rom. 6:11)" (Hernando, 168)

Simple Definition of Terms

Semi-Pelagianism

- "A theological stance that emerged as a moderate alternative to both Pelagianism and Augustinian predestination; it acknowledges the necessity of initial divine grace for salvation, but maintains that human free will plays a crucial role in accepting or cooperating with that grace" (Logos Factbook)
- "Semipelagianism is the view that the human will *cooperates* with divine grace and thus produces salvation in tandem" (Bird, 775)
- "This view says that the only hereditary spiritual effect of Adam's sin is a state of partial depravity. Every baby is born partially depraved, having a soul that is corrupted with spiritual sickness or weakness, i.e., with a 'bent' or inclination toward sinning. Still, it is not a *total* depravity; free will is not lost" (Cottrell, 180)

Simple Definition of Terms

Solas

- "The five solas of the Protestant Reformation are a foundational set of Christian theological principles held to be central to the doctrines of justification and salvation as taught by most branches of Protestantism" (Logos Factbook)
  - *Sola Scriptura*: Scripture alone
  - *Sola Fide*: Faith alone
  - *Sola Gratia*: Grace alone
  - *Solus Christus*: Christ alone
  - *Soli Deo Gloria*: Glory to God alone

Simple Definition of Terms

Sola Scriptura

- "Whereas certain pockets of medieval theology treated Scripture as simply the genetic origins of a living and authoritative tradition, the Reformers were adamant that Scripture was the highest authority, over and against tradition and institutions if need be. This is why the Reformed tradition has clung to the slogan *sola Scriptura* ('Scripture alone'), making Scripture the magisterial authority in the churches. They knew that the church could err, and if it did, it could only be restored by heeding the strictures of the Scriptures. Heinrich Bullinger professed that 'the Church does not judge according to its own pleasure, but according to the sentence of the Holy Spirit and the order and rule of the Holy Scriptures.' The Reformers were intensely suspicious of the ecclesiastical institutions that controlled interpretations in their day. However, it was not anticlericalism, antinationalism, or antiauthoritarianism that drove their critique; rather, it was their conviction that only a fresh reading of Scripture under the guidance of the Holy Spirit gave them critical leverage to contest and critique these institutions and to call for religious reform?" (Bird, 53)

Simple Definition of Terms

Sola Scriptura

- "At the same time, we need to recognize that when the Reformers enunciated a position of *sola Scriptura*, they meant the Bible illuminated by the Spirit in the matrix of the church. *Sola Scriptura* never meant *nuda Scriptura* ('the bare Scripture'), Scripture abstracted from the economy of grace and removed from the community of faith! Neither was *sola Scriptura* a license for a plethora of private judgments by individual souls who considered themselves competent to establish the domain of sacred doctrine. Nor was it a justification for a rationalist and antitraditional denunciation of the accumulated wisdom of all the faithful who preceded them. For a case in point, the magisterial Reformers and the Protestant confessions are indebted to the ecumenical creeds and patristic theologies at every level of their theological discourse. Thus the Reformers' use of Scripture is tantamount to *suprema Scriptura*. This means that Scripture is our primary authority, not our only authority. Keith Mathison puts it well: 'Our final authority is Scripture alone, but not a Scripture that is alone'" (Bird, 54)

Simple Definition of Terms

Sola Fide/Sola Gracia/Solus Christus

- "John Barclay comments on salvation in Romans 9-11: 'The purposes of God are reducible to his will, a will that initially appears equally set to harden or to save, but turns out on closer inspection, and in the end, to harden only in order to save, to hate only in order to love, and to consign all to disobedience only in order to have mercy on all.' True enough, but I'd suggest that the big idea here is not universal salvation but that God will save Jews and gentiles *sola gratia*, *sola fide*, and *propter Christum* [effectively, *solus Christus*-DFC]" (Bird, 644,645)

Simple Definition of Terms

Sovereignty of God

- Sovereignty: "A term used in Christian theology to describe God in His supreme and absolute power, freedom, and authority to do whatever He wills in regard to His creation (Ps. 115:3). Theologians debate not the right of God to act sovereignly but the exercise of that right and how it impacts His dealings with humans, who as moral agents are accountable for their choices and actions" (Hernando, 170)

Simple Definition of Terms

Sovereignty of God

- "You cannot make it [life-DFC], build it, cultivate it, or manufacture it. Just as children don't plan or contribute to their own birth, so too we contribute nothing to our new birth. What is more, the spiritual vivification is absolutely free; it is a mysterious event, an exercise of raw divine power. Regeneration is not comprehensible in purely human terms (John 3:6-7), not induced by any human efforts (1:12-13), not earned by human merits (Titus 3:3-7). The Spirit launches from the Word in a mysterious way so that the outer call of gospel preaching yields an irresistible inner call placed on the heart by the Spirit" (Bird, 692,693)

Simple Definition of Terms

Synergism

- "Synergism, etymologically means the doctrine or theory of co-operation. As a theological term it denotes the doctrine that in conversion man, with his natural powers, in some way works together with God to bring about conversion, is to some degree the efficient cause of it" (Logos Factbook)
- "Working Together
  - "*Definition*: From Greek *syn* ('with') and *ergon* ('work'). It is the view that salvation involves cooperation between divine grace and human free will.
  - "*Role of Man*: Active; human beings must choose not to resist grace, allowing them to cooperate in the process.
  - "*Theological Basis*: Upheld by Roman Catholic, Eastern Orthodox, Arminian, Methodist, and Pentecostal traditions.
  - "*Key Concept*: Necessary grace; God provides grace, but man must respond to it" (Google AI)

Overview of the Study

- Who is Who?
  - "The great majority of the creeds of historic Christendom have set forth the doctrines of Election, Predestination, and final Perseverance, as will readily be seen by any one who will make even a cursory study of the subject. On the other hand Arminianism existed for centuries only as a heresy on the outskirts of true religion, and in fact it was not championed by an organized Christian church until the year 1784, at which time it was incorporated into the system of doctrine of the Methodist Church in England. The great theologians of history, Augustine, Wycliffe, Luther, Calvin, Zwingli, Zanchius, Owen, Whitefield, Toplady, and in more recent times Hodge, Dabney, Cunningham, Smith, Shedd, Warfield, and Kuyper, held this doctrine and taught it with force. That they have been the lights and ornaments of the highest type of Christianity will be admitted by practically all Protestants. Furthermore, their works on this great subject have never been answered" (Boettner, 2)

Who Is Who?

Eliphaz
c2000 B.C.

- Job 4:17-19, “Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants; and his angels he charged with folly: How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?”

- Job 5:17,18, “Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole.”

- Job 15:14-16, “What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?”

Who Is Who?

Eliphaz
c2000 B.C.

- "Calvin argued that while Eliphaz's theology (God is sovereign, man is a sinner) was technically true, his application was cruel and 'profane' because he ignored the possibility that God might permit the righteous to suffer for reasons other than immediate punishment" (Google AI)
- "… ye have not spoken of me the thing that is right, as my servant Job hath" (Job 42:7)

Who Is Who?

Bildad
c2000 B.C.

- Job 8:3, “Doth God pervert judgment? or doth the Almighty pervert justice?”
- Job 25:4-6, “How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?”

Who Is Who?

Bildad
c2000 B.C.

- "John Calvin noted that Bildad spoke 'holy and good things' about God's majesty, but because he used them to 'crush a distressed soul,' he turned 'good meat into poison'" (Google AI)
- "… ye have not spoken of me the thing that is right, as my servant Job hath" (Job 42:7)

Who Is Who?

Zophar
c2000 B.C.

- Job 11:5-8, “But oh that God would speak, and open his lips against thee; And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?”

- Job 11:12b, “… man be born like a wild ass's colt.”

- Job 20:4-9, “Knowest thou not this of old, since man was placed upon earth, That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. The eye also which saw him shall see him no more; neither shall his place any more behold him.”

Who Is Who?

Zophar
c2000 B.C.

- Job 20:12-16, “Though wickedness be sweet in his mouth, though he hide it under his tongue; Though he spare it, and forsake it not; but keep it still within his mouth: Yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. He shall suck the poison of asps: the viper's tongue shall slay him.”

- Job 20:23-29, “When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating. He shall flee from the iron weapon, and the bow of steel shall strike him through. It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him. All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. The heaven shall reveal his iniquity; and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God.”

Who Is Who?

Zophar
c2000 B.C.

- "John Calvin, in his Commentary on Job, warned that Zophar represents the danger of 'Cruel Orthodoxy.' Zophar says things that are theologically 'correct' (God is great, man is small, sin is punished), but he uses them as a 'bludgeon' rather than a means of leading someone to the Mercy of God" (Google AI)
- "… ye have not spoken of me the thing that is right, as my servant Job hath" (Job 42:7)

Who Is Who?

The Pharisees
c2nd century B.C. to c. A.D. 70

- "They also pay a respect to such as are in years; nor are they so bold as to contradict them in any thing which they have introduced; and when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it has pleased God to make a temperament, whereby what he wills is done, but so that the will of man can act virtuously or viciously" (Josephus, *Antiquities* XVIII.i.4)

Who Is Who?

Augustine of Hippo
A.D. 354-430

- "A North African who defended his faith against many other beliefs after converting to Christianity while a professor in Rome. Augustine wrote 22 volumes in 12 years, 'The City of God', defending Christianity against the Romans" (Logos Factbook)
- "The fundamental tenet of *total hereditary depravity* was not original to Calvin. The Roman Catholic philosopher Augustine taught it in the fifth century A.D." (Taylor, 4)

Who Is Who?

Augustine of Hippo
A.D. 354-430

- "*Early Life & Conversion*: Born in Thagaste (modern Algeria) to a pagan father and Christian mother (Monnica), Augustine was a brilliant rhetorician who lived a hedonistic youth, fathering a son out of wedlock. He was heavily influenced by Manichaeism [an ascetic form of Gnosticism-DFC] and Neoplatonism [a Gnosticism emphasizing mental contemplation-DFC] before his dramatic conversion to Christianity in Milan in 386 AD, influenced by Bishop Ambrose.

  "*Career & Writings*: He became the Bishop of Hippo in 395 AD, serving for 35 years. He produced over 110 works, including his autobiography *Confessions* and the monumental *City of God*.

  "*Legacy*: Known as the 'Doctor of Grace,' he defended orthodox Christian doctrine against Pelagianism (which emphasized human free will) and Donatism, focusing on the necessity of divine grace" (Google AI)

Who Is Who?

Augustine of Hippo
A.D. 354-430

- "Augustine's late-life theology, particularly in his anti-Pelagian writings, laid the groundwork for many of the doctrines later codified by John Calvin:
  - "*Original Sin & Total Depravity*: Augustine argued that because of Adam's fall, all humanity is born with corrupted nature and is enslaved to sin, rendering them incapable of saving themselves.
  - "*Sovereign Grace & Election*: He taught that salvation is entirely a work of God's grace (monergism). God unconditionally elects certain individuals for salvation based on His purpose, not on foreseen merit.
  - "*Predestination*: Augustine emphasized that God predestines the elect to salvation and provides the gift of perseverance to ensure they remain faithful to the end.
  - "*Differences from Calvinism*: While Calvinism embraces 'double predestination' (God actively chooses some for damnation), Augustine generally held to 'single predestination,' where God chooses the elect but simply 'passes over' (reprobates) the rest.

"Calvin himself extensively cited Augustine, viewing him as the early church father who most clearly articulated the doctrines of grace" (Google AI)

Who Is Who?

Augustine of Hippo
A.D. 354-430

- "John Calvin famously declared, '*Augustine is so wholly within me*,' noting that his theological system was largely a recovery of Augustinianism from the early church" (Google AI)

Who Is Who?

Augustine of Hippo
A.D. 354-430

- Given that Augustine had begun as a Gnostic, it is not surprising that some aspects of Calvinism have a naturally Gnostic bent
  - Both systems have a dualistic view of man—the flesh wars against the spirit
  - Both systems have a doctrine of human inability to choose good
  - Both require special knowledge—*gnosis* for the one and Holy Spirit guidance for the other
- Ken Wilson, Eric Voegelin, G.K. Chesterton, Ken Johnson, Malcolm Lavender, and others have recognized the similarities and have in some cases suggested derivation of Calvinism from Gnosticism, especially Manichaeism

Who Is Who?

Pelagius
A.D. c354-418

- "An ascetic monk who was declared a heretic for his beliefs on free will and original evil" (Logos Factbook)
- "A British-born ascetic and lay theologian whose teachings on free will sparked the most significant theological crisis of the early Church—a conflict that directly forced Augustine to sharpen the 'Calvinist-style' doctrines.

  "Pelagius was a man of intense moral discipline who moved to Rome around 380 AD. He was deeply disturbed by what he saw as the 'laxity' of Roman Christians, who he felt used human weakness as an excuse for sin" (Google AI)
- "The Church eventually condemned Pelagius as a heretic at the Council of Carthage (418). This victory for Augustine ensured that 'salvation by grace alone' (the core of later Calvinism) became the official standard for the West" (Google AI)
- Pelagius died in obscurity, likely in Egypt

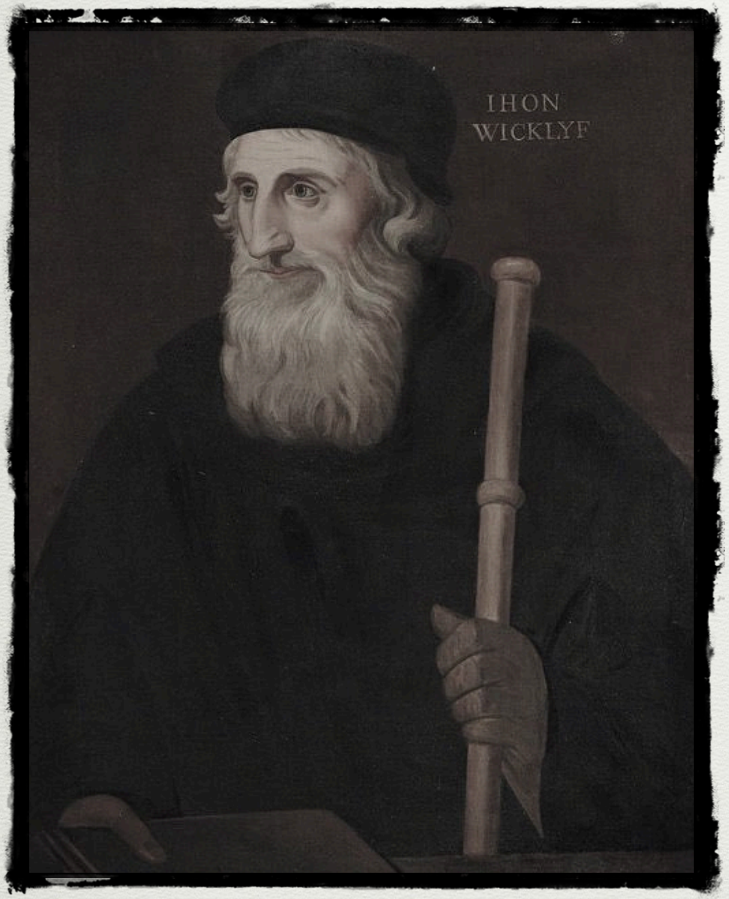
Who Is Who?

Pelagius
A.D. c354-418

- "*His Core Beliefs*:
  - *Denial of Original Sin*: Pelagius argued that Adam's sin affected only Adam. He believed humans are born 'morally neutral'—as innocent as Adam was before the Fall—and only sin by 'imitation' of bad examples.
  - *Absolute Free Will*: He taught that humans possess an inherent, unimpaired capacity to choose between good and evil. For Pelagius, if God commands us to be perfect, it must be because we are naturally capable of it.
  - *Grace as 'External Aid'*: To Pelagius, 'grace' wasn't an internal supernatural power that changes the heart. Instead, it was simply the gift of *free will*, the *Law of Moses*, and the *example of Jesus*" (Google AI)

Who Is Who?

John Wycliffe
A.D. c1320-1384



- "Late medieval priest, theologian, philosopher, and dissenter in England; he received education at the University of Oxford and his bachelor's degree in theology around 1369" (Logos Factbook)
- "John Wycliffe (c. 1320–1384) was a 14th-century English theologian and Oxford scholar known as the 'Morning Star of the Reformation' for challenging papal authority and translating the Bible into English. He contributed to Calvinism by advocating for predestination, salvation by grace alone, and the supreme authority of Scripture" (Google AI)
- Contributions to Calvinism
  - "*Predestination and the 'Invisible Church'*: Long before Calvin, Wycliffe taught a strong form of double predestination, arguing that God eternally chooses the 'elect' for salvation. He defined the true Church as the 'invisible' body of these predestined believers, rather than the visible, institutional Roman Catholic Church. …
  - "*Salvation by Grace Alone (Sola Gratia)*: He rejected the medieval system of merits, indulgences, and pilgrimages, preaching that justification is by God's grace through faith alone" (Google AI)

Who Is Who?

Desiderius Erasmus
A.D. c1466-1536

- "Lived during the Reformation, writing Latin and Greek versions of the New Testament that were important for both the Protestant Reformation and the Counter Reformation. Although he did call for a change regarding abuses within the church, he rejected the concept of faith alone, being a firm believer in the traditional faith" (Logos Factbook)

- "[Like Luther, Erasmus-DFC] was an Augustinian monk. Initially he admired Luther, standing with him against the indulgences and other corruptions of the Roman Church. But when Luther sought a wholesale reformation of the church, Erasmus turned against him. The two became bitter rivals, specifically over the doctrine of the freedom of the will. 'Goaded by Rome to strike out at the Lutheran heresy, Erasmus wrote a treatise *On the Freedom of the Will* in 1524, which took Luther to task on the thorny issue of predestination and human freedom.' Luther likewise wrote his own treatise, called *The Bondage of the Will*" (Steele, 213)

Who Is Who?

Jacopo Sadoleto
A.D. 1477-1547

- "Italian cardinal and humanist, known for his attempts to reconcile Protestants and Catholics during the Reformation, particularly through his letter to the Genevan reformers" (Logos Factbook)

- "One of Calvin's staunchest opponents was Jacopo Sadoleto (born in 1477), a Roman Catholic cardinal in southern France. In March 1539, Sadoleto addressed a letter to Calvin and the Genevan Reformers, asking them to return to the Catholic faith. The following August, John Calvin replied to Sadoleto, defending the Reformation. Again, the theocentric and anthropocentric views of God's sovereignty and man's free will became the nexus of the debate. John Olin writes:

  > "An extensive commentary on St. Paul's Epistle to the Romans was the most ambitious and controversial [of his writings]. In this ... work Sadoleto grappled with the question of justification and sought to reconcile the action of divine grace and man's own free will. His overemphasis on man's freedom and his neglect of prevenient grace, however, provoked the censure of both the Sorbonne and Rome in 1535, although subsequent clarifications by Sadoleto apparently satisfied his critics" (Steele, 215)

Who Is Who?

Martin Luther
A.D. 1483-1546

- "One of the most significant figures in Western History, was key in the Protestant Reformation. His publishing of the 95 theses, his translating of the Bible from Latin into the vernacular, and his many other works inspired every Protestant Reformer after him" (Logos Factbook)

- "He was born in Eisleben, Germany, of peasant stock. He trained for a time in law at the behest of his father but soon turned his mind to the study of theology and was trained to be a priest in the Augustinian monastery in Wittenberg. … Luther wrestled with his own sense of unrighteousness and precariously arrived at the conviction that guided him during the remainder of his life—the he was justified before God by faith alone" (Lints, 146,147)

Who Is Who?

Martin Luther
A.D. 1483-1546

- "1. Born in Eisliben, Germany in 1483, he entered a monastery at age 22 in 1505. Two years later he was ordained a priest.

  "2. During the winter of 1512-13 he began to see some errors in the Catholic Church.

    "a. In 1517 he nailed his famous 95 theses to the door of the church building in Wittenburg, Germany in which he proclaimed the errors of the Catholic Church.

    "b. His three greatest objections to Catholicism were the selling of indulgences, the authority of the Pope and the doctrine of transubstantiation.

  "3. After much criticism and church trials, he was excommunicated from the church but he continued to preach against the errors which he had found.

  "4. The greatest error in his teachings was justification by 'faith only.'

    "a. This doctrine teaches that men are saved at the point of faith in Christ without further acts of obedience.

    "b. This doctrine stands as one of the basic tenets of Calvinism" (Taylor, 4)

Who Is Who?

Martin Luther
A.D. 1483-1546

- Contributions to Calvinism
  - "Luther is often described as the one who 'launched the revolution,' while Calvin 'built its architecture'. His specific contributions to what became Calvinist theology include:
    - "*Foundation of Sola Fide (Faith Alone)*: Luther's core doctrine that salvation is a free gift of God's grace received through faith, not works, became a fundamental pillar for Calvin. …
    - "*Doctrine of Divine Sovereignty*: Though Calvin is more famous for it, Luther also held a strong view of God's absolute sovereignty and the 'bondage of the will,' arguing that human will is enslaved to sin until freed by grace" (Google AI)

Who Is Who?

Ulrich Zwingli
A.D. 1484-1531

- "A Swiss reformer, … a principal leader of the Protestant Reformation in Switzerland, known for his preaching, theological reforms, and influence on Reformed theology" (Logos Factbook)
- "Often called the 'Third Man of the Reformation' after Luther and Calvin" (Google AI)
- Contributions to Calvinism
  - "*Sovereignty of God and Predestination*: Like Calvin after him, Zwingli emphasized God's absolute sovereignty and divine predestination, teaching that God's will is the primary cause of all things, including the salvation or condemnation of individuals. …
  - "*Covenant Theology*: Zwingli is credited with being a pioneer of Covenant Theology. To defend infant baptism against Anabaptists, he argued that the covenant of grace in the Old Testament and New Testament is one and the same" (Google AI)
    - This is also known as "Federal Theology"

Who Is Who?

Albert Pigghe/Pighius A.D. c1490-1542

- "Dutch Catholic theologian who defended the Church against Protestant reformers and was known for his works on free will and papal authority." (Logos Factbook)

- "After Pighius wrote a critique of Calvin's 1539 edition of the *Institutes* on this subject ['freedom of the will'-DFC], Calvin responded in 1543 with his *Defence of the Sound and Orthodox Doctrine of the Bondage and Liberation of Human Choice Against the Misrepresentations of Albert Pighius of Kampen*" (Steele, 215,216)

Who Is Who?

Philipp Melanchthon, Philipp Schwartzerdt
A.D. 1497-1560

- "German reformer, collaborator with Martin Luther, the first systematic theologian of the Protestant Reformation, intellectual leader of the Lutheran Reformation, and an influential designer of educational systems" (Logos Factbook)
- "He was a central figure in the Protestant Reformation and is known as the 'Preceptor of Germany' for his massive influence on the educational system" (Google AI)
- Contributions to Calvinism
  - "*Theologian*: He was the first to systematically articulate Reformation theology in his work *Loci Communes* (1521).
  - "*Primary Author*: He drafted the Augsburg Confession (1530), which remains the foundational document of the Lutheran faith.
  - "*Luther's Partner*: While Luther was the passionate 'man of action,' Melanchthon provided the scholarly and temperate balance, often seeking common ground with other religious factions" (Google AI)

Who Is Who?

John Calvin
A.D. 1509-1564

- "A key French theologian of the Protestant Reformation and the founder of Calvinism. His theological works, commentaries, sermons, and letters significantly advanced the Reformation in Europe, inspiring movements and debates for centuries. Calvin's call for church reform led to his seminal work, 'The Institutes of the Christian Religion', was first published in 1536" (Logos Factbook)
- Born in Noyon, France, "a village about fifty miles north of Paris" (Jackson, "Philosophy")
- "At the age of twelve he was appointed to a chaplaincy" (Forrest, 1190)
- "He was sent to Paris to study for the priesthood. While there he was noted for his uncommon intellectual powers and for a certain strict and severe tone of character" (Forrest, 1190)
    - "His fellow students nicknamed him 'The Accusative Case'" (Jackson, "Grace")

Who Is Who?

John Calvin
A.D. 1509-1564

- "In 1533, he broke with the Roman Catholic Church after a religious 'experience' during which he believed he received a commission from God to restore the church to its original purity" (Jackson, "Grace")
- After his "sudden conversion," "he and his friend, Cop, became the leaders of the Protestant cause in Paris" (Forrest, 1190)
- "At only twenty-six, he completed ['in 1534, he began' (Jackson, "Philosophy")] the first addition of his famous *Institutes of the Christian Religion* in 1536. The initial edition was a small volume of six chapters. Over the years, he revised this work several times. The final version completed in 1560 had grown to eighty chapters" (Jackson, "Grace")
- Died in Geneva, Switzerland, likely of tuberculosis

Who Is Who?

John Calvin
A.D. 1509-1564

- Contributions to Calvinism
  - "The basic premise of his theology was the absolute sovereignty (right to reign) of God, out of which evolved his misguided theory of 'predestination'" (Jackson, "Calvinism")
  - Promoted double predestination
  - Promoted total depravity
  - Election was not due man's foreseen faith
  - Jesus' death could not have been efficacious for the non-elect
  - The Holy Spirit cannot be resisted
  - The elect can never fall

Who Is Who?

John Calvin
A.D. 1509-1564

- "John Calvin famously declared, '*Augustine is so wholly within me*,' noting that his theological system was largely a recovery of Augustinianism from the early church" (Google AI)
- "The Reformation may have owed its passion to Luther, but its order arose from the influence of Calvin" (Lints, 156)

Who Is Who?

Michael Servetus
cA.D. 1509/1511-1553

- "A Spanish physician and theologian known for his anti-Trinitarian views, which led to his execution for heresy" (Logos Factbook)
- "Michael Servetus published things which Calvin thought were heresy and was put to death" (Forrest, 1190)
- "The two men corresponded for twenty years, with their letters growing increasingly hostile.

  "*Warning and Arrest*: Calvin warned Servetus in 1546 that if he came to Geneva, he would not let him leave alive. In 1553, Servetus inexplicably appeared in Geneva, was recognized at one of Calvin's sermons, and was promptly arrested.

  "*The Trial*: Calvin served as the primary expert witness for the prosecution, documenting Servetus's 'blasphemies'. While Calvin argued for a more 'humane' execution by beheading, the city council (many of whom were Calvin's political enemies) sentenced Servetus to be burned at the stake.

  "*Legacy*: Servetus's death remains a controversial 'black mark' on Calvin's legacy. He is often regarded as a martyr for freedom of conscience and a forerunner to modern *Unitarianism*" (Google AI)

Who Is Who?

Michael Servetus cA.D. 1509/1511-1553

- Contrasts with Calvinism
  - "Servetus viewed Calvin's theology as a 'fatalistic dream' and a departure from pure, primitive Christianity. His specific critiques included: …

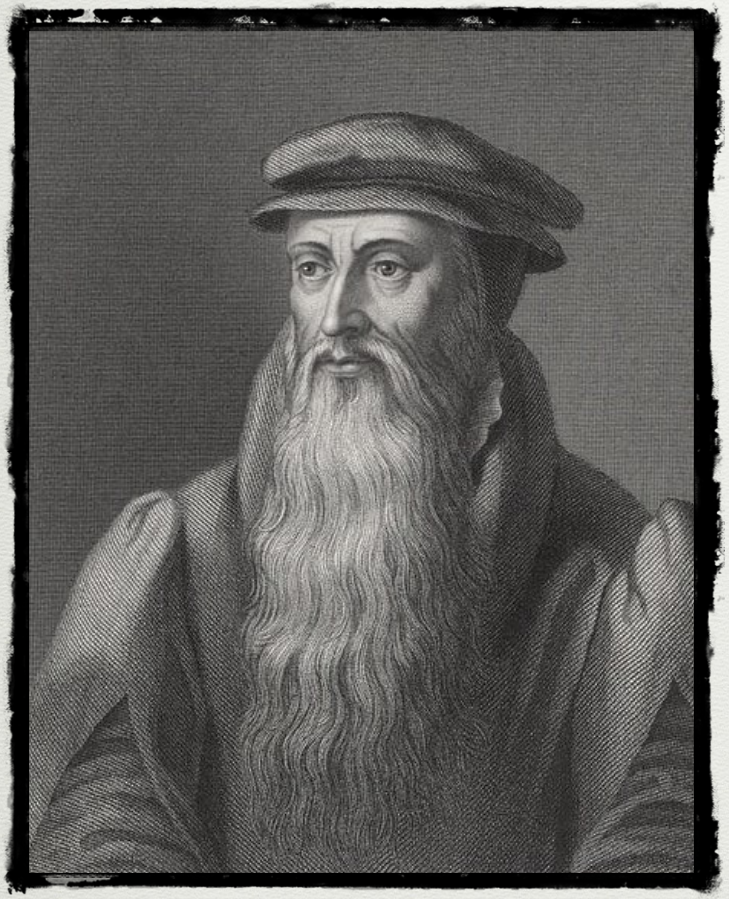
    "*Rejection of Infant Baptism*: He considered infant baptism 'diabolical,' arguing that children under twenty were incapable of mortal sin and that baptism should be reserved for conscious believers.

    "*Attack on the Institutes*: In 1553, he published *Christianismi Restitutio* (*The Restoration of Christianity*), the title of which was a direct hit at Calvin's *Institutio* (*Institutes*). He sent a copy to Calvin thoroughly annotated with insults and critical observations.

    "*Accusation of 'New Rome'*: Servetus believed Calvin had turned the Reformation into a 'new Rome' by establishing a new rigid orthodoxy and ecclesiastical tyranny" (Google AI)

Who Is Who?

John Knox
A.D. c1514-1572



- "A preacher and leader of the Protestant Reformation, bringing it to Scotland. One of the most powerful preachers of his day, he preached hundreds of sermons, but only two were published" (Logos Factbook)
- "A Scottish minister and theologian who served as the foremost leader of the Scottish Reformation. While he considered John Calvin his 'worshipful master' and spent years as an exile in Calvin's Geneva, Knox's primary contribution was giving Calvinism its distinctly Presbyterian expression and a radical political dimension" (Google AI)
- Contributions to Calvinism
  - "*Constitutional Documents of the Kirk*: Knox was the primary author of the *Scots Confession* (1560) and the *First Book of Discipline*, which outlined the constitution, finances, and rigorous moral tone of the newly established Reformed Church of Scotland (the Kirk).
  - "*Liturgical Reform*: During his exile in Geneva, he created *The Forme of Prayers*, a new order of service heavily influenced by Calvin's liturgy. This was later adopted in Scotland as the *Book of Common Order*, effectively standardizing Reformed worship in the English-speaking world" (Google AI)

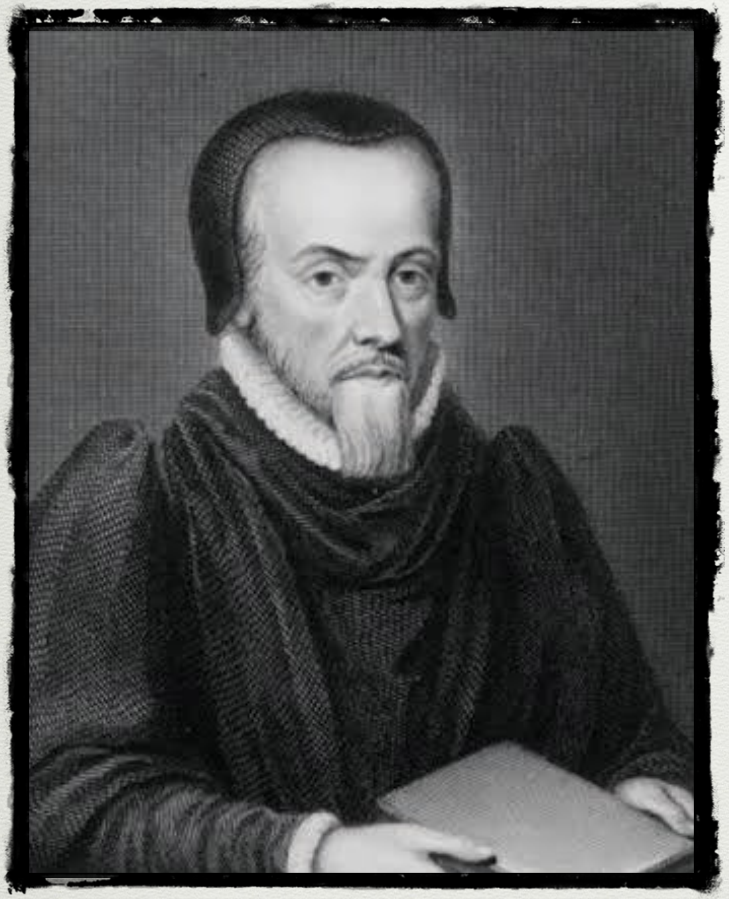
Who Is Who?

Theodore Beza
A.D. 1519-1605

- "A French Protestant theologian and scholar who played an important role in the early Reformation. A disciple of John Calvin, he lived most of his life in Switzerland" (Logos Factbook)
- "The immediate successor to John Calvin as the leader of the Reformed movement in Geneva. While Calvin was the movement's primary architect, Beza is credited with stabilizing, defending, and systematizing Calvinism for over 40 years after Calvin's death" (Google AI)
- Contributions to Calvinism
  - "*Leader of the Geneva Academy*: Beza was the first rector of the Geneva Academy, where he trained a generation of international ministers (including *John Knox* and *Jacob Arminius*) who carried Reformed theology across Europe.
  - "*Reformed Scholasticism*: He is often cited as the father of 'Reformed Scholasticism,' introducing a more technical and Aristotelian logic to theological discourse. This helped Calvinism withstand rigorous intellectual attacks from Catholic and Lutheran opponents.
  - "*Development of Supralapsarianism*: Beza pushed Calvin's views on predestination to their logical extreme, arguing for *supralapsarianism* —the idea that God's decree to save some and damn others occurred prior to the decree of the Fall" (Google AI)

Who Is Who?

Jerome Zanchius/Girolamo Zanchi
A.D. 1516-1590



- "An Italian Protestant Reformation clergyman and educator who influenced the development of Reformed theology during the years following John Calvin's death" (Logos Factbook)
- "He is often described as a 'Protestant Aquinas' for his ability to synthesize rigorous Aristotelian logic with Reformed theology" (Google AI)
- Contributions to Calvinism
  - "*Systematization of Predestination*: His most famous work, *The Doctrine of Absolute Predestination*, provided a exhaustive logical defense of the sovereignty of God. He argued that God's eternal decree is the cause of all things, a view that became standard in 'High Calvinism.'
  - "*Calvinist Thomism*: Uniquely, Zanchius blended Thomistic philosophy (derived from Thomas Aquinas) with Calvinist theology. He believed that natural reason and philosophy could serve as the 'handmaid' to scripture in clarifying complex doctrines like the Trinity and the Nature of God.
  - "*Defining the Divine Attributes*: His massive work *De Natura Dei* (*On the Nature of God*) became a foundational text for Reformed ethics and practical divinity, particularly influencing English Puritans like William Perkins" (Google AI)

Who Is Who?

Luis de Molina
A.D. 1535-1600

- "A Spanish Jesuit priest and a staunch Scholastic defender of 'human liberty' in the Divine grace and human liberty controversy of the Renaissance. Having at the age of eighteen become a member of the Society of Jesus, he studied theology at Coimbra, and afterward became professor in the university of Évora, Portugal. From this post he was called, at the end of twenty years, to the chair of moral theology in Madrid, where he died" (Logos Factbook)

Who Is Who?

Luis de Molina
A.D. 1535-1600

- Connection to Calvinism: Molinism
  - "*The Founder*: A Spanish Jesuit priest and theologian who developed the system to resolve the tension between divine grace and human free will.

    "*Major Work*: His 1588 book, *Concordia* (*The Harmony of Free Will with the Gifts of Grace*), introduced the concept of middle knowledge [this would become 'Molinism'-DFC].

    "*Controversy*: His views sparked a fierce decade-long debate with Dominican theologians, led by Domingo Báñez, who accused him of Pelagianism (underestimating the need for grace).

    "*Vindication*: In 1607, Pope Paul V issued a decree allowing both Molinist and Thomist views to be defended as acceptable within the Catholic Church" (Google AI)

Who Is Who?

Robert Bellarmine
A.D. 1542-1621

- "Joined the Jesuits at age seventeen, continuing on to become the pope's most respected personal theologian, bringing many reforms to the church" (Logos Factbook)
- "A Cardinal, Saint, and Doctor of the Church, Bellarmine was the 'public face' of the Catholic Counter-Reformation and the primary defender of Jesuit theology in Rome" (Google AI)

Who Is Who?

Robert Bellarmine
A.D. 1542-1621

- Connection to Calvinism: Congruism
  - "*The Great Polemicist*: His massive work, *De Controversiis*, systematically addressed every major Protestant argument of the era. It was so effective that several Protestant universities established special chairs just to formulate rebuttals to his writing.
  - "*Congruist Defender*: During the De Auxiliis controversy (a fierce 1595–1607 debate between Jesuits and Dominicans over grace), Bellarmine was the leading voice in Rome defending the Congruist position before the Pope'" (Google AI)

Who Is Who?

Francisco Suárez
A.D. 1548-1617

- "A Spanish Jesuit priest, philosopher, and theologian, prominent in the School of Salamanca, hailed as one of the foremost scholastics since Thomas Aquinas" (Logos Factbook)
- "Known as the Doctor Eximius ('Exceptional Doctor'), Suárez is often considered the greatest Jesuit theologian and one of the most significant figures in the history of philosophy between the Middle Ages and the Enlightenment" (Google AI)
- Connection to Calvinism: Congrusim
    - "*The Architect of Congruism*: Suárez refined Luis de Molina's original ideas to create Congruism. He argued that God doesn't just offer grace and wait for a response; rather, through Middle Knowledge, God provides a 'congruous' grace that He knows perfectly fits an individual's specific disposition and circumstances, ensuring they will freely accept it" (Google AI)

Who Is Who?

Jacobus/James Arminius
A.D. 1560-1609

- "James Arminius was a Dutch theologian during the Protestant Reformation whose views became the basis of Arminianism and the Dutch Remonstrant movement" (Logos Factbook)
- "*1. His Reformed Pedigree*

  "Arminius was no outsider; he was a 'star pupil' of the Calvinist establishment. He studied at the *Geneva Academy* under *Theodore Beza* (Calvin's successor), who initially gave him a glowing recommendation. He was a respected pastor in Amsterdam and a professor at the *University of Leiden*, the intellectual heart of Dutch Calvinism.

  "*2. The Theological 'Pivot'*

  "The connection to Calvinism turned from alignment to conflict when Arminius was tasked with defending Calvin's view of predestination against critics. In the process of studying for the defense, he became convinced that the 'High Calvinism' of his day (specifically *Supralapsarianism*) made God the author of sin" (Google AI)

Who Is Who?

Jacobus/James Arminius
A.D. 1560-1609

- "2. Jacob Arminius, a Dutch scholar who opposed the teaching of Calvin, set forth his understanding of God's plan of salvation in five points:

  "a. Man has free will and can choose to obey God or refuse to obey God.

  "b. Man can be elected to salvation by accepting God's provisions for saving him.

  "c. Christ died to save all men potentially, but actually saves only those who obey Him.

  "d. The Holy Spirit works in salvation on behalf of all who are willing to accept Him.

  "e. A saved person has the ability to deny God and thereby fall from grace" (Rutherford, 16)

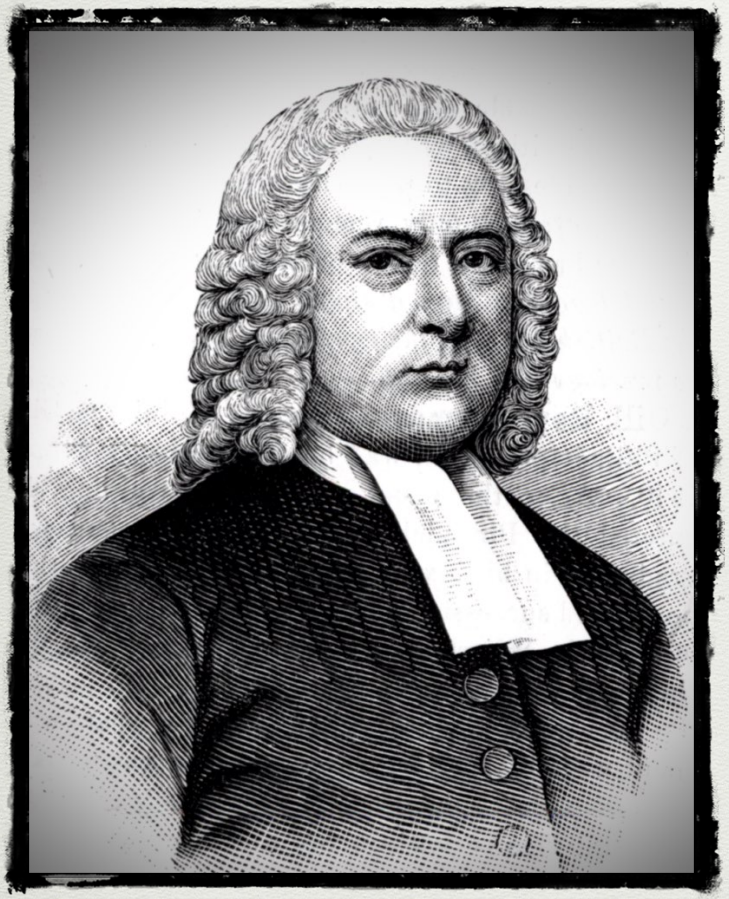
Who Is Who?

John Owen
A.D. 1616-1683

- "Considered one of the most influential and inspiring theologians of the seventeenth century. He entered Queen's College, Oxford, at the age of twelve and completed his M.A. in classics and theology at the age of nineteen. John Owen was a member of parliament for the University for a short period of time" (Logos Factbook)
- "Often hailed as the 'Prince of the Puritans'" (Google AI)
- Contributions to Calvinism
  - "Owen moved Calvinism from the lecture hall into the depths of the human soul, providing a *psychological and devotional depth* that remains unsurpassed:
    - "*Definitive Defense of Limited Atonement*: His work *The Death of Death in the Death of Christ* (1647) is the most famous and exhaustive defense of 'Particular Redemption.' He argued logically that if Christ died for everyone and some still go to hell, then Christ's death was not fully effective—a core pillar of the 'L' in TULIP.
    - "*Theology of the Spiritual Life*: Owen focused heavily on *Mortification of Sin*. He taught that while the 'elect' are saved by grace, they must actively 'kill sin' through the power of the Holy Spirit to maintain their spiritual health. …" (Google AI)

Who Is Who?

John Gill
A.D. 1697-1771

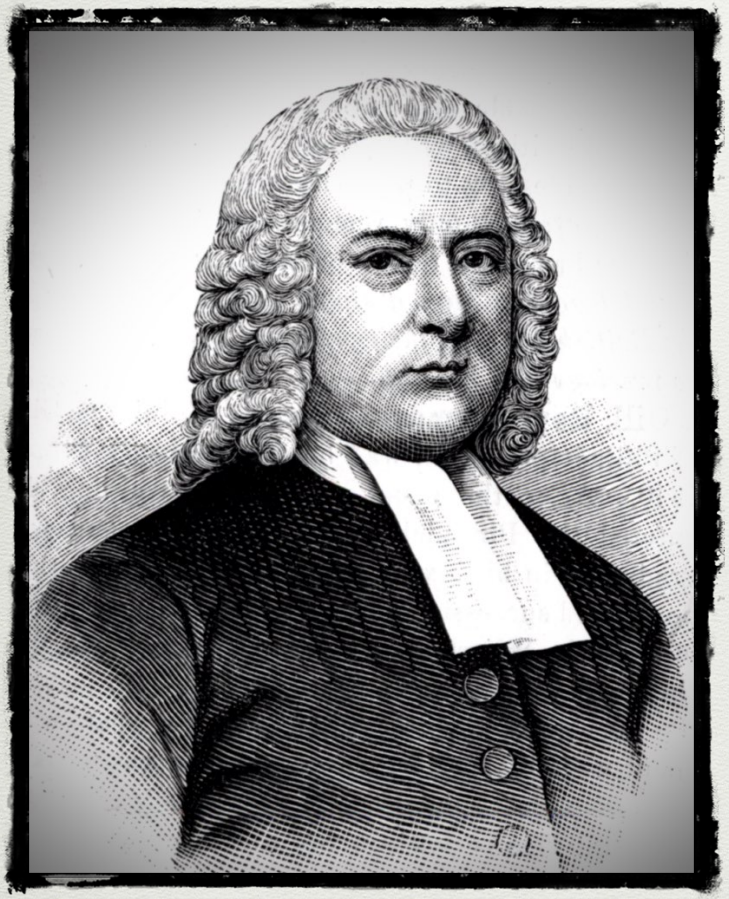


- "Born in Kettering, Northamptonshire. He became a Baptist clergyman, a biblical scholar, and a staunch Calvinist. Gill was awarded an honorary doctorate by the University of Aberdeen in 1748. Gill pastored at Benjamin Keach's former church, New Park Street Chapel" (Logos Factbook)

- "He pastored the congregation in Southwark for over 50 years—a pulpit later held by Charles Spurgeon—and was the first Baptist to produce a comprehensive systematic theology and a complete commentary on every book of the Bible" (Google AI)

Who Is Who?

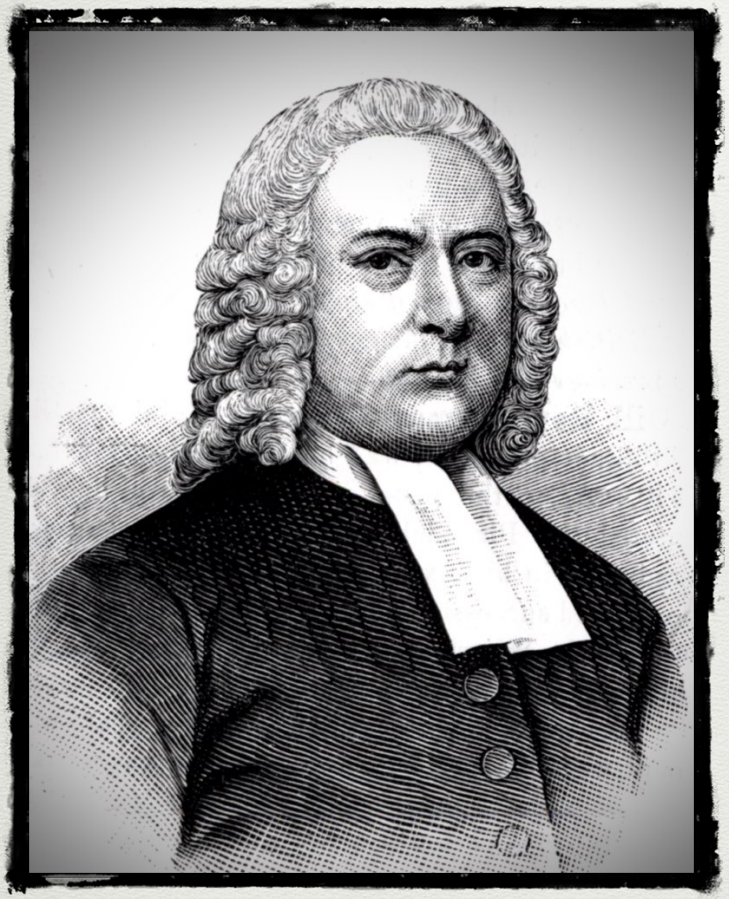
John Gill
A.D. 1697-1771



- "Gill's work 'placed an indelible stamp of Calvinism on the Baptists,' providing a rigorous intellectual defense of the tradition during the Enlightenment.
    - *Baptist Systematic Theology*: He authored the first comprehensive Baptist systematic theology, titled *A Body of Doctrinal and Practical Divinity* (1767–1770). This work established a 'Presbyterian-style' logical structure for Baptist thought, organizing doctrine through the lens of God's absolute sovereignty.
    - *The Doctrine of Eternal Justification*: A hallmark of Gill's theology was the belief that the elect were justified in the mind of God from all eternity, rather than at the moment they exercise faith. He argued this view best preserved the idea that salvation is entirely a work of divine grace, independent of human effort.
    - "*Defense of the 'Five Points'*: In his work *The Cause of God and Truth* (1735–1738), Gill offered an exhaustive rebuttal to Arminianism. He utilized his extensive knowledge of Hebrew and Rabbinical literature to argue that Calvinist doctrines were consistently held by early Church Fathers and the biblical authors. …" (Google AI)

Who Is Who?

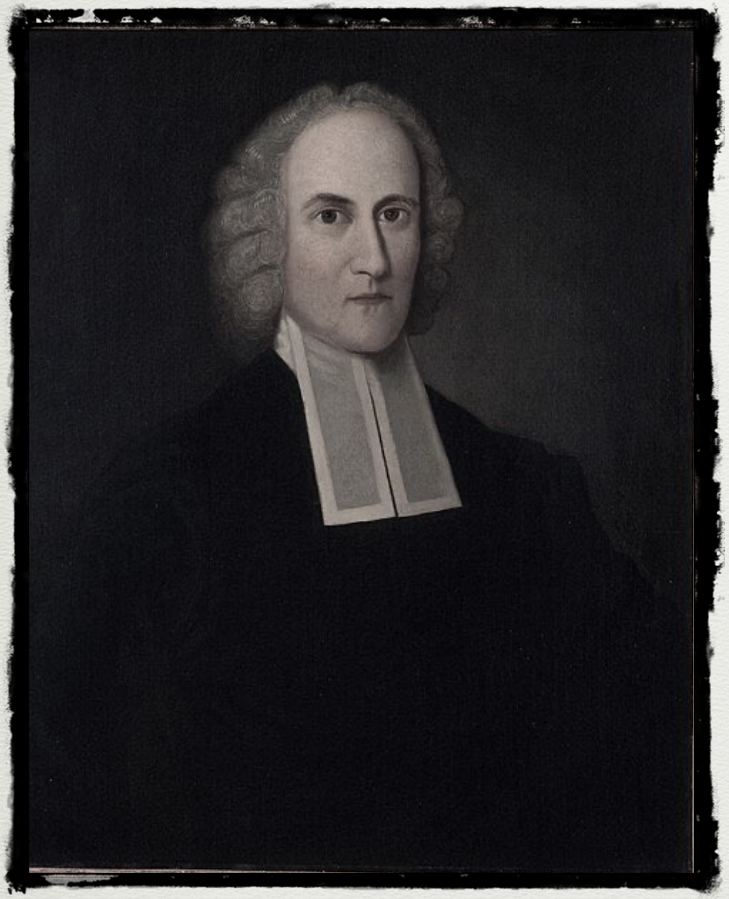
John Gill
A.D. 1697-1771



- "Gill is frequently associated with Hyper-Calvinism, a charge that remains a point of intense historical debate.
  - "*Rejection of the 'Free Offer'*: Because of his views on eternal justification and the inability of the unregenerate to believe, Gill was often unwilling to offer the Gospel indiscriminately to all hearers.
  - "*Impact on Missions*: Critics argue this 'high-Calvinist' stance paralyzed the growth of the Particular Baptist denomination by discouraging evangelistic appeals to 'dead sinners'.
  - "*Defense against the Charge*: Some scholars argue he was not a 'hyper-Calvinist' because he still believed in the necessity of preaching the Gospel as a means to call out the elect, even if he did not frame it as a 'free offer' to the non-elect" (Google AI)

Who Is Who?

Jonathan Edwards
A.D. 1703-1758

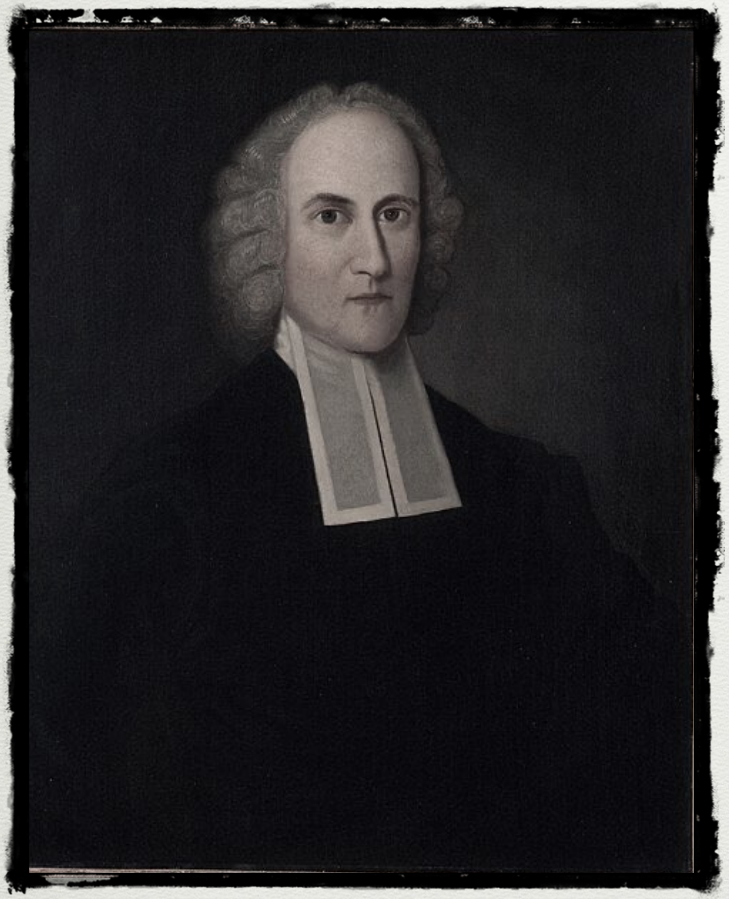


- "Seen as America's most important philosophical theologian. He inspired thousands of missionaries, and he took a major part in the First Great Awakening, overseeing some of the first revivals at his church" (Logos Factbook)

- "An imposing figure by any standard. The great American Puritan pastor and theologian stands as one of the most ominous theologians the church has ever produced. He towers over the American theological heritage, a figure whom Americans have both greatly revered and greatly reviled. The late Harvard historian Perry Miller, the man most responsible for the revival of scholarly interest in Edwards, wrote in his now famous biography of Edwards, 'The life of Edwards is a tragedy.... Because of his faith Edwards wrought incalculable harm.' A more recent and more temperate commentator, Henry May, said, 'I have often found Edwards deeply interesting, sometimes repellent, often attractive and moving'" (Lints, 171,172)

Who Is Who?

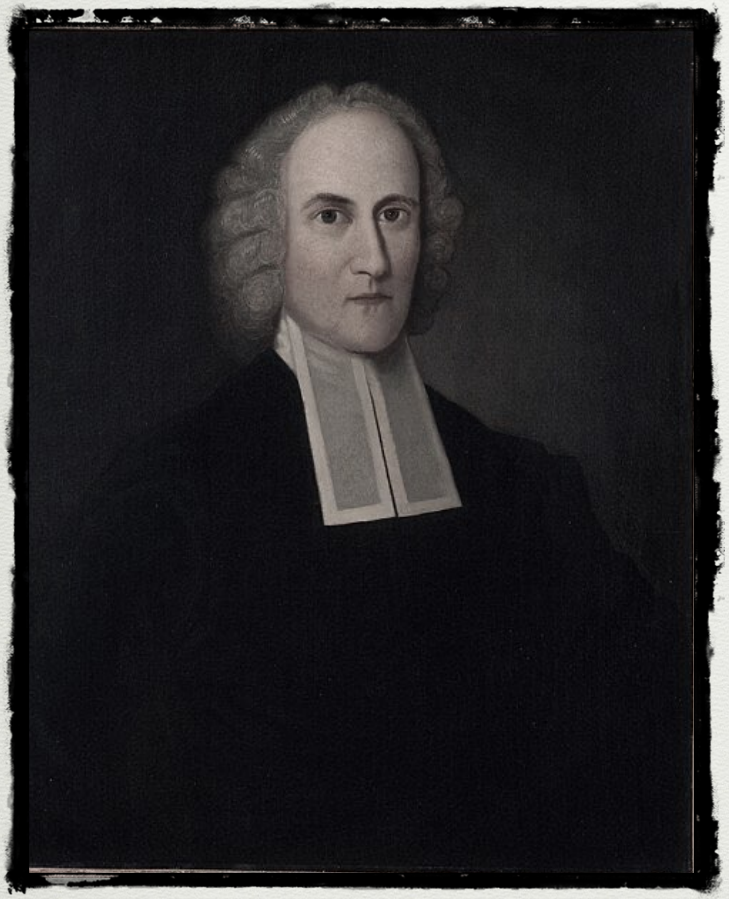
Jonathan Edwards
A.D. 1703-1758



- Contributions to Calvinism
  - Famously known for the fiery July 8, 1741, sermon "Sinners in the Hands of an Angry God"
    - "It is widely considered the most famous sermon ever preached on American soil and serves as a primary example of the 'fire-and-brimstone' preaching style" (Google AI)
    - Interestingly, he concluded his sermon, "Therefore let everyone that is out of CHRIST, now awake and fly from the wrath to come. The wrath of almighty GOD is now undoubtedly hanging over [sic] great part of this congregation: Let everyone fly out of *Sodom: Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed*" (49)

Who Is Who?

Jonathan Edwards
A.D. 1703-1758



- "*1. Philosophical Defense of the Will*

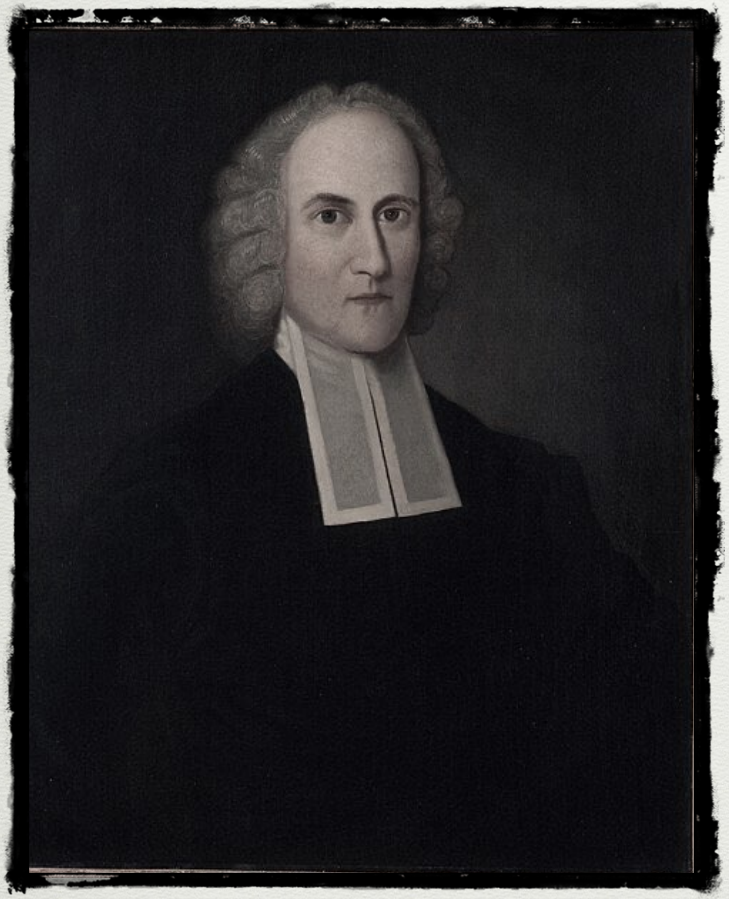
  "In his magnum opus, *Freedom of the Will* (1754), Edwards provided a sophisticated defense of theological determinism against Arminian critics.

  - "*Natural vs. Moral Ability*: He distinguished between 'natural ability' (the physical capacity to act) and 'moral inability' (the internal lack of desire or "disposition" to choose God).

  - "*Affirmation of Responsibility*: He argued that humans are still morally responsible for their actions because they act according to their strongest motives, even if those motives are ultimately determined by God's sovereignty.

Who Is Who?

Jonathan Edwards
A.D. 1703-1758



- "*2. Theology of Religious Experience*

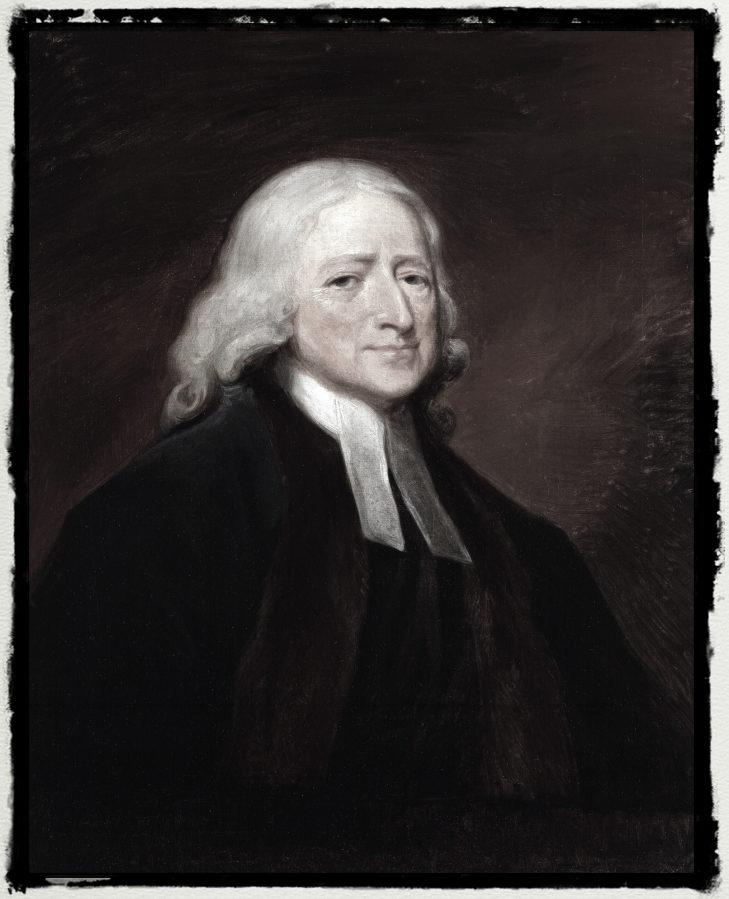
  "As a leader of the *First Great Awakening*, Edwards integrated Calvinist doctrine with deep emotional and 'experiential' religion.

  - "*The 'New Sense'*: *In Religious Affections* (1746), he argued that true conversion is not just intellectual but involves a 'divine and supernatural light' that grants the soul a new 'sense of the heart' to appreciate God's beauty.

  - "*Discerning True Conversion*: He established rigorous pastoral criteria to distinguish between genuine spiritual fruit and mere emotional excitement, addressing the 'anxieties' of assurance within the Calvinist system" (Google AI)

Who Is Who?

John Wesley
A.D. 1703-1791

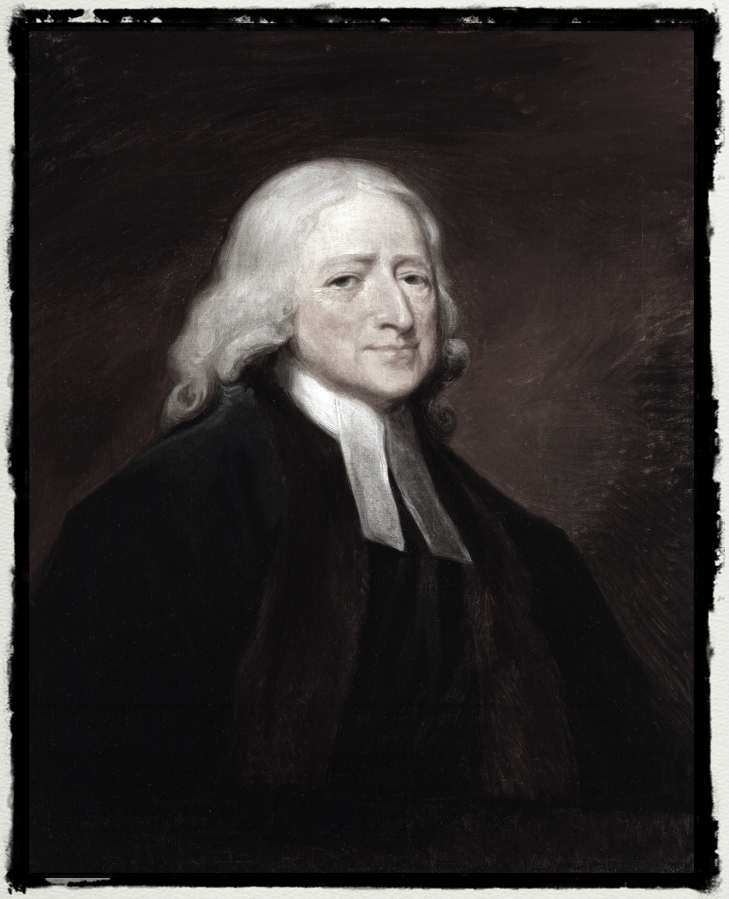


- "Recognized as the founder of Methodism. An acclaimed preacher, Wesley traveled extensively on horseback and drew large crowds for his outdoor sermons. A contemporary of William Wilberforce, Wesley was a strong voice opposing slavery in England and the United States. His influence upon modern Christianity can be seen by the large number of Methodist organizations in the Wesleyan tradition all over the world" (Logos Factbook)

- "While sharing a belief in total depravity and justification by faith with Calvinists, Wesley emphasized universal grace, free will, and the ability of believers to fall from grace, leading to intense debates with George Whitefield" (Google AI)

Who Is Who?

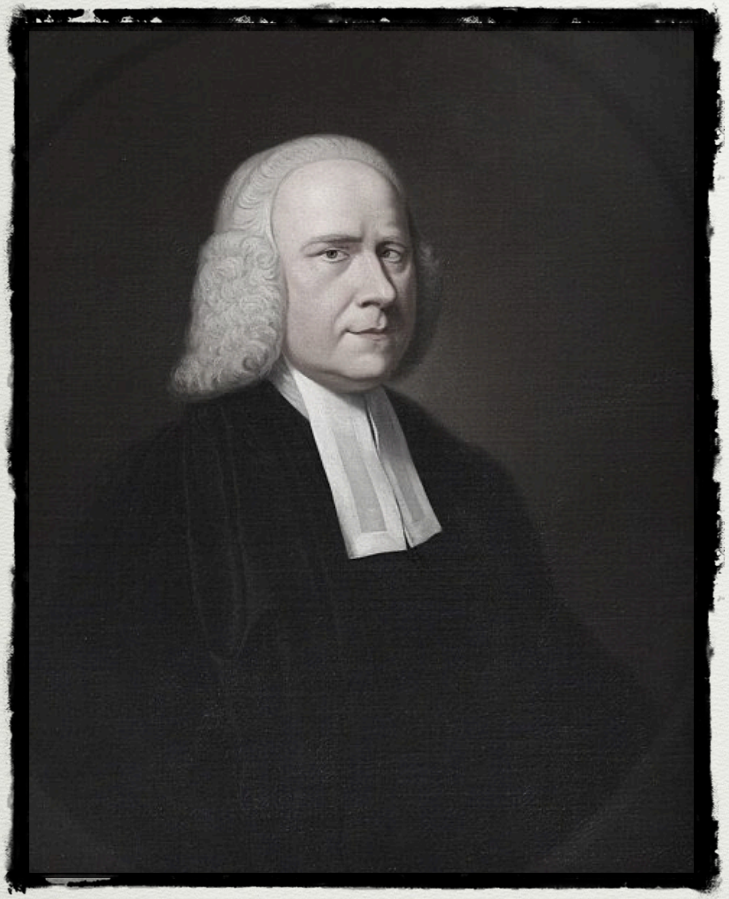
John Wesley
A.D. 1703-1791



- Connection to Calvinism
  - "*Rejection of TULIP*: Wesley specifically argued against the five points of Calvinism, notably in his sermon 'Free Grace' and his work 'Predestination Calmly Considered,' arguing that they portrayed God as unjust and rendered human moral responsibility void.
  - "*Prevenient Grace over Irresistible Grace*: While agreeing on human depravity (that human beings are helpless in sin), Wesley argued that God's grace is *prevenient* [this terminology does not accord with typical definitions of 'prevenient'-DFC]—available to all, allowing individuals to freely accept or reject salvation—rather than *irresistible* or only for a select few.
  - "*Universal Atonement*: Wesley maintained that Christ died for every person, not just a chosen elect" (Google AI)

Who Is Who?

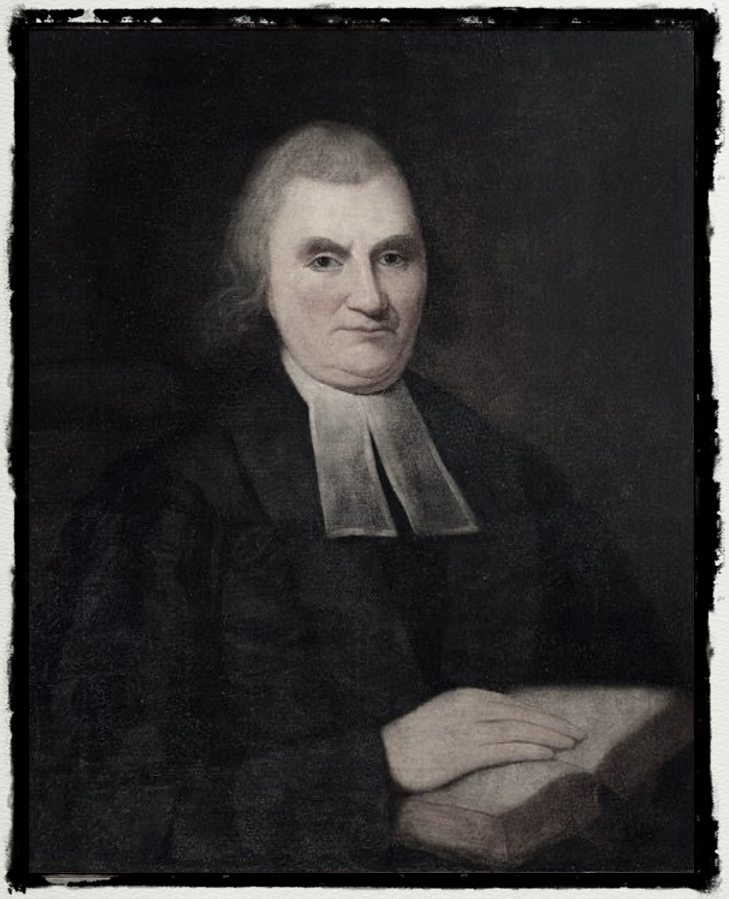
George Whitefield
A.D. 1714-1770



- "The 18th century's most famous religious leader. An estimated 10 million people heard him speak in his lifetime as he preached around 18,000 sermons" (Logos Factbook)
- Contributions to Calvinism
  - "Unlike some contemporaries, he blended Calvinist doctrine with passionate, open invitations for sinners to repent, viewing God's grace as both sovereignly ordained and freely offered. …
  - "*Key Aspects of Whitefield's Calvinism*:
    - "*Theological Conviction*: Whitefield believed his views were derived directly from Scripture, advocating for unconditional election, irresistible grace, and the perseverance of the saints.
    - "*'Calvinistic Methodism'*: He was a key leader in the Calvinistic Methodist movement, often distinguishing himself from the Arminian views of his peers …" (Google AI)

Who Is Who?

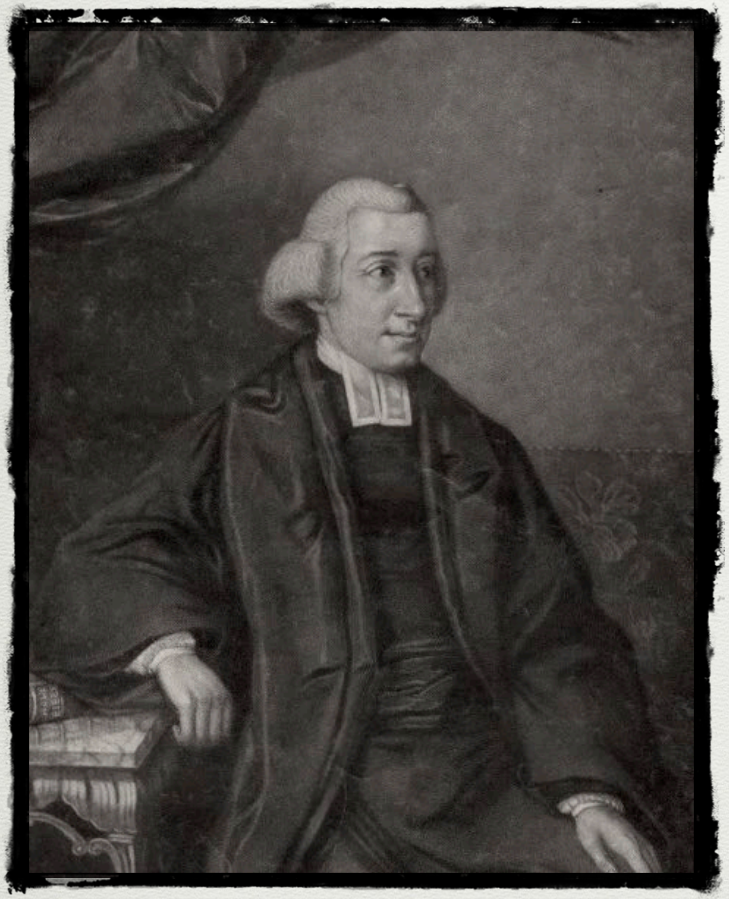
John Witherspoon A.D. 1723-1794



- "A pastor and a politician. He signed the Declaration of Independence as the representative of New Jersey" (Logos Factbook)
- President of Princeton Theological Seminary from 1768-1794
- Contributions to Calvinism
  - "*Presbyterian Leadership*: Before moving to America, he was a prominent leader of the 'Popular Party' in the Church of Scotland, defending orthodox Calvinist doctrines against the more liberal 'Moderate Party'.
  - "*Theological Convictions*: He held firmly to the Westminster Standards, emphasizing the sovereignty of God, total depravity (original sin), and the necessity of divine grace for salvation.
  - "*Integration with Reason*: Unlike some of his contemporaries, Witherspoon was a 'Reformed apologist' who argued that the supernatural truths of Calvinism could be squared with human reason and *Scottish Common Sense Realism* …" (Google AI)

Who Is Who?

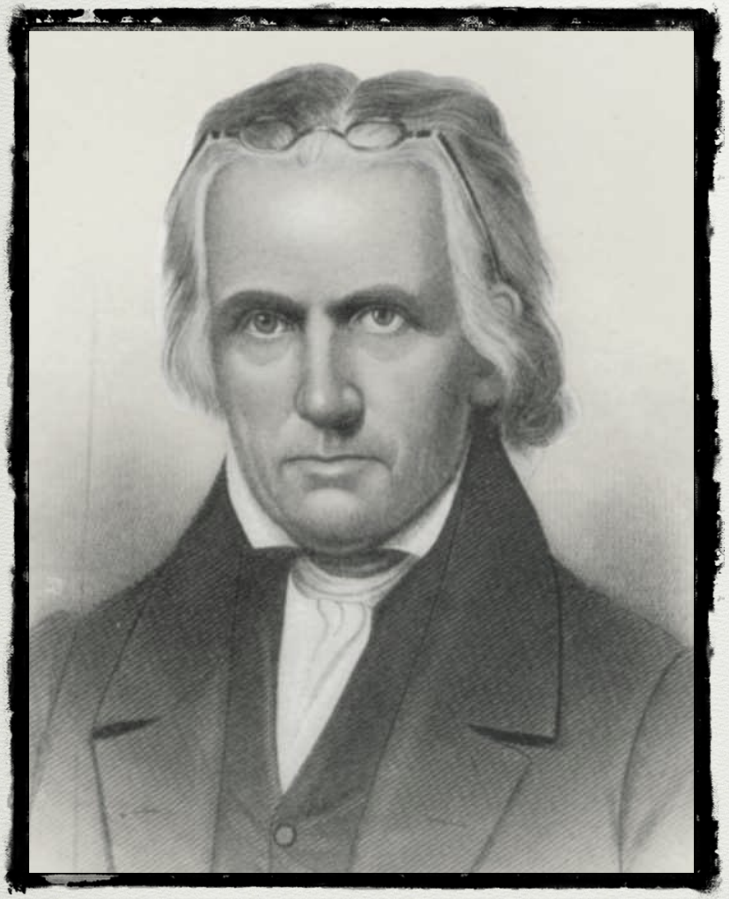
Augustus Montague Toplady
A.D. 1740-1778



- "An Anglican cleric, a hymn writer, and, as a Calvinist, a known opponent of John Wesley. He wrote 'Rock of Ages', a well known hymn" (Logos Factbook)
- Contributions to Calvinism
  - "*Absolute Predestination*: He translated Jerome Zanchius's work on *Absolute Predestination* to argue that God sovereignly chooses who will be saved.
  - "*The 'Old Fox' Feud*: After Wesley published a satirical summary of Toplady's views, Toplady responded with a scathing pamphlet titled *An Old Fox Tarred and Feathered*, accusing Wesley of being a 'chimney-sweeper' of theology.
  - "*Historical Defense*: He authored the 700-page *Historic Proof of the Doctrinal Calvinism of the Church of England* (1774) to prove that the Church of England was originally and fundamentally Calvinist" (Google AI)

Who Is Who?

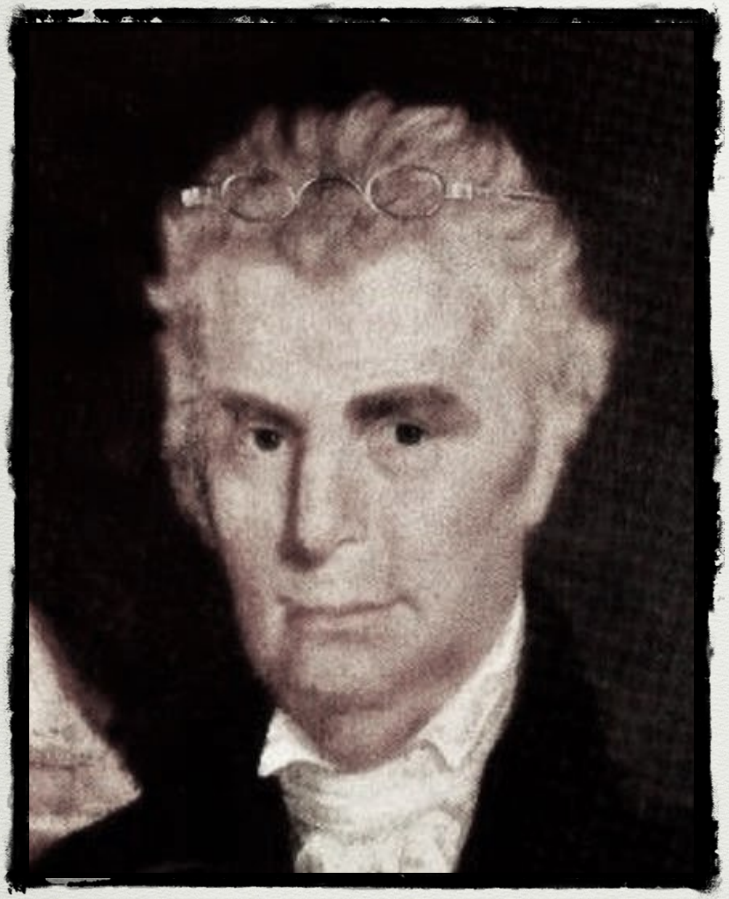
Thomas Campbell
A.D. 1763-1854



- "Presbyterian minister and a prominent reformed leader in the Second Great Awakening, Thomas Campbell moved from northern Ireland to the Americas to begin a religious movement. Together with his son, they began 'The Disciples of Christ', which is now known as the 'American Restoration Movement'" (Logos Factbook)
- Connection to Calvinism
  - "In his foundational *Declaration and Address* (1809), he advocated for the sufficiency of the Bible alone, effectively rejecting the human-made theological systems like Calvinism that he believed caused division among Christians" (Google AI)

Who Is Who?

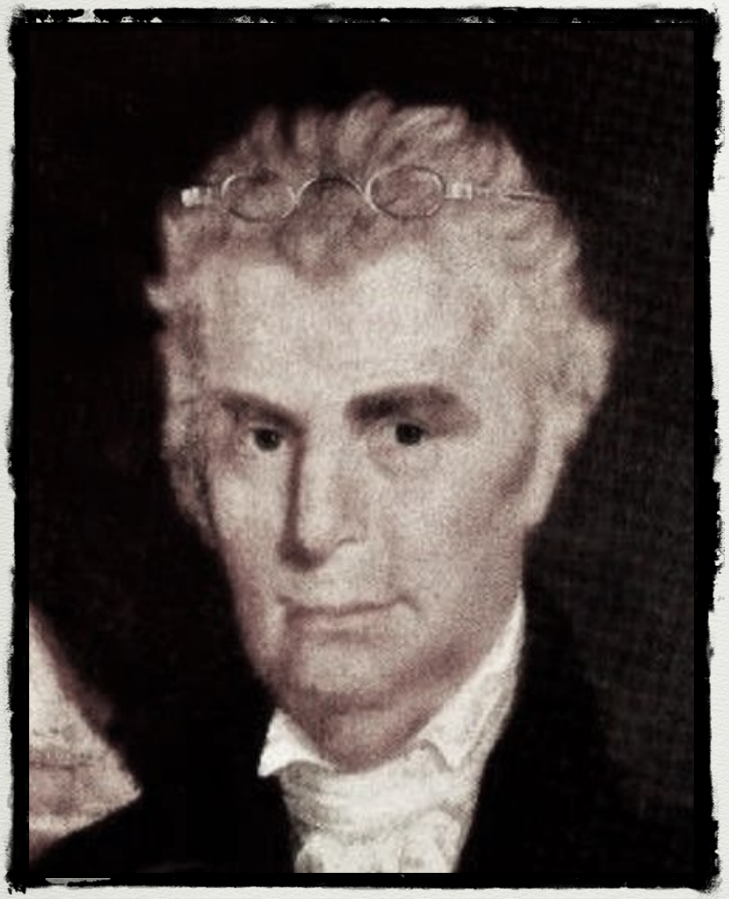
Barton W. Stone
A.D. 1772-1844



- "An American Evangelist during the early 19th-century Second Great Awakening in the United States" (Logos Factbook)
- Connection to Calvinism
  - "A former Presbyterian minister, Stone became unable to accept the doctrines of *total depravity, unconditional election, and predestination*. His experience at the *Cane Ridge Revival* (1801) convinced him that faith is a choice made through hearing the gospel rather than a 'special enabling work' of the Spirit only for the elect" (Google AI)

Who Is Who?

Barton W. Stone
A.D. 1772-1844



- “As a young man, Barton W. Stone was bewildered by Calvinism. Upon hearing the fiery Calvinistic Presbyterian preacher, James McGready, while a student at Caldwell's Academy, Stone commented, ‘He gave me no encouragement.’ In Stone's opinion, Calvinism was one of the heaviest clods upon Christianity” (Phillips, 71)

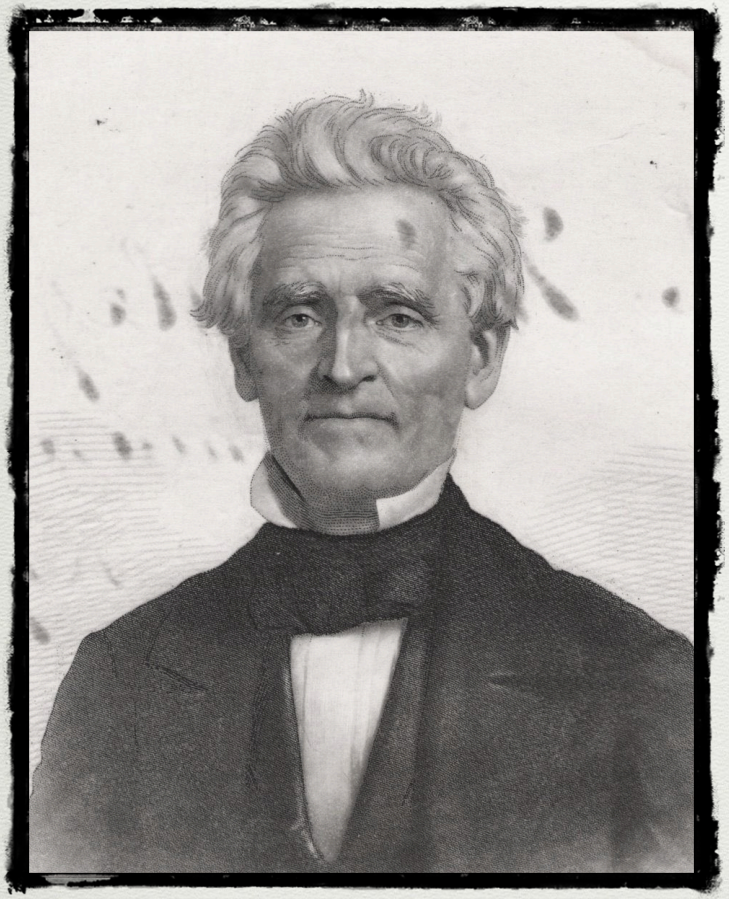
Who Is Who?

Asahel Nettleton
A.D. 1783-1844

- "Influential pastor and theologian during the Second Great Awakening. He was rather reformed, and rejected the notion of performing altar calls at services and public meetings. Even so, the number of conversions from his ministry hovers around 30,000" (Logos Factbook)
- "Nettleton saw himself as the theological heir to Jonathan Edwards" (Google AI)
- Contributions to Calvinism
  - "*Total Depravity*: His preaching focused heavily on the 'lostness' of the human heart. In a typical ten-week revival, he might preach solely on sin for the first three weeks to 'break up the fallow ground' before offering the Gospel.
  - "*Opposition to 'New Measures'*: He was the most vocal critic of the altar call and 'anxious seat', which he viewed as manipulative and superficial.
  - "*Focus on Lasting Fruit*: Unlike many revivalists of his era, Nettleton was obsessed with the 'durability' of converts. Statistics from his time suggest that over *90% of his converts* remained faithful decades later, …" (Google AI)

Who Is Who?

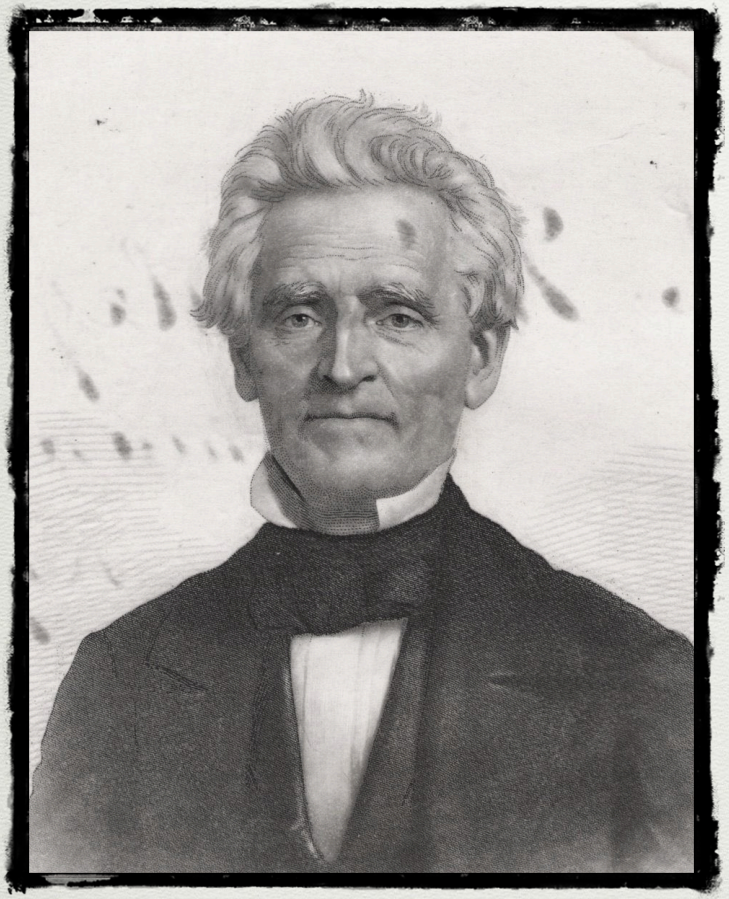
"Raccoon" John Smith
A.D. 1784-1868



- "Perhaps the most colorful character of the restoration movement" (West, 240)
- Connection to Calvinism
  - "A legendary frontier evangelist, Smith was a former Baptist who famously preached against the 'coldness' of Calvinist predestination. He was instrumental in uniting the Stone and Campbell movements by emphasizing a simple, biblical gospel over complex theological systems" (Google AI)

Who Is Who?

“Raccoon” John Smith
A.D. 1784-1868

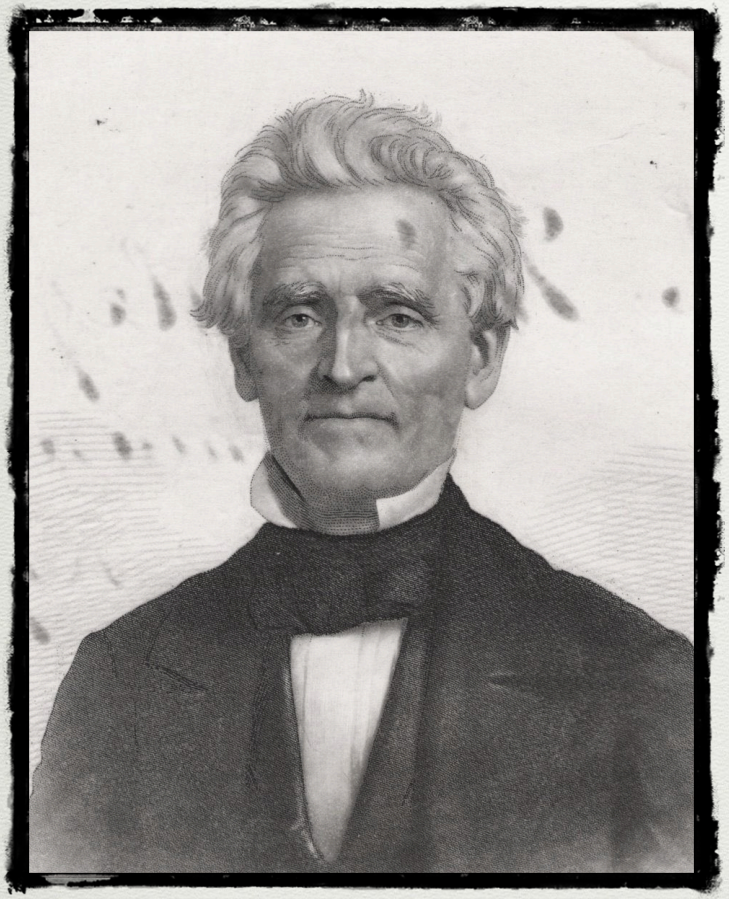


- “John's father's preacher told John, ‘The sinner is utterly dead, so that he could not obey God if he would; and utterly depraved also, so that he would not obey God if he could.’ John concluded, ‘Since my destiny is fixed, and I cannot change it, I need not give myself any concern. I have nothing to do.’

  “‘Raccoon’ John Smith had a problem of getting the ‘miraculous nod’ to either be saved or to preach. The Baptist Church of his day accepted his desire to be saved and to preach as ‘a sign from God.’ The fire tragedy, near Huntsville, Alabama, which took the lives of two of his children, and which caused his wife Anna to die soon of grief, caused him to reexamine the teaching of Calvin. He was preaching one night shortly after having returned to Kentucky, and commented, ‘Brethren something is wrong, I am in the dark; we are all in the dark; but how to lead you to the light, or to find the way myself, before God, I know not’” (Phillips, 71)

Who Is Who?

"Raccoon" John Smith
A.D. 1784-1868



- "Indicative of 'Raccoon's' rustic humor, someone asked him what was the difference between baptism and the mourner's bench. He replied, 'One came from God, while the other came from the saw mill.' Nancy, 'Raccoon's' wife, thought that John was too hard in his preaching, especially against Calvinism. He answered her by saying, 'If you want to place wine in a glass that is filled with water, you first remove the water, and to teach the truth, one must first remove the error'" (Phillips, 71)

Who Is Who?

Alexander Campbell
A.D. 1788-1866

- "Alexander Campbell and his father turned away from the Presbyterian movement and began the Restoration Movement, known by some as the Stone-Campbell Movement. This movement formed the development of non-denominational churches" (Logos Factbook)
- Connection to Calvinism
  - "While he and his father, Thomas Campbell, were originally Presbyterians, Alexander became the leading champion against 'sectarian' creeds, including the *Westminster Confession of Faith*. He argued that the 'active role of obedience' (such as baptism) was necessary for salvation, a direct challenge to the Calvinist view of passive justification by faith alone" (Google AI)

Who Is Who?

Charles Grandison Finney
A.D. 1792-1875

- "Has been called The Father of Modern Revivalism. He was an American Presbyterian minister, but he is best known as a revivalist and a religious author. Along with other evangelical leaders, he promoted many social reforms, such as the abolition of slavery and equal rights for women and African Americans, and was a leader of the Second Great Awakening in the United States" (Logos Factbook)

- "While raised Presbyterian, he famously refused to study at Princeton because he detested its 'Old School' Calvinism, which he believed paralyzed evangelism by emphasizing human inability" (Google AI)

Who Is Who?

Charles Grandison Finney
A.D. 1792-1875

- Connection to Calvinism
  - "Finney denied the orthodox doctrine of election, which is called 'an exercise of arbitrary sovereignty.' He also denied that conversion is wholly a work of God. He taught that faith is fundamentally a human decision, and that salvation is secured by the sinner's own movement toward God" (Steele, 219)
  - "*Denial of Original Sin*: He rejected the idea of a 'sin nature' inherited from Adam, calling it 'anti-scriptural and nonsensical dogma'. He argued that sin is a voluntary choice, not a condition of the soul. …"

Who Is Who?

Charles Grandison Finney
A.D. 1792-1875

- "*Human Ability*: Unlike Witherspoon or Nettleton, who believed regeneration was a sovereign miracle of God, Finney taught that sinners have the natural ability to change their own hearts and 'make themselves a new heart' through an act of the will.

- "*Governmental Atonement*: He moved away from the Calvinist view of *substitutionary atonement* (Christ paying a specific debt for the elect). Instead, he held a 'Governmental' view: Christ's death was a public demonstration of God's hatred for sin intended to influence humans to repent.

- "*Justification by Obedience*: Finney argued that God cannot justify a person who is still sinning; thus, he made present sanctification a condition for justification, a view the Old School saw as 'works-righteousness'" (Google AI)

Who Is Who?

Walter Scott
A.D. 1796-1861

- "One of the four key early leaders in the Restoration Movement, along with Barton W. Stone, Thomas Campbell and Thomas' son Alexander Campbell. He was a successful evangelist and helped to stabilize the Campbell movement as it was separating from the Baptists" (Logos Factbook)
- Connection to Calvinism
  - "Scott developed a 'five-finger exercise' (faith, repentance, baptism, remission of sins, and the gift of the Holy Spirit) to teach conversion as a logical, sequential process that any person could follow, directly countering the Calvinist idea that one must wait for a miraculous sign of election" (Google AI)

Who Is Who?

Charles Hodge
A.D. 1797-1878

- "A Presbyterian theologian and teacher. He involved himself in many of the controversies in the Presbyterian church of his day. In the 20th century, after his death, the Fundamentalists and Evangelicals adapted some of his ideas" (Logos Factbook)
- "The defining architect of *'Old Princeton' theology* and is often considered the most influential American Calvinist theologian of the 19th century" (Google AI)
- Wrote a three volume *Systematic Theology*
- "Hodge was a direct product of the intellectual environment John Witherspoon created at Princeton.
    - "*Philosophical Continuity*: Like Witherspoon, Hodge utilized Scottish Common Sense Realism as a philosophical tool to argue that the Bible could be studied as a 'storehouse of facts' using scientific induction. …

Who Is Who?

Charles Hodge
A.D. 1797-1878

- "*Institutional Legacy*: While Witherspoon was the president of the *College* (the university), Hodge spent over 50 years at the *Seminary*, where he famously boasted that '*a new idea never originated*'. This wasn't a claim of stagnation but of faithfulness to the historic Westminster Standards Witherspoon had championed" (Google AI)

- "If Asahel Nettleton was the man on the ground opposing Charles Finney, Charles Hodge was the *intellectual general* in the same war.

  - "*Theological Takedown*: Hodge wrote devastating reviews of Finney's *Systematic Theology*, arguing that Finney's system was not a version of Christianity at all but a 'system of morals' that replaced grace with human effort.

  - "*Old School vs. New School*: Hodge was the leading spokesman for the 'Old School' Presbyterians. He viewed Finney's 'New Measures' and theology (denial of original sin and human inability) as a betrayal of the Reformation" (Google AI)

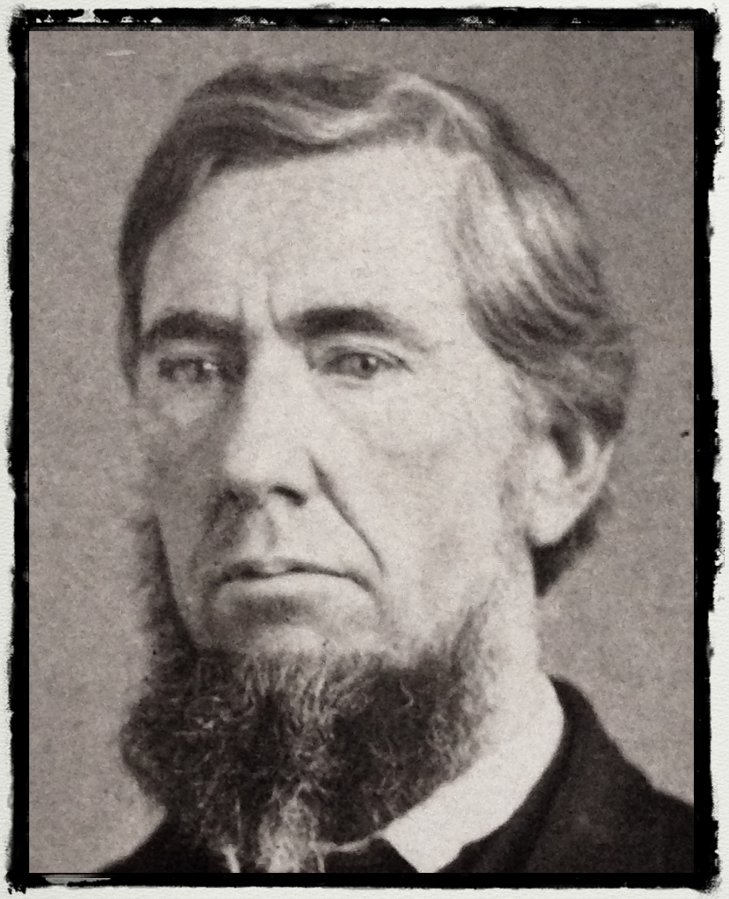
Who Is Who?

William Cunningham A.D. 1805-1861

- "Considered one of Scotland's greatest theologians. He fought for the church's independence from state control, and was a teacher and principal of colleges throughout his lifetime" (Logos Factbook)
- Contributions to Calvinism
  - "*Historical Theology*: His most famous work, *Historical Theology*, is a two-volume defense of the *Westminster Standards*. He used church history to show that Calvinism was the most faithful expression of the apostolic faith.
  - "*The Free Church Disruption*: He was a leader in the Disruption of 1843, where hundreds of ministers left the Church of Scotland to form the *Free Church of Scotland*. Like Witherspoon before him, he fought to keep the church free from state control while maintaining strict Calvinist doctrine.
  - "*Defense of Sovereign Grace*: He wrote extensively against Arminianism and Roman Catholicism, emphasizing that salvation is entirely the work of God and that man is by nature 'helplessly lost'" (Google AI)

Who Is Who?

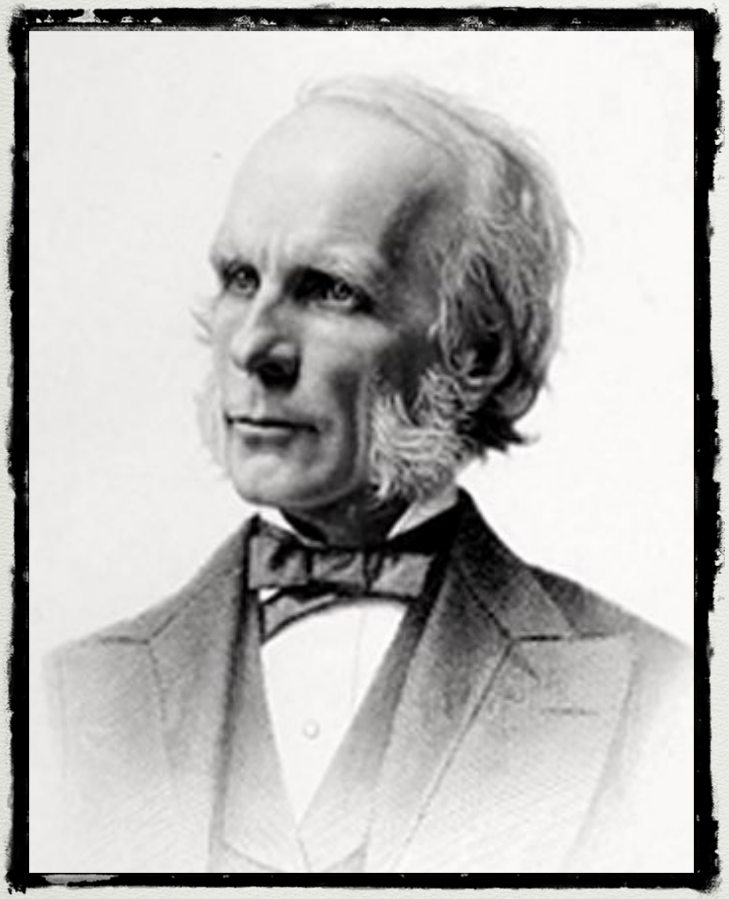
Benjamin Franklin
A.D. 1812-1878



- "Prominent 19th-century gospel preacher and a leader in the American Restoration Movement. He was a descendant of a brother of the famous Founding Father and philosopher, Dr. Benjamin Franklin" (Google AI)
- Connection to Calvinism
  - "A fierce opponent of Calvinism, viewing it as a human-made system that contradicted the 'plain gospel.' His opposition focused on the doctrine of *total depravity*—the idea that humans are so corrupted by sin they are incapable of responding to God's word without a miraculous 'direct operation' of the Holy Spirit" (Google AI)
  - A prolific debater

Who Is Who?

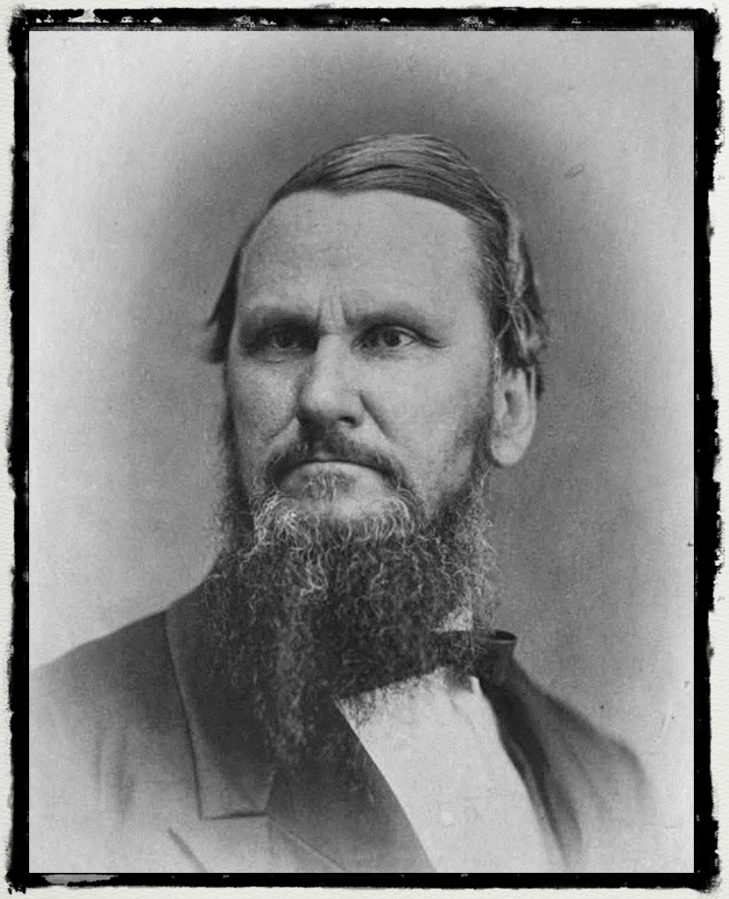
W.G.T. Shedd
A.D. 1820-1894



- "William Greenough Thayer Shedd was a professor, a pastor, a high Calvinist, and is considered to be one of the greatest systematic theologians of the American Presbyterian Church. *Dogmatic Theology* is seen as his greatest work" (Logos Factbook)
- Contributions to Calvinism
  - "*Deep Augustinianism*: Shedd was more influenced by *Augustine* than many of his peers, particularly in his view of original sin. He argued that all of humanity was 'biologically' present in Adam, making our guilt both legal and organic.
  - "*Doctrine of Endless Punishment*: In an era where liberal theology was beginning to downplay hell, Shedd wrote a famous 56-page defense of *eternal punishment* in his *Dogmatic Theology*, contrasting it with only two pages on heaven to emphasize the gravity of divine justice.
  - "*Defense of the Confession*: His work *Calvinism: Pure & Mixed* was a direct response to attempts to 'soften' the *Westminster Confession*. He argued that any revision to make the doctrine more 'palatable' to modern sensibilities would essentially destroy its integrity" (Google AI)

Who Is Who?

R.L. Dabney
A.D. 1820-1898



- "Robert Louis Dabney was a theologian and a Presbyterian pastor. Along with James Thornwell, he is considered one of Southern Presbyterianism's most influential scholars" (Logos Factbook)
- Chaplain and Chief of Staff for "Stonewall" Jackson
- Contributions to Calvinism
  - "High Calvinists often deny that God has any 'love' or 'desire' for the salvation of the non-elect (the reprobate). Dabney, however, strongly defended the 'Well-Meant Offer' of the Gospel. He argued in his famous article, 'God's Indiscriminate Proposals of Mercy,' that God's offer of salvation to all people is sincere and reflects a genuine 'love of compassion' for all His creatures, even if His 'redemptive love' is reserved for the elect. …
  - "Dabney held a nuanced view of the atonement that separated him from the 'High' or 'Ultra-High' positions:
    - "*Unlimited Expiation*: He believed that Christ's sacrifice was unlimited in its nature and value, meaning it was sufficient for the sins of the whole world.
    - "*Limited Redemption*: He maintained that the *application* of that sacrifice was limited by God's sovereign decree to the elect alone" (Google AI)

Who Is Who?

Thomas Wesley Brents
A.D. 1823-1905

- "Chair of Anatomy and Surgery" at his alma mater Macon (GA) Medical College then president of Burritt College, he was a great man physically and mentally, which latter element was seen in his books and debates (Harp)
- Connection to Calvinism
  - "Brents' most influential work, *The Gospel Plan of Salvation* [1874-DFC], was written specifically to address 'denominational error' and the 'perplexities' of Calvinism that he believed kept people from God.
    - "*Logical Refutation*: He begins the book by attacking the 'five points' of Calvinism (TULIP) before even presenting his own views on baptism or the church. …

Who Is Who?

Thomas Wesley Brents
A.D. 1823-1905

- "*Total Depravity*: Brents argued extensively against 'hereditary depravity,' claiming it was unscriptural to believe humans are born so corrupted they cannot respond to God's word.

- "*Limited Foreknowledge*: Most famously, Brents proposed a controversial view of God's foreknowledge to protect human free will. He argued that God could know everything but chooses not to foreknow certain human choices, thereby ensuring that individuals are truly free and not predestined."

- "*Core Argument against Predestination*

  - "Brents argued that if God had 'unchangeably ordained whatsoever comes to pass,' then human sin would be God's fault. He famously used the example of Cain, arguing that if God had ordained Cain's murder of Abel, it would be unjust for God to then curse him for it. This 'common sense' approach to scripture made his writings a staple for young Restoration Movement preachers for generations" (Google AI)

Who Is Who?

Charles Spurgeon
A.D. 1834-1892

- "One of the church's most famous preachers and Christian prolific authors. Not only was he a prominent figure in the Reformed Baptist tradition, but he was highly influencial [sic-DFC] among Christians of various denominations" (Logos Factbook)
- Contributions to Calvinism
  - "*A Defense of Calvinism*": Spurgeon wrote a famous treatise where he explicitly stated, 'Calvinism is the gospel, and nothing else'. He argued that the 'Doctrines of Grace' (the Five Points) were not human inventions but the only logical way to explain the Bible's teachings on God's sovereignty. …

Who Is Who?

Charles Spurgeon
A.D. 1834-1892

- "*Popularizing TULIP*: When he opened the *Metropolitan Tabernacle* in 1861, he dedicated the first week to a series of sermons on the five points of Calvinism: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints.

- "*Evangelistic Calvinism*: His greatest contribution was proving that a belief in predestination did not kill missionary zeal. He preached that while God chooses the elect, it is the believer's duty to offer the gospel freely to everyone. He famously said, 'If God had painted a yellow stripe down the back of each of the elect, I would go around lifting up shirt tails; but since He hasn't, I must preach to all.'

- "*Battling 'Hyper-Calvinism'*: Spurgeon fought against 'Hyper-Calvinists' who refused to invite sinners to repent because they believed only the elect could respond. He insisted on human responsibility alongside divine sovereignty" (Google AI)

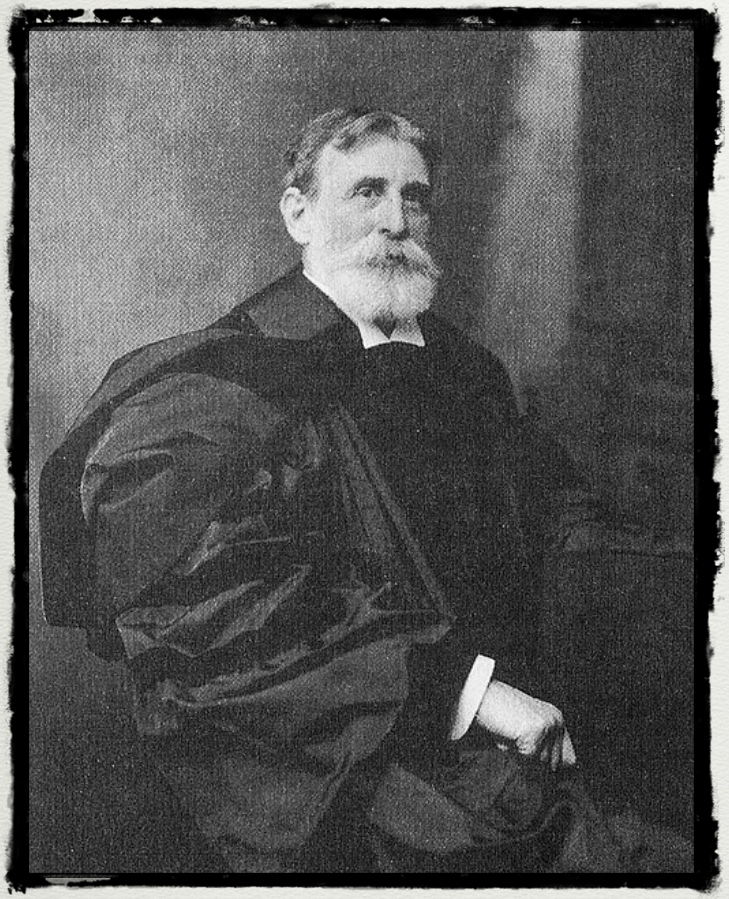
Who Is Who?

Abraham Kuyper
A.D. 1837-1920

- "Founded the Free University in Amsterdam and served as a professor of theology. At the invitation of B. Warfield, Kuyper traveled to the United States to deliver the Stone Lectures at Princeton and address Reformed congregations in Michigan and Iowa" (Logos Factbook)
- Contributions to Calvinism
  - "*Common Grace*
    - "Kuyper developed the doctrine of *Common Grace*, which explains how God provides non-saving blessings (like science, art, and civil order) to all people, even those who don't believe. This allowed Calvinists to engage with the world and work alongside non-Christians for the 'common good' rather than retreating into isolation.
  - "*Calvinism as a 'Life-System'*
    - "He argued that Calvinism was not just a set of five theological points (TULIP), but a *comprehensive worldview* that competes with other systems like Modernism or Islam. This made the faith relevant to 20th-century politics and culture" (Google AI)

Who Is Who?

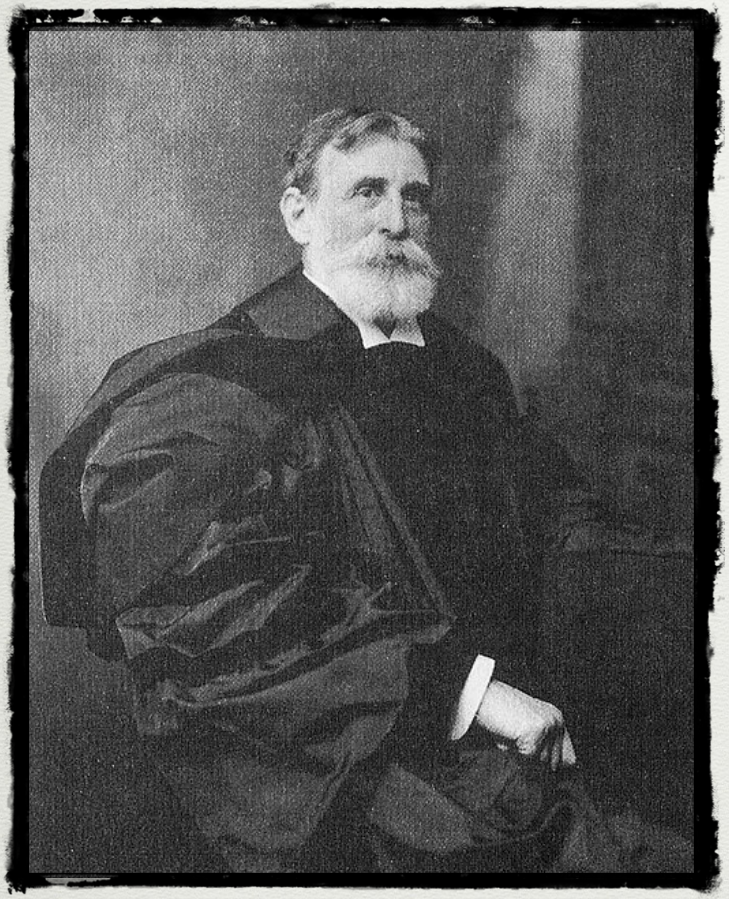
Benjamin Breckinridge Warfield
A.D. 1851-1921



- "Professor of theology at Princeton Seminary, considered to be one of the last great Princeton theologians before it split in 1929. He wrote many books and articles, many of which expressed his passions to refute the liberal element within Presbyterianism and within Christianity at large. These books and articles are still widely read today" (Logos Factbook)
- Contributions to Calvinism
  - "*'Calvinism as Religion in its Purity'*: Warfield famously argued that Calvinism was not just a list of five points, but the highest form of *theism*. He believed that to be truly religious is to recognize one's utter dependence on God, and Calvinism was the only system that followed that logic to its conclusion. …

Who Is Who?

Benjamin Breckinridge Warfield
A.D. 1851-1921



- "*The Architect of Biblical Inerrancy*: His most enduring contribution was the doctrine of biblical inerrancy. He argued that since the Bible is 'God-breathed' (*theopneustos*), it must be entirely trustworthy and without error in its original manuscripts. This gave Calvinists a 'scientific' and logical foundation to defend their doctrines against the rising tide of liberalism.

- "*Countering 'Subjective' Faith*: Warfield was a harsh critic of 'emotional revivalism' and 'perfectionist' movements, which he felt focused too much on human experience rather than the objective work of God. He championed Biblical Supernaturalism—the idea that salvation is a direct, irresistible act of God upon a dead soul, not a choice made by a free human will" (Google AI)

Who Is Who?

Henry Clarence Thiessen
A.D. 1883-1947

- "An influential American pastor and theologian, known for his work 'Lectures in Systematic Theology,' which contributed to conservative evangelical thought in the 20th century" (Logos Factbook)
- Connection to Calvinism
  - "*Corporate and Conditional Election*: Unlike the traditional Calvinist view of 'unconditional election,' Thiessen argued that election is based on God's *foreknowledge of faith*. He believed God chose those whom He knew would respond to His grace, a position more aligned with Arminianism.
  - "*Opposition to Determinism*: Thiessen was a vocal critic of what he viewed as the 'cold and chilling effects' of deterministic theology. At Wheaton College, he famously opposed the strict Reformed views of colleague Gordon H. Clark, fearing that such high-Calvinist 'determinism' would harm the spiritual development of students.
  - "*Historical Documentation*: His *Lectures in Systematic Theology* remains a widely used resource for its clear synopsis of historical theological positions. It is valued by both Calvinist and Arminian students for its structured approach to the 'Content and Order of the Decrees'" (Google AI)

Who Is Who?

Karl Barth
A.D. 1886-1968

- "The most important theologian of the twentieth century, Karl Barth's books on theology shocked his fellow theologians. Barth stood against the Nazis during Hitler's rule, standing up for Jews and all other oppressed people" (Logos Factbook)
- Connection to Calvinism
  - "*Christological Reconstruction of Election*
  - "Barth's most revolutionary change was moving the focus of *election* (predestination) from abstract individuals to Jesus Christ.
    - "*The Elect Man*: In traditional Calvinism, God chooses specific individuals for salvation or damnation before time. Barth argued that Jesus Christ is the primary and only object of both God's election (grace) and rejection (judgment).
    - "*Universal Scope*: Because all humanity is 'caught up' in Christ, some scholars argue Barth's view leads to a 'hopeful universalism,' though Barth himself officially denied being a universalist. …

Who Is Who?

Karl Barth
A.D. 1886-1968

- "The 'Threefold Word' of God
  - "Barth challenged the traditional Calvinist view of biblical inerrancy, arguing that the Bible is not *itself* revelation but a human witness to it.
- "*Covenantal Theology*
  - "Barth simplified the traditional 'bi-covenantal' scheme (Covenant of Works and Covenant of Grace) into a 'mono-covenantal' system.
    - "*Grace Alone*: He rejected the 'Covenant of Works' (based on Adam's obedience), arguing that God *always* interacts with humanity under a covenant of grace that is free of all human conditions" (Google AI)

Who Is Who?

Loraine Boettner
A.D. 1901-1990

- "A Reformed Theologian, born on a farm in Linden, Missouri. After obtaining a Bachelor of Science degree from Tarkio College in 1925, he attended Princeton Theological Seminary where he studied Systematic Theology under Dr. Casper W. Hodge and received his Th.B. (1928) and Th.M. (1929). He taught Bible for eight years in Pikeville College, Kentucky. In 1933 he received the honorary degree of Doctor of Divinity from Tarkio College, and in 1957 the degree of Doctor of Literature. He was a member of the Orthodox Presbyterian Church" (Logos Factbook)

- Contributions to Calvinism

  - "*Definitive Defense of Predestination*: His 1932 book, *The Reformed Doctrine of Predestination*, is widely considered one of the 20th century's most influential treatments of Calvinist soteriology. It provides a systematic defense of God's absolute sovereignty in salvation and is still used as a foundational text in Reformed circles" (Google AI)

Who Is Who?

Morton H. Smith
A.D. 1923-2017

- "A Southern Presbyterian theologian and a prolific author. He helped found two seminaries: the Reformed Theological Seminary in Jackson, MS, and the Greenville Presbyterian Theological Seminary in Greenville, SC" (Logos Factbook)
- Contributions to Calvinism
  - "*Founding of the Presbyterian Church in America (PCA)*
    - "Smith was a 'founding father' of the PCA, which formed in 1973 as a conservative break from the PCUS.
      - "*Theological Rationale*: He authored *How is the Gold Become Dim* (1973), which documented the theological decline of the PCUS and provided the formal rationale for starting a new denomination committed to 'undiluted Calvinism'. …

Who Is Who?

Morton H. Smith
A.D. 1923-2017

- "Systematic and Confessional Theology
  - "Smith's scholarly work focused on reinforcing the *Westminster Standards*:
    - "*Systematic Theology* (1994): His two-volume work is a culmination of decades of teaching, emphasizing the unity of the Reformed tradition and its grounding in Scripture.
    - "*Full Subscription*: He was a staunch advocate for 'full subscription' to the Westminster Confession, meaning ministers must strictly adhere to its doctrines without broad exceptions" (Google AI)

Who Is Who?

Alvin Plantinga
A.D. 1932-Present

- "An analytic philosopher, the John A. O'Brien Professor of Philosophy Emeritus at the University of Notre Dame, and the Jellema Chair in Philosophy at Calvin College. He has written over a dozen books including *God and Other Minds*, *The Nature of Necessity*, and *Warranted Christian Belief*" (Logos Factbook)

Who Is Who?

Alvin Plantinga
A.D. 1932-Present

- Contributions to Calvinism
  - "*The Rediscoverer*: An American Protestant philosopher credited with the modern 'rebirth' of Molinism in the 1970s.
  - "*Free Will Defense*: In his book *God, Freedom, and Evil* (1974), he utilized Molinist logic—specifically the idea that God knows what free creatures would do in any given situation—to refute the 'logical problem of evil'.
  - "*Unwitting Proponent*: Plantinga initially formulated his defense without realizing it mirrored Molina's 16th-century work; once the connection was pointed out, he became a firm defender of middle knowledge" (Google AI)

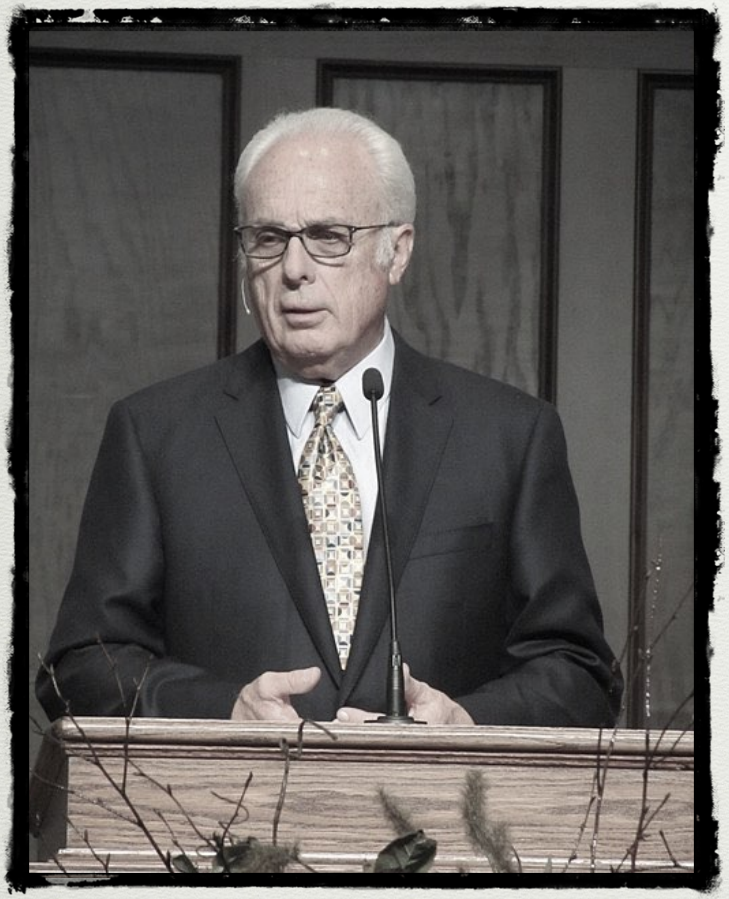
Who Is Who?

Harold Ogden Joseph "Joe" Brown
A.D. 1933-2007

- "American evangelical theologian, philosopher, and social activist who was a significant figure in modern Reformed theology. … he is widely regarded as a pivotal intellectual force who applied Calvinist and Reformed principles to modern ethics and culture" (Google AI)
- Contributions to Calvinism
  - "*Defense of Orthodoxy Against Heresy*: His definitive work, *Heresies: The Image of Christ in the Mirror of Heresy and Orthodoxy* (1984), provided a comprehensive historical survey of the doctrines rejected by the church. In it, he defended the classical Reformed and orthodox views of Christology and the Trinity against modern deviations" (Google AI)

Who Is Who?

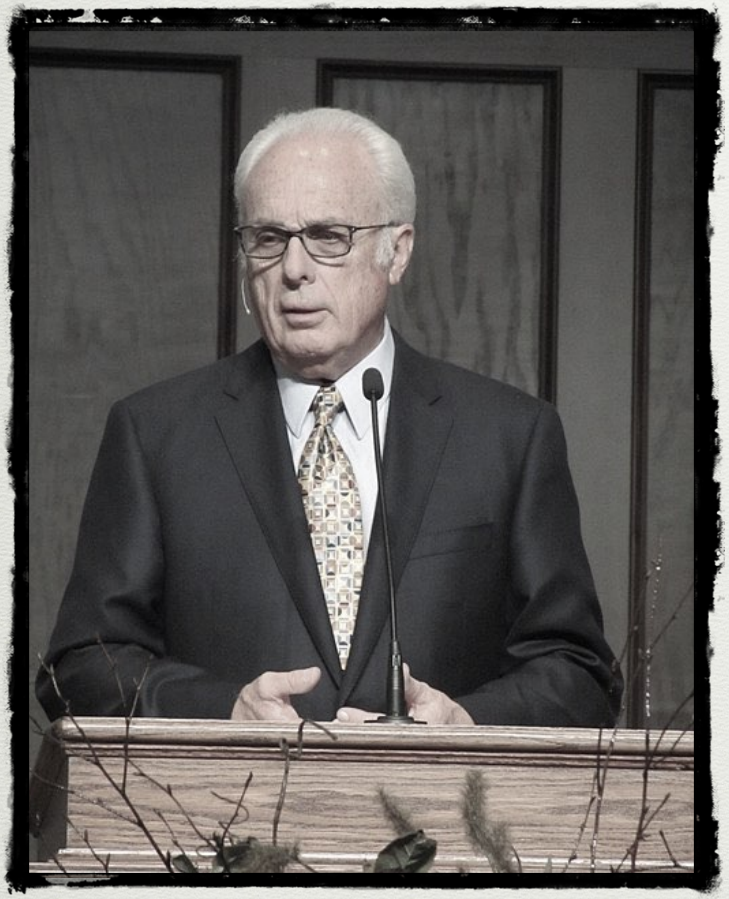
John F. MacArthur
A.D. 1939-2025



- "The pastor of Grace Community Church and president of The Master's College and Seminary. He is known for his expository preaching style, the many books he authored, and the Grace to You radio program" (Logos Factbook)
- Contributions to Calvinism
  - "*The Lordship Salvation Controversy*
    - "MacArthur is the most notable advocate for *Lordship Salvation*, popularized in his 1988 book, *The Gospel According to Jesus*.
      - "*The Core Argument*: He contends that saving faith must include *submission to Christ's Lordship* and a willingness to obey, rather than 'easy-believism' or mere intellectual assent.
      - "*Reformed Connection*: Supporters view this as a return to historical Reformed and Puritan understandings of *regeneration and repentance*. …

Who Is Who?

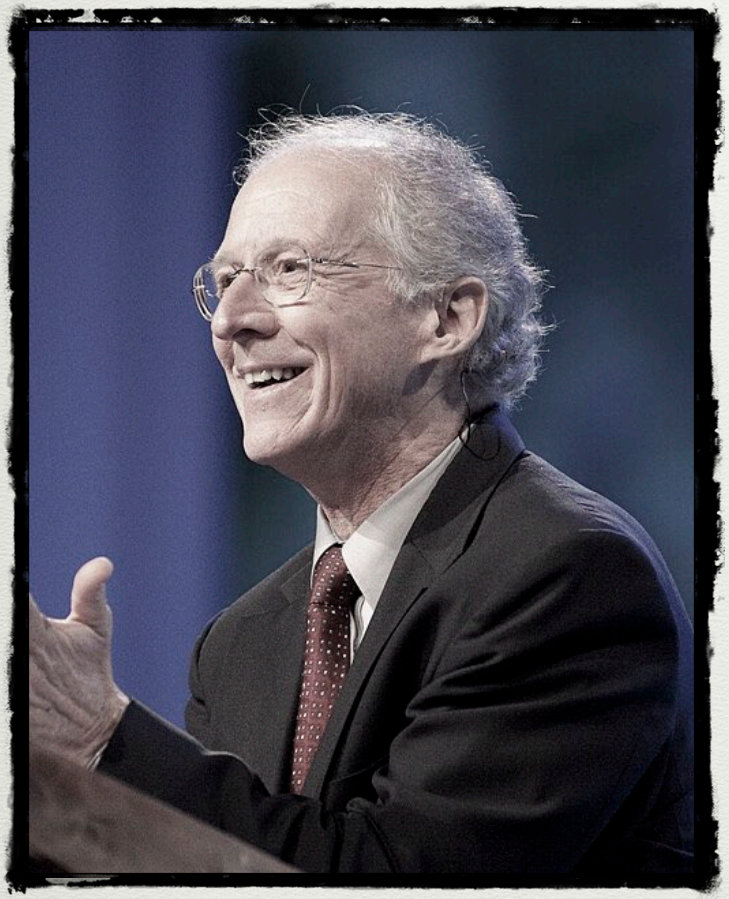
John F. MacArthur
A.D. 1939-2025



- "*Affirmation of the Five Points (TULIP)*
  - "*Total Depravity*: He teaches that sinners are *utterly helpless* to redeem themselves and are born with a total inability to believe the gospel apart from divine grace.
  - "*Limited Atonement*: He views a clear understanding of *limited atonement* as vital to a solid theology of the Cross, arguing it ensures the work of Christ is truly efficacious for those He intended to save" (Google AI)

Who Is Who?

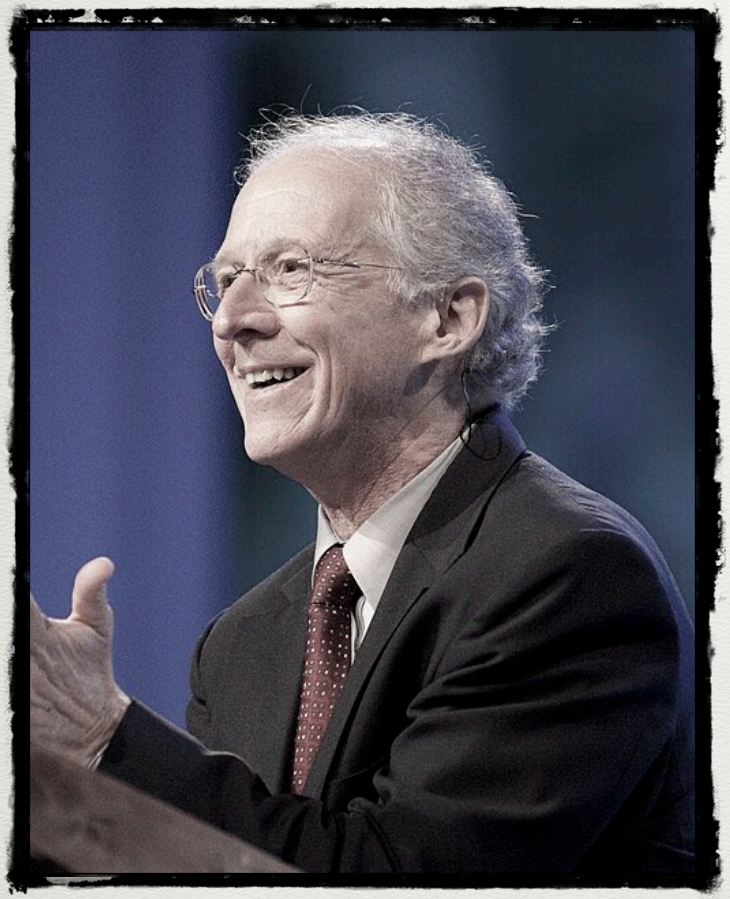
John Piper
A.D. 1946-Present



- "A Calvinist Baptist preacher and author who was the pastor of Bethlehem Baptist Church for 33 years. He founded and teaches through his own website, and has written many books, some of which have won the ECPA Christian Book Award" (Logos Factbook)
- "Arguably the most influential figure in the 'New Calvinism' movement that surged in the early 21st century. His primary contribution is a unique synthesis of traditional Reformed theology with an emphasis on human joy, a framework he calls *'Christian Hedonism'*" (Google AI)

Who Is Who?

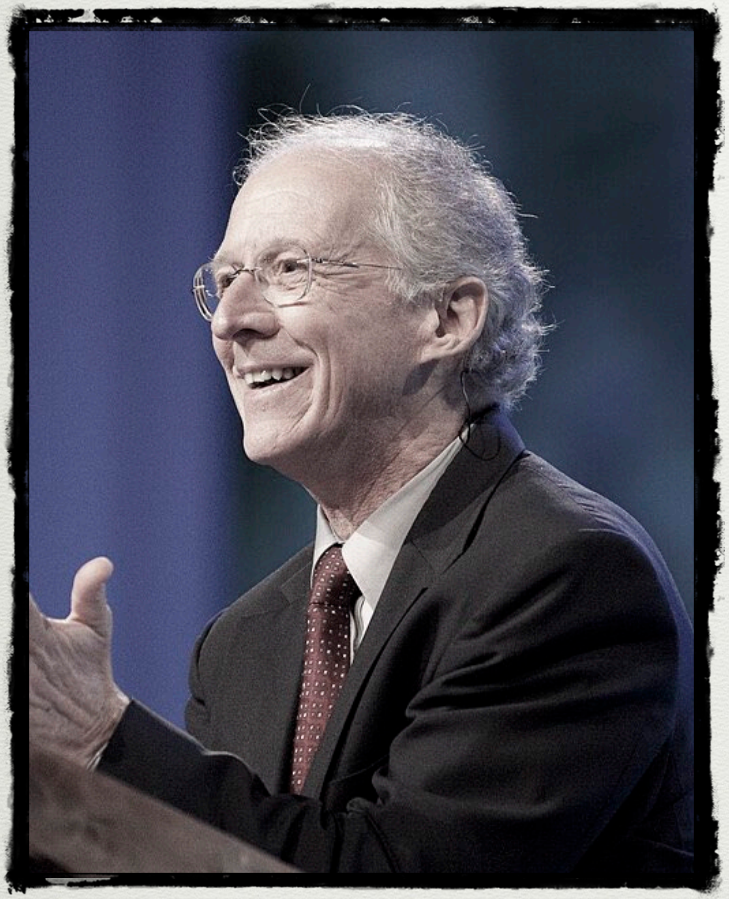
John Piper
A.D. 1946-Present



- Contributions to Calvinism
  - "*Christian Hedonism*
    - "Piper's most famous maxim is: *'God is most glorified in us when we are most satisfied in him.'*
      - "*The Goal of Calvinism*: While traditional Calvinism emphasizes God's sovereignty and glory, Piper argues that pursuing our own deepest pleasure in God is not selfish—it is the highest form of worship.
      - "*Influences*: He built this framework by combining the theology of *Jonathan Edwards* (on the beauty of God) with the logic of *C.S. Lewis* (on the nature of desire).
  - "*Popularizing the 'Doctrines of Grace'*
    - "Through his book *Desiring God* (1986) and his ministry, *Desiring God*, he moved Calvinism out of dusty academic halls and into the hands of young Evangelicals.
      - "*The 'Seven G's'*: He often frames the five points (TULIP) as the 'Doctrines of Grace,' emphasizing that God's sovereign control over salvation is a source of profound comfort and radical missions-mindedness rather than just a cold logic puzzle. …

Who Is Who?

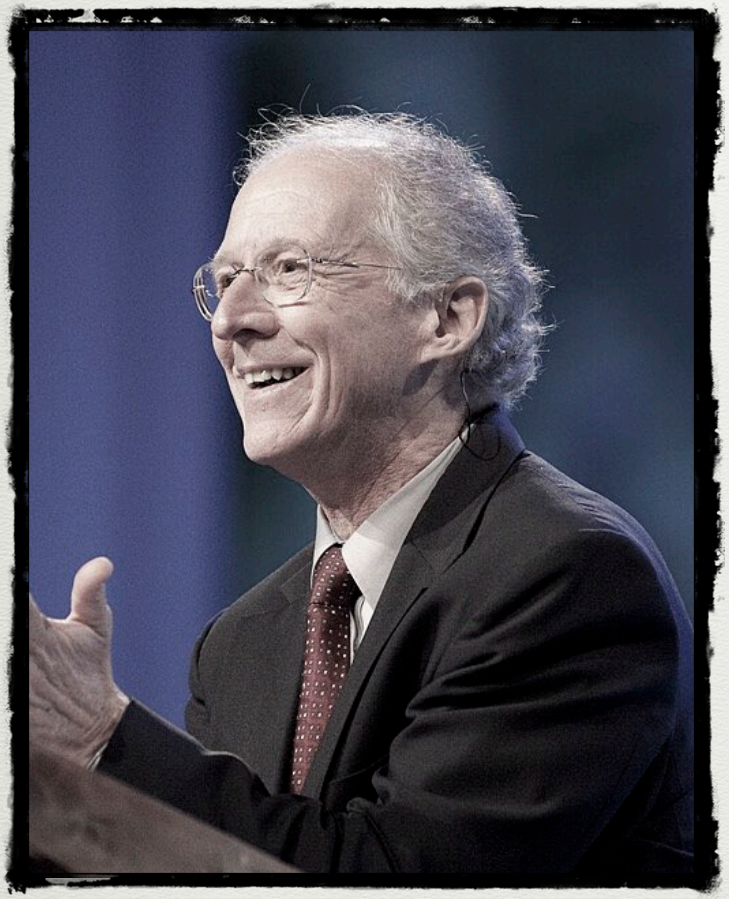
John Piper
A.D. 1946-Present



- "*'New Calvinism' and the Young, Restless, Reformed*
  - "Piper was a central pillar of the movement described by journalist Collin Hansen as 'Young, Restless, Reformed.'
    - "*Ecumenical Reach*: Unlike Morton H. Smith, who focused on Presbyterian institutions, Piper (a Baptist) helped spread Calvinist soteriology into *Baptist, Charismatic, and Non-denominational* circles.
    - "*Together for the Gospel (T4G)*: He was a key leader in large-scale conferences that united different denominations under the banner of Reformed theology.
- "*Complementarianism*
  - "Piper co-edited *Recovering Biblical Manhood and Womanhood*, a foundational text for *Complementarianism*. He argues from a Reformed perspective that God's sovereign design includes distinct, non-interchangeable roles for men and women in the home and the church, viewing this order as part of God's "good and sovereign" providence. …

Who Is Who?

John Piper
A.D. 1946-Present



- "Suffering and Sovereignty
  - "A major theme in Piper's work is the *sovereignty of God in suffering*. He famously wrote 'Don't Waste Your Cancer,' arguing that because God is sovereign over all things (including disease), even the most painful experiences are designed by God for His glory and our ultimate good.
- "Baptist Covenant Theology
  - "Piper holds to a *New Covenant* or 'Credobaptist' (Believer's Baptism) view of the covenants. While he shares the same 'Heart of the Gospel' as Presbyterian Calvinists, he rejects infant baptism, arguing that the New Covenant is made only with those who have been personally regenerated by the Spirit" (Google AI)

Who Is Who?

William Lane Craig A.D. 1949-Present

- "Professor of Philosophy at Talbot School of Theology. He is the author of several books, including *Reasonable Faith* and is the founder of ReasonableFaith.org" (Logos Factbook)
- Connection to Calvinism
  - "*The Contemporary Advocate*: A prominent American analytic philosopher and apologist who is arguably the most influential modern defender of *Molinism*.
    - "*Theological Synthesis*: Craig adopts Molinism as a 'third way' to reconcile biblical descriptions of God's absolute sovereignty with human libertarian freedom.
    - "*Philosophical Application*: He has applied Molinist principles to various theological issues, including the inspiration of Scripture, the perseverance of the saints, and the exclusivity of salvation for those who freely believe" (Google AI)

Who Is Who?

Kevin J. Vanhoozer
A.D. 1957-Present

- "Research Professor of Systematic Theology at Trinity Evangelical Divinity School. He has also taught at Wheaton College and the University of Edinburgh" (Logos Factbook)
- Contributions to Calvinism
  - "*Canonical-Linguistic Approach (The Drama of Doctrine)*
    - "Vanhoozer's most influential work, *The Drama of Doctrine* (2005), re-envisions theology using a theatrical metaphor.
      - "*Theodrama*: He describes the gospel as a 'theo-drama'—the story of what God has done to redeem the world in Christ.
      - "*Script and Performance*: In this framework, the Bible acts as the *authoritative script*, doctrine serves as *theatrical direction* (directing the church on how to live), and the church is the 'company' called to *perform* the script faithfully in the world.
      - "*Action-Oriented*: This approach counters the critique that Calvinism is purely intellectual or static, emphasizing that understanding doctrine requires active 'performance' or lived obedience. …

Who Is Who?

Kevin J. Vanhoozer
A.D. 1957-Present

- "*Retrieving the 'Solas'*
  - His 2016 book, *Biblical Authority After Babel*, addresses the problem of fragmented interpretations in Protestantism.
    - "*Mere Protestant Christianity*: He argues that the five solas of the Reformation provide a necessary interpretive framework that, when used correctly, leads to unity rather than chaos.
    - "*The Role of Tradition*: Vanhoozer emphasizes that *sola scriptura* was never meant to exclude tradition, but rather to use tradition as a 'helpful witness' in interpreting the authoritative Word" (Google AI)

Who Is Who?

R. Albert Mohler, Jr.
A.D. 1959-Present

- "A board member of Focus on the Family and belongs to the Council on Biblical Manhood and Womanhood. He is a sought after speaker and has appear on the 'Today Show,' 'Larry King Live,' and 'Good Morning America'" (Logos Factbook)
- "Since becoming president of The *Southern Baptist Theological Seminary* (SBTS) in 1993, he has transformed it from a moderate institution into a premier intellectual center for conservative Calvinism" (Google AI)

Who Is Who?

R. Albert Mohler, Jr.
A.D. 1959-Present

- Contributions to Calvinism
  - "Institutional Restoration
    - "Mohler led a 'conservative resurgence' at SBTS by returning the school to its 19th-century Reformed roots.
      - "*The Abstract of Principles*: He mandated that all faculty sign this founding *Calvinistic statement of faith*, which explicitly affirms doctrines like total depravity, unconditional election, and perseverance of the saints.
      - "*Generational Impact*: By training thousands of pastors, missionaries, and leaders, Mohler has made Calvinism a *robust and aggressive* aspect of modern Southern Baptist life, whereas it was once a minority position in the denomination. …

Who Is Who?

R. Albert Mohler, Jr.
A.D. 1959-Present

- "Defense of the 'Five Points'
  - "Mohler explicitly affirms *all five points of Calvinism*, though he often prefers historic Reformed terminology:
    - "*Effectual Calling*: He favors this term over 'irresistible grace,' explaining that while God does not draw someone against their will, once saving work begins, it cannot be resisted.
    - "*Particular Atonement*: He affirms that God's electing purpose in Christ was determined before the creation of the world.
    - "*The 'Whosoevers'*: He maintains that a strong belief in election is compatible with a passionate call for all people to believe, arguing that 'if any sinner believes in the Lord Jesus Christ, he or she will be saved'. …

Who Is Who?

R. Albert Mohler, Jr.
A.D. 1959-Present

- "*Cultural and Theological 'Triage'*
  - "Mohler introduced the influential concept of *Theological Triage*, which helps Reformed Christians prioritize doctrines:
    - "*First-Order Doctrines*: Essential for the gospel (e.g., Trinity, Justification by faith).
    - "*Second-Order Doctrines*: Issues that distinguish denominations or church practices (e.g., Baptism, Calvinism vs. Arminianism).
    - "*Third-Order Doctrines*: Matters where Christians can disagree while remaining in the same local church (e.g., specific end-times views).
- "*Leadership in 'New Calvinism'*
  - "Along with John Piper, Mohler is a key architect of the *Young, Restless, Reformed* movement" (Google AI)

Who Is Who?

Michael Horton
A.D. 1964-Present

- "A professor, radio host, and editor of the magazine Modern Reformation. He has published over 15 books" (Logos Factbook)
- Contributions to Calvinism
  - "*Covenantal Framework*: He is a leading advocate for *Covenant Theology*, particularly following the work of Meredith Kline. He utilizes the concept of the 'Theodrama'—where God is the author and the church performs the 'script' of Scripture—to explain how God interacts with humanity through specific historical covenants.
  - "*Defense of Classical Calvinism*: Through books like *For Calvinism*, he provides a systematic defense of the 'Five Points' (TULIP) against common caricatures, arguing they are inherently biblical and Christ-centered rather than fatalistic" (Google AI)

Who Is Who?

Carl R. Trueman
A.D. 1967-Present

- "Theologian and Professor of Historical Theology and Church History at Westminister Theological Seminary. He is the author of multiple books, including *The Creedal Imperative and Republocrat*" (Logos Factbook)
- Contributions to Calvinism
  - "*The Creedal Imperative*: In his book *The Creedal Imperative* (revised as *Crisis of Confidence*), Trueman argues that having 'no creed but the Bible' is a fallacy. He contends that confessions like the Westminster Standards provide a public, testable summary of faith that protects the church from the whims of individual leaders" (Google AI)

Who Is Who?

Kevin DeYoung
A.D. 1977-Present

- "Theologian, author, and pastor of University Reformed Church in East Lansing, MI. He is a member of The Gospel Coalition" (Logos Factbook)
- Contributions to Calvinism
  - "*Defending the 'Five Points'*: His book *The Joy of Calvinism* (co-authored with Ted Kluck) was a key text in the mid-2000s. It helped reframe Calvinism not as a cold, logical system, but as a source of profound spiritual comfort and 'surprising joy.'
  - "*Biblical Doctrine of Scripture*: In *Taking God at His Word*, DeYoung provides a modern defense of the traditional Reformed view of *Sola Scriptura*. He emphasizes the sufficiency, clarity, and authority of the Bible against modern skepticism.
  - "*Confessionalism*: Like Carl Trueman, DeYoung is a staunch advocate for historic creeds. His book *The Good News We Almost Forgot* is a devotional walkthrough of the *Heidelberg Catechism*, aimed at helping modern Christians rediscover the richness of Continental Reformed tradition.
  - "*The 'Hole in Our Holiness'*: He pushed back against a perceived 'antinomian' (lawless) trend within New Calvinism. In *The Hole in Our Holiness*, he argued from a Reformed perspective that while we are saved by grace alone, the 'effort' of sanctification is a necessary and biblical part of the Christian life" (Google AI)

Overview of the Study

- Doctrines of the "Church Fathers"

Doctrines of the "Church Fathers"

Clement of Rome
A.D. c35-99

- "Saint Clement of Rome, or Pope Clement I, served as Bishop of Rome, possibly consecrated by Saint Peter. He was a key figure in the early church in the late 1st century, though few details of his life are known" (Logos Factbook)

- "For what reason was our father Abraham blessed? Was it not because he worked righteousness and truth through faith?" (Anti-Nicene Fathers 1.13 in Bercot, 575)

Doctrines of the "Church Fathers"

Polycarp of Smyrna A.D. 69-155

- "Bishop of Smyrna. According to the Martyrdom of Polycarp, he died a martyr, bound and burned at the stake, then stabbed when the fire failed to touch him. It is recorded that he had been a disciple of John the Apostle" (Logos Factbook)

- "Into this joy, many persons desire to enter. They know not that 'by grace you are saved, not of works,' but by the will of God through Jesus Christ. … But He who raised Him up from the dead will raise us up also —if we do His will, and walk in His commandments, and love what He loved, keeping ourselves from all unrighteousness" (ANF 1.33 in Bercot, 575,576)

Doctrines of the "Church Fathers"

Justin Martyr
A.D. c100-165

- "Born into a pagan family and experimented with many other beliefs before falling in love with Christianity. Justin was passionate about his faith, starting a school and writing two apologies in attempt to explain Christianity. Justin gained the surname Martyr when he was beheaded for his faith" (Logos Factbook)
- "The human race … from Adam had fallen under the power of death and the guile of the serpent. Each one had committed personal transgression" (ANF 1.243 in Bercot, 271)
- "The whole human race will be found to be under a curse" (ANF 1.247 in Bercot, 271)

Doctrines of the "Church Fathers"

Justin Martyr
A.D. c100-165

- "God ordained that, if man kept this [the command in the Garden-DFC], he would partake of immortal existence. However, if he transgressed it, his lot would be just the opposite. Having been made in this manner, man soon went towards transgression. And so he naturally became subject to corruption. Therefore, corruption became inherent in nature. So it was necessary that He who wished to save us would be someone who destroyed the essential cause of corruption. ... For if, as you suggest, He had simply warded off death from us by a simple nod, indeed death would not have approached us—on account of His will. However, we would have again become corruptible, for we carried about in ourselves that natural corruption" (ANF 1.301 in Bercot, 271)

Doctrines of the "Church Fathers"

Justin Martyr
A.D. c100-165

- "We have learned from the prophets, and we hold it to be true, that punishments, chastisements, and good rewards, are rendered according to the merit of each man's actions. Now, if this is not so, but all things happen by fate, then neither is anything at all in our own power. For if it is predetermined that this man will be good, and this other man will be evil, neither is the first one meritorious nor the latter man to be blamed. And again, unless the human race has the power of avoiding evil and choosing good by free choice, they are not accountable for their actions" (ANF 1.177 in Bercot, 285)

Doctrines of the "Church Fathers"

Melito of Sardis
A.D. c100-180

- "Bishop of Sardis and a great authority in Early Christianity. He was involved in the dating of Easter, and he is the first known Christian pilgrim" (Logos Factbook)
- "There is, therefore, nothing to hinder you from changing your evil manner of life, because you are a free man" (ANF 8.754 in Bercot, 286)

Doctrines of the "Church Fathers"

Theophilus of Antioch
A.D. c115-183

- "Patriarch of Antioch from 169 until 182. His writings indicate that he was born a pagan and was led to embrace Christianity by studying scripture" (Logos Factbook)
- "If, on the other hand, he would turn to the things of death, disobeying God, he would himself be the cause of death to himself. For God made man free, and with power of himself" (ANF 2.105 in Bercot, 286)

Doctrines of the "Church Fathers"

Irenaeus of Lyons
A.D. c130-202

- "Bishop of Lugdunum in Gaul, then a part of the Roman Empire. He was an early church father and apologist, and his writings were formative in the early development of Christian theology" (Logos Factbook)
- "Therefore, the prophets used to exhort men to what was good, to act justly and to work righteousness … because it is in our power to do so" (ANF 1.519 in Bercot, 414)
- "They have been created free agents and possessed of power over themselves" (ANF 1.523 in Bercot, 287)

Doctrines of the "Church Fathers"

Irenaeus of Lyons
A.D. c130-202

- "It was not to those who are on the outside that he said these things, but to us—lest we should be cast forth from the kingdom of God, by doing any such thing" (ANF 1.500 in Bercot, 587)
- "Those who do not obey Him, being disinherited by Him, have ceased to be His sons" (ANF 1.525 in Bercot, 587)

Doctrines of the "Church Fathers"

Clement of Alexandria
A.D. 150-215

- "Taught new views on Christianity, writing three books to assist him and using Gnosticism to explain Christianity in a way the people of his day could understand. His philosophies were influencial [sic-DFC] to others even after his death" (Logos Factbook)
- "God had created us naturally social and just" (ANF 2.307 in Bercot, 414)
- "Sin, then, is voluntary on my part" (ANF 2.362 in Bercot, 414)
- "'For by grace we are saved'—but not, indeed, without good works" (ANF 2.445 in Bercot, 577)

Doctrines of the "Church Fathers"

Clement of Alexandria
A.D. 150-215

- "We … have believed and are saved by voluntary choice" (ANF 2.217 in Bercot, 287)
- "Nor will he who is saved be saved against his will, for he is not inanimate. But above all, he will speed to salvation voluntarily and of free choice" (ANF 2.534 in Bercot, 288)
- "So even in the case of one who has done the greatest good deeds in his life, but at the end has run headlong into wickedness, all his former pains are profitless to him. For at the climax of the drama, he has given up his part" (ANF 2.602 in Bercot, 587)

Doctrines of the "Church Fathers"

Tertullian
A.D. c160-230

- "Author and apologist in the late second and early third centuries AD. He wrote over 31 works on theology after his conversion in his mid-thirties" (Logos Factbook)

- "Entire freedom of will, therefore, was conferred upon man in both tendencies. So that, as master of himself, he might constantly encounter good by spontaneous observance of it, and evil by its spontaneous avoidance.... But the recompense for good or evil could not be given to the man who is found to have been either good or evil through necessity, and not choice" (Anti-Nicene Fathers 3.302 in Bercot, 414)

Doctrines of the "Church Fathers"

Tertullian
A.D. c160-230

- "Now, who is so faultless among men, that God could always have him in His choice, and never be able to reject him? On the other hand, who is so void of any good work, that God could reject him forever, and never be able to choose him? Show me, then, the man who is always good, and he will not be rejected. Show me, too, him who is always evil, and he will never be chosen" (ANF 3.315 in Bercot, 414)

- "The world returned to sin … and so it is destined to fire. So is the man who after baptism renews his sins" (ANF 3.673 in Bercot, 587)

Doctrines of the "Church Fathers"

Origin
A.D. c185-254

- "Christian scholar and presbyter in the third century. He is thought to have been born at Alexandria, and died at Caesarea" (Logos Factbook)
- "There is no rational creature that is not capable of both good and evil" (ANF 4.265 in Bercot, 415)
- "Certain men who hold different opinions misuse these passages. They essentially destroy free will by introducing ruined natures incapable of salvation and by introducing others as being saved in such a way that they cannot be lost" (ANF 4.308 in Bercot, 415)

Doctrines of the "Church Fathers"

Cyprian of Carthage
A.D. c200-258

- Bishop of Carthage
- "It is clear that the devil is driven out in baptism by the faith of the believer. But he returns if the faith should afterwards fail" (ANF 5.402 in Bercot, 589)
- "There is need of continual prayer and supplication so that we do not fall away from the heavenly kingdom, as the Jews fell away, to whom this promise had first been given" (ANF 5.451 in Bercot, 589)

Doctrines of the "Church Fathers"

Commodianus
A.D. c250-310

- "Christian Latin poet, who flourished around 250" (Logos Factbook)
- "Being a believing man, if you seek to live as the Gentiles do, the joys of the world remove you from the grace of Christ" (ANF 4.214 in Bercot, 588)

Overview of the Study

- Councils, Creeds, Movements, and Debates

Councils, Creeds, Movements, and Debates

Council of Carthage A.D. 411

- "Conference held in Africa in 411 to address the Donatist controversy, it was presided by Marcellinus of Carthage" (Logos Factbook)

- While not directly tied to Calvinism since the debate was about the Donatists [a form of Gnosticism], this council which prefigured the ones less than a decade later was Augustine's coming to age as a Catholic apologist for "Augustine himself was their [the Donatists-DFC] chief adversary, and successfully demanded that the power of the state be used against them. With the biblical slogan *compelle intrare*, 'compel them to come in,' wrested out of its context in Luke 14:23, Augustine gave ecclesiastical encouragement to the state in its predilection to use its police powers to create a unified church" (Brown, 199)

Councils, Creeds, Movements, and Debates

Council of Carthage A.D. 411

- Brown, himself a Calvinist, wrote a very revealing next paragraph: "Augustine's zeal to enforce conformity in spiritual matters may seem strange in the light of the fact that he is the most eloquent spokesman in the West, indeed in the whole early church, for the doctrine of predestination. His quarrel with the British monk and advocate of the freedom of the will Pelagius (active in Rome ca. 400-20), is far more celebrated—and perhaps more justifiable-than his attacks on the Donatists. But in opposing the Pelagian spirit, Augustine was ultimately less successful than in opposing Donatism. There is no real Donatist tradition running through Christian history, but the Pelagian doctrines of the natural goodness of man and the freedom of the human will have arisen time and again in the history of the church. Despite frequent condemnations by councils and individual leaders, the Pelagian spirit apparently cannot be put down; it really seems to prevail, …" (Brown, 199,200)

Councils, Creeds, Movements, and Debates

Council of Carthage A.D. 416

- "The *Council of Carthage in 416 AD* was a pivotal regional synod that marked the moment the North African church moved from private debate to official institutional action against Pelagius.

  "While the 418 council is more famous for its detailed 'canons' (laws), the 416 council was the strategic strike that forced the hand of the Pope and the Roman Empire.

  "*1. The Context: A Crisis of Authority*

  "The council was triggered by events in the East. In 415 AD, Pelagius had been brought before a synod in *Diospolis* (Palestine). Using clever language to mask his more controversial views, he convinced the Greek bishops that he was orthodox.

  "When news reached North Africa that Pelagius had been 'cleared,' Augustine and his ally Bishop Aurelius of Carthage were alarmed. They viewed the Eastern acquittal as a dangerous misunderstanding of Pelagius's true denial of grace.

  "*2. The African Response*

  "In response, two simultaneous synods were held in 416: one at *Carthage* (for the province of Proconsular Africa) and one at *Mileve* (for Numidia).

  - "*The Carthage Synod (416)*: Attended by 68 bishops, it officially reviewed the teachings of Pelagius and his disciple *Caelestius*.

  - "*The Verdict*: The bishops formally condemned the Pelagian position, specifically his denial of the necessity of grace for doing good and his rejection of original sin" (Google AI)

Councils, Creeds, Movements, and Debates

Council of Carthage A.D. 416

"*3. 'Rome Has Spoken'*

"The most significant outcome of the 416 council was not just the condemnation, but the *appeal to Rome*. Augustine and the African bishops sent a formal letter to *Pope Innocent I*.

- "They argued that because Pelagianism struck at the very heart of the Christian faith—the need for a Savior—the authority of the Apostolic See was required to settle the matter globally.

- "In early 417, Pope Innocent I sided with the Africans and excommunicated Pelagius. This led to Augustine's famous (though slightly paraphrased) declaration: '*Rome has spoken; the case is closed*' (*Roma locuta est; causa finita est*).

"Why this matters for Calvinism

"The 416 council was the first time the church officially rejected the idea that humans have a 'neutral' starting point. By appealing to the Pope, Augustine ensured that his view—that the human will is fundamentally broken and requires *prevenient grace* (grace that comes before our choice)—became the 'official' version of Christianity in the West" (Google AI)

Councils, Creeds, Movements, and Debates

Council of Carthage A.D. 418

- "… (sometimes called the 'General Council of Africa') was the decisive ecclesiastical event that officially condemned Pelagianism and cemented Augustine's views as the orthodox standard of the Western Church.

  "Held on May 1st under the presidency of Bishop Aurelius and attended by over 200 bishops, the council issued eight (or nine) specific canons that systematically dismantled Pelagius's theology.

  "*Key Canons (The Anti-Pelagian Decrees)*

  "The council's rulings targeted the specific points of the controversy:

  - "*On Death and Adam*: It declared that Adam was not created naturally mortal; his physical death was a direct punishment for sin, not a biological necessity.
  - "*On Original Sin and Infants*: It mandated that infants be baptized 'for the remission of sins,' explicitly affirming that they inherit 'original sin' from Adam that must be cleansed.
  - "*On the Necessity of Grace*: It ruled that grace is not just for the forgiveness of past sins, but an essential internal 'aid' required to avoid future sins.
  - "*On the Power of Grace*: It famously stated that without God's grace, humans can do 'no good thing' whatsoever.
  - "*On Human Sinfulness*: It rejected the Pelagian idea of 'perfectibility,' stating that when the Saints pray 'forgive us our trespasses,' they do so because they are actually sinners, not out of mere humility" (Google AI)

Councils, Creeds, Movements, and Debates

Council of Carthage A.D. 418

- "Why It Matters

  "The Council of 418 was a turning point because it moved the debate from a private dispute between two theologians to an official matter of Church Law. While it was a regional council rather than a 'universal' (ecumenical) one, its findings were endorsed by *Pope Zosimus* and enforced by the *Emperor Honorius*, effectively banishing Pelagius and his followers from the Roman Empire.

  "… this council is the legal 'birth certificate' of *Augustinianism*. It formally codified the belief that the human will is fundamentally broken and entirely dependent on God's sovereign grace—the exact foundation upon which the Reformers would later build" (Google AI)

Councils, Creeds, Movements, and Debates

Council of Orange A.D. 529

- "This local council [in Orange, France-DFC] is a cornerstone for Reformed and Calvinist theology because it officially condemned Semi-Pelagianism and upheld the Augustinian doctrine of grace.
- "Core Theological Decisions
- "The council established 25 canons focused on the relationship between divine grace and human free will:
  - "*The Necessity of Prevenient Grace*: It ruled that no one can believe in God or even desire to do so unless the grace of divine mercy 'precedes' them.
  - "*Total Impairment of the Will*: It affirmed that through Adam's sin, the whole man was 'changed for the worse,' leaving the human will impaired and weakened to the point that it cannot seek God independently [this is Total Depravity-DFC].
  - "*Rejection of Merit*: The council declared that grace is not preceded by merit; rather, even the desire to be cleansed comes from the infusion of the Holy Spirit. …

"*Sola Gratia*: Its insistence that salvation is entirely a gift of God predates the Reformers by 1,000 years" (Google AI)

Councils, Creeds, Movements, and Debates

Council of Orange A.D. 529

- "Key Divergences from Calvinism

  "Despite these similarities, the council explicitly rejected certain views that later became standard in high Calvinism:

  - "*Double Predestination*: The council anathematized (condemned) the idea that anyone is foreordained to evil by the power of God.
  - "*Irresistible Grace*: While affirming that grace is necessary for the beginning of faith, it did not decisively adopt the doctrine of irresistible grace, instead emphasizing that baptized persons have the ability to cooperate with God.
  - "*Sacramental Quality*: The council tied the restoration of free will specifically to the grace of baptism, a view that differs from the purely symbolic view held by some modern Reformed traditions" (Google AI)

Councils, Creeds, Movements, and Debates

Helvetic [Swiss] Confessions
A.D. 1536 and 1566

CONFESSIO
ET
EXPOSITIO
SIMPLEX ORTHO-
DOXÆ FIDEI, ET DO-
GMATUM CATHOLICORUM SEN-

- "Two documents outlining Reformed Christian beliefs, formulated in the 16th century in Switzerland; represent significant statements of faith for Reformed churches" (Logos Factbook

- "1. The First Helvetic Confession (1536)

  "Written primarily by Heinrich Bullinger (Zwingli's successor) along with delegates like Martin Bucer, this was the first Reformed creed of national authority in Switzerland" (Google AI)

Councils, Creeds, Movements, and Debates

Helvetic [Swiss] Confessions A.D. 1536 and 1566

"2. The Second Helvetic Confession (1566)

"This document is considered one of the most authoritative statements of the Reformed faith and is the more 'Calvinistic' of the two.

- "*Origin*: It began as a private 'testimony of faith' written by Bullinger in 1562 to be attached to his will.
- "*Public Defense*: It became public when *Frederick III* (Elector of the Palatinate) needed a theological defense against charges of heresy for adopting the Reformed faith. He found Bullinger's work so compelling that he had it translated and published.
- "*International Adoption*: It became the first truly international Reformed confession, adopted or recognized by churches in Scotland, Hungary, France, Poland, and the Netherlands" (Google AI) and Switzerland (Steele, 117)

Councils, Creeds, Movements, and Debates

Council of Trent A.D. 1545-1563

- "The 19th ecumenical council of the Catholic Church. It was the embodiment of the Counter-Reformation. The Council issued condemnations of what it defined to be heresies committed by proponents of Protestantism and also issued key statements and clarifications of the Church's teachings" (Logos Factbook)

Councils, Creeds, Movements, and Debates

Council of Trent A.D. 1545-1563

- "The Council targeted several key pillars of Calvinist thought:
  - "*Total Depravity vs. Free Will*: Trent rejected the Calvinist view that the human will is 'dead in sin' and cannot cooperate with God. Instead, it affirmed that while grace is primary, human *free will* must also act to make that grace effective.
  - "*Sola Fide (Faith Alone)*: The Council issued an anathema against the doctrine that man is justified by faith alone. It maintained that justification is a *sacramental process* involving both faith and good works.
  - "*Imputation vs. Infusion*: Calvin taught that Christ's righteousness is 'imputed' (legally credited) to the believer. Trent counter-argued that righteousness is '*infused*' into the believer, morally transforming them through the sacraments.
  - "*Assurance of Salvation*: Calvinism emphasizes the 'perseverance of the saints' and the believer's certainty of election. Trent condemned this, stating that no one can be certain of their final salvation without special revelation. …

Councils, Creeds, Movements, and Debates

Council of Trent A.D. 1545-1563

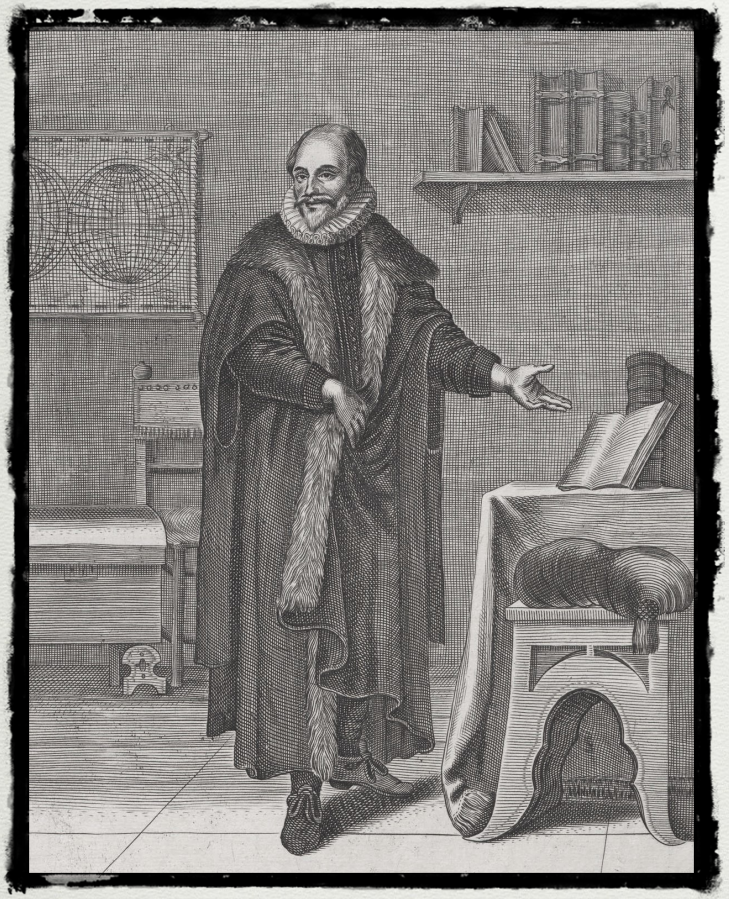
- "*Sola Scriptura*: Trent explicitly rejected the Calvinist reliance on 'Scripture alone,' reaffirming that *unwritten traditions* and church authority are equally authoritative sources of truth.

- "*Calvin's Response: 'The Antidote'*

  - "John Calvin was deeply critical of the Council, viewing it as a political maneuver rather than a genuine spiritual reform. In 1547, he published '*Acts of the Council of Trent with the Antidote*', where he provided a point-by-point rebuttal of the Council's sessions on justification. He argued that the 'Neptunian fathers' at Trent had 'forged' doctrines unknown to the early church fathers like Augustine" (Google AI)

Councils, Creeds, Movements, and Debates

The Remonstrants



- "Protestant movement that split from the Dutch Reformed Church in the early seventeenth century. The early Remonstrants supported Jacobus Arminius, and, after his death, continued to maintain his original views, known as Arminianism, against the proponents of Calvinism" (Logos Factbook)

- "Arminius died in 1609, but his followers (the *Remonstrants*) formalized his views in a document called the *Remonstrance of 1610*. This sparked a massive national crisis in the Netherlands, leading the Reformed Church to convene the *Synod of Dort (1618–1619)*" (Google AI)

Councils, Creeds, Movements, and Debates

Synod of Dort A.D. 1618,1619

- "A church council held in Dordrecht, Netherlands in 1618-1619, significant for its decisions on Reformed theology, particularly in response to Arminianism" (Logos Factbook)
- "The Synod officially *condemned Arminianism* as heresy.

  "The famous *Five Points of Calvinism (TULIP)* were written at this Synod specifically to refute the five points of the Arminians" (Google AI)

Councils, Creeds, Movements, and Debates

Westminster Assembly
A.D. 1642-1649

- "Met to chart a course to reform the Church of England" (Logos Factbook)
- "Over sixty leading scholars met in 1,163 sessions during a five-and-one-half-year period to draw up this Confession along with two Catechisms and other documents" (Steele, 118)

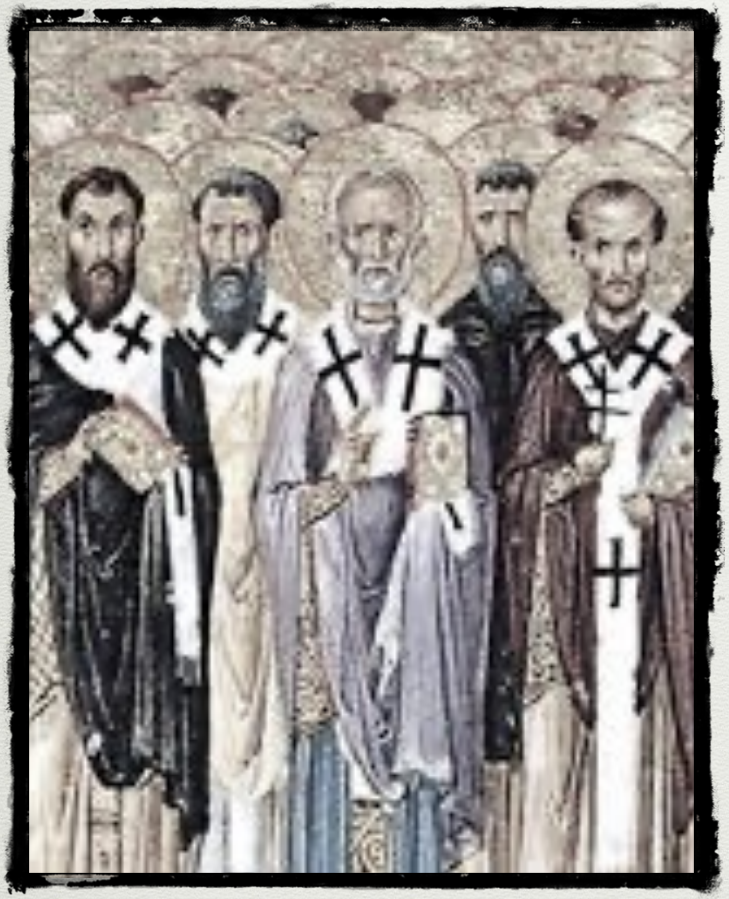
Councils, Creeds, Movements, and Debates

Westminster Confession
A.D. 1646

- "This, the most famous of all the Reformed confessions, along with the Larger and Shorter Catechisms, forms the common doctrinal standard of all Presbyterian churches of English and Scottish derivation. A.A. Hodge observes, 'It is also of all Creeds the one most highly approved by all the bodies of Congregationalists in England and America'" (Steele, 118)

Councils, Creeds, Movements, and Debates

Synod of Jerusalem A.D. 1672



- "Held in AD 1672, primarily addressing theological disputes within the Eastern Orthodox Church, particularly concerning Calvinism" (Logos Factbook)

- "The primary goal of the synod was to denounce the *Confession of Faith* (1629) attributed to *Cyril Lucaris*, a former Patriarch of Constantinople. Lucaris' confession had attempted to align Orthodox doctrine with several key tenets of the Protestant Reformation, specifically Calvinism" (Google AI)

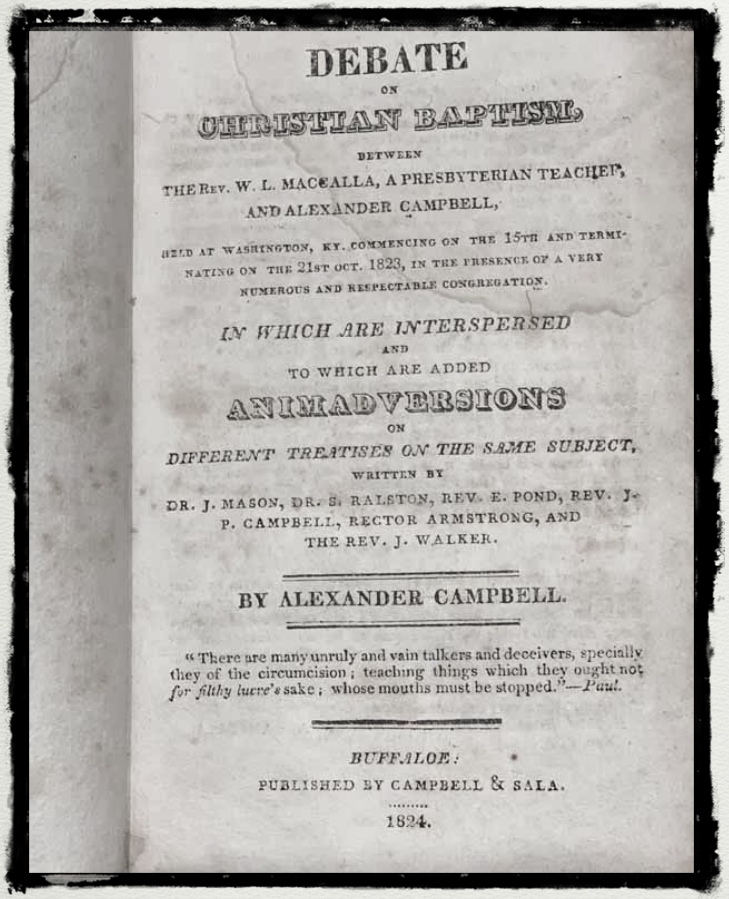
Councils, Creeds, Movements, and Debates

Confession of Dositheus

- "Theological statement issued by Dositheus, Patriarch of Jerusalem, aiming to counter Calvinist influences and reaffirm traditional Orthodox doctrines in response to the teachings of Cyril Lucar" (Logos Factbook)
  - "*The Conflict*: Many Orthodox leaders claimed Lucaris' confession was a forgery created by Calvinists, though modern historians generally believe it was authentic.
  - "*The Reaction*: To ensure there was no ambiguity, the Synod produced the *Confession of Dositheus*, which point-by-point refuted the 18 articles of Lucaris' confession" (Google AI)

Councils, Creeds, Movements, and Debates

Campbell-Walker Debate



DEBATE

ON

CHRISTIAN BAPTISM,

BETWEEN

THE Rev. W. L. MACCALLA, A PRESBYTERIAN TEACHER,

AND ALEXANDER CAMPBELL,

HELD AT WASHINGTON, KY. COMMENCING ON THE 15TH AND TERMINATING ON THE 21ST OCT. 1823, IN THE PRESENCE OF A VERY NUMEROUS AND RESPECTABLE CONGREGATION.

IN WHICH ARE INTERSPERSED

AND

TO WHICH ARE ADDED

ANIMADVERSIONS

ON

DIFFERENT TREATISES ON THE SAME SUBJECT,

WRITTEN BY

DR. J. MASON, DR. S. RALSTON, REV. E. POND, REV. J. P. CAMPBELL, RECTOR ARMSTRONG, AND THE REV. J. WALKER.

BY ALEXANDER CAMPBELL.

"There are many unruly and vain talkers and deceivers, specially they of the circumcision; teaching things which they ought not, *for filthy lucre's* sake; whose mouths must be stopped."—*Paul.*

BUFFALOE:

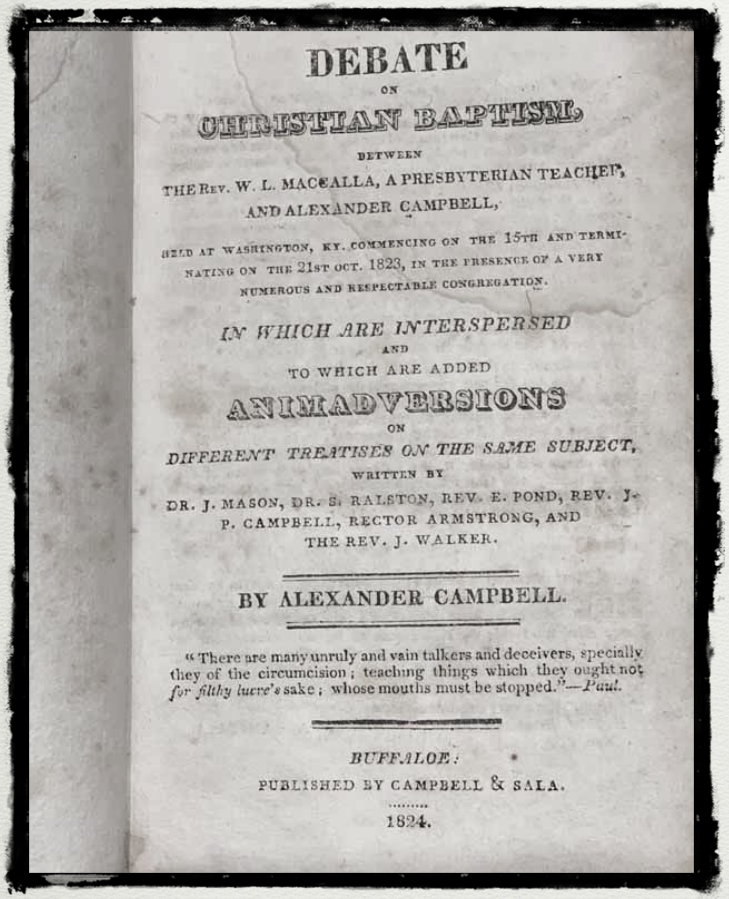
PUBLISHED BY CAMPBELL & SALA.

1824.

- 1820
- Baptism's candidates and mode
- "Alexander Campbell's first major public debate and is considered a landmark event in the history of the Restoration Movement. Held in Mount Pleasant, Ohio, it pitted Campbell against John Walker, a Seceder Presbyterian minister, and focused primarily on the theological grounds for baptism. … The discussion centered on whether infant baptism (paedobaptism) was scripturally authorized, a core point of contention between Campbell's 'Restorationist' views and traditional Calvinistic Presbyterianism" (Google AI)

Councils, Creeds, Movements, and Debates

Campbell-Walker Debate



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PUBLISHED BY CAMPBELL & SALA.

1824.

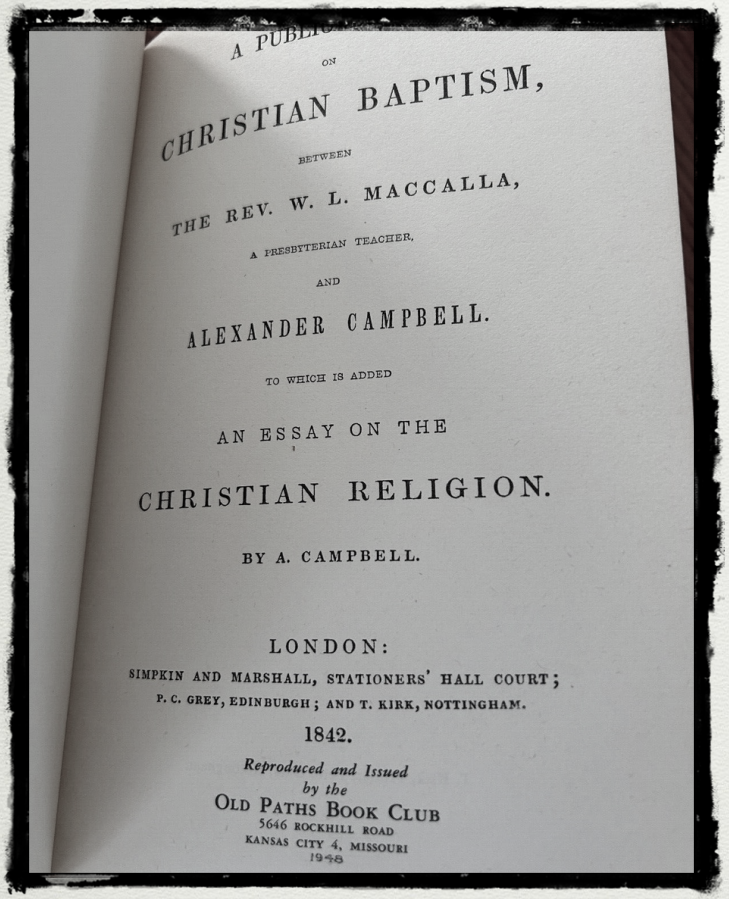
- "*Covenantal vs. Two-Covenant View*: John Walker argued for *infant baptism* based on a unified 'Covenant of Grace,' asserting continuity between Old Testament circumcision and New Testament baptism. Campbell countered with a 'two-covenant' perspective, arguing for a fundamental discontinuity between the two and maintaining that baptism is a distinct New Testament ordinance.

- "*The Subject of Baptism*: Walker contended that children of believers should be baptized as heirs to the covenant. Campbell argued that baptism requires *personal faith*, which infants cannot possess, and should therefore be restricted to penitent adults.

- "*Mode of Baptism*: While the primary focus was on the *who*, they also debated the *how*, with Campbell advocating for *full immersion* rather than sprinkling" (Google AI)

Councils, Creeds, Movements, and Debates

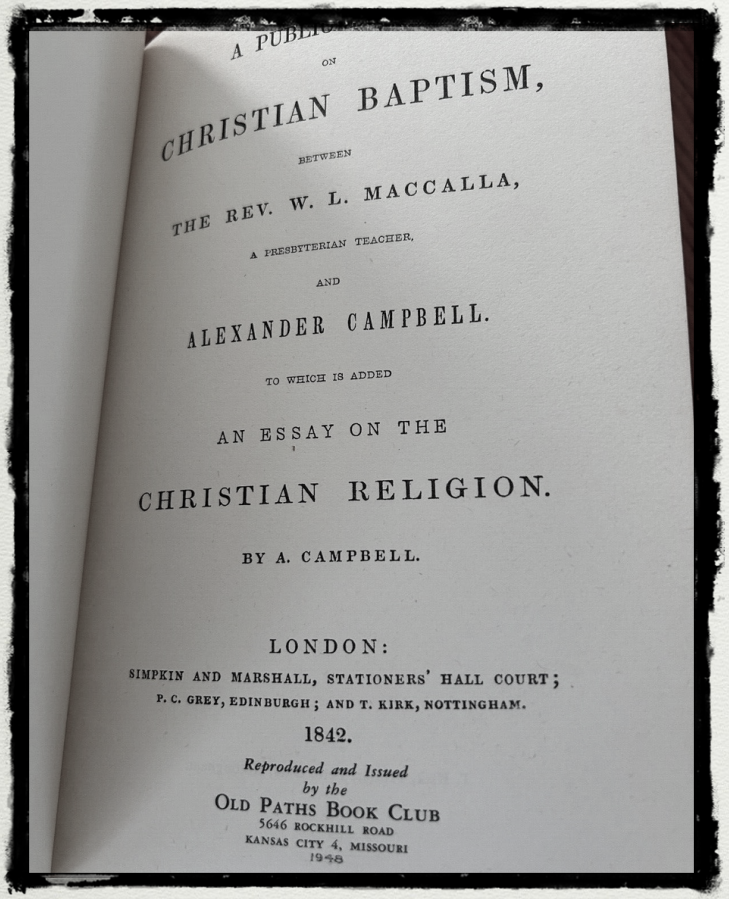
Campbell-MacCalla Debate



- 1823
- Baptism'a candidates and mode
- "Alexander Campbell debated Presbyterian W.L. MacCalla in Washington, Kentucky, focusing specifically on whether baptism was for the remission of sins—a point that sharply contrasted with the Calvinist view of baptism as a sign for the already-elect" (Google AI)

Councils, Creeds, Movements, and Debates

Campbell-MacCalla Debate



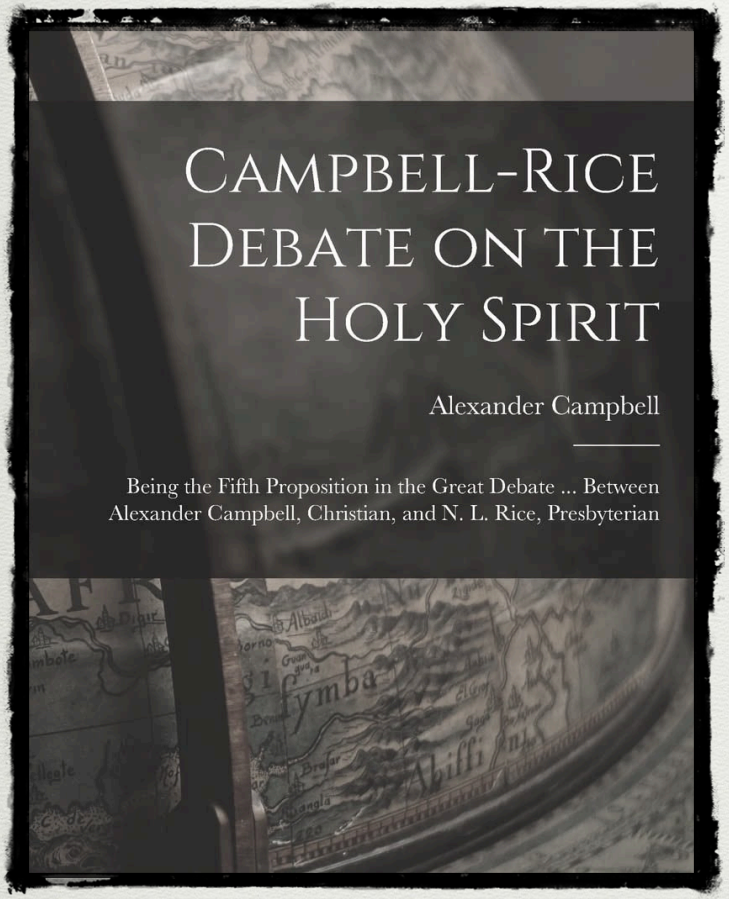
- "*Design of Baptism*: Campbell introduced a 'novel' theological distinction, arguing that baptism was not just a symbol but a divine institution designed to put a believer into 'actual possession of the remission of sins'. He compared it to a wedding: a couple may be in love, but they are not legally 'one' until the ceremony.

- "*The Covenant Argument*: MacCalla argued that infant baptism was a divine institution, viewing it as the New Testament 'seal' that replaced Old Testament circumcision. Campbell countered by arguing that the 'Christian dispensation' was a new system of grace distinct from the Mosaic law.

- "*Mode of Baptism*: They sparred over 'affusion' (sprinkling/pouring) versus immersion. Campbell argued that the biblical 'action' of baptism required full submersion" (Google AI)

Councils, Creeds, Movements, and Debates

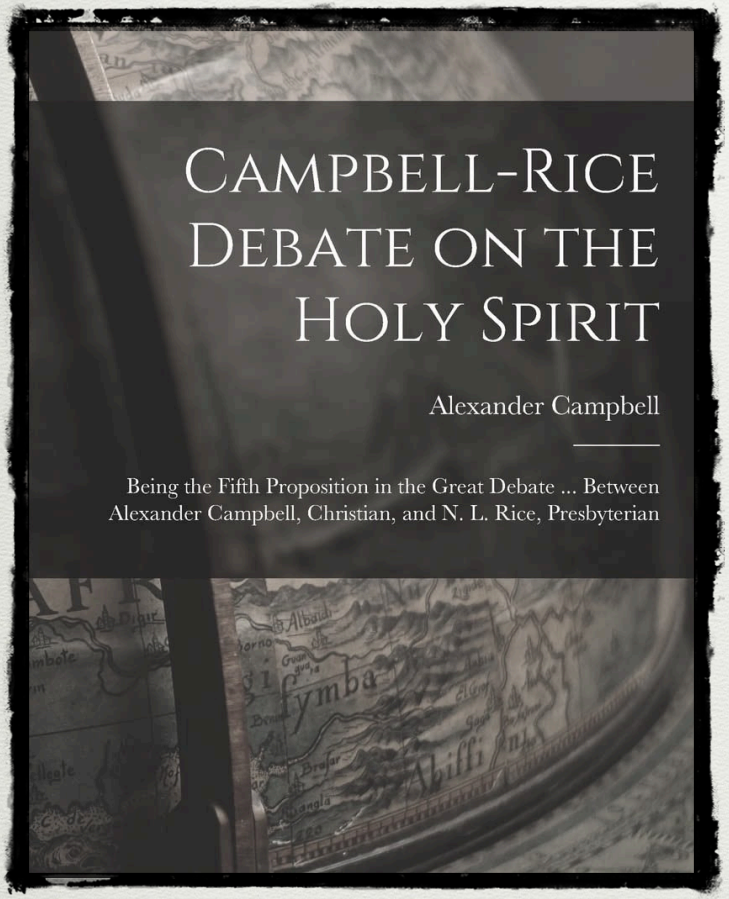
Campbell-Rice Debate



- 1843
- Baptism, the Holy Spirit, and creeds
- "One of the most famous debates in American religious history, where Alexander Campbell (a key figure in the Restoration Movement) debated Presbyterian N.L. Rice in Lexington, Kentucky. They sparred over the nature of the Holy Spirit's operation and the purpose of baptism" (Google AI)
  - Henry Clay was moderator

Councils, Creeds, Movements, and Debates

Campbell-Rice Debate



- "*The Action of Baptism*: Campbell affirmed that immersion is the only biblical mode of baptism, while Rice argued for sprinkling and pouring.
- "*The Subject of Baptism*: Campbell argued that baptism is for penitent believers only; Rice defended the practice of infant baptism (paedobaptism).
- "*The Design of Baptism*: Campbell maintained that baptism is 'for the remission of sins.' Rice argued it was an outward sign of an inward grace already received.
- "*The Administrator of Baptism*: They debated whether baptism must be administered by an ordained minister (Rice's view) or if any believer could do so (Campbell's view).
- "*Spiritual Influence*: This focused on the Holy Spirit's role in conversion. Campbell argued the Spirit works primarily *through the Word* (moral persuasion), while Rice advocated for a *direct operation* of the Spirit on the heart.
- "*Human Creeds*: Campbell argued that man-made creeds (like the Westminster Confession) are divisive and unnecessary, whereas Rice defended them as essential for maintaining doctrinal purity and church unity" (Google AI)

Councils, Creeds, Movements, and Debates

Franklin-Matthews Debate

- 1852
- Predestination, the foreknowledge of God, and total depravity
- "Targeted discussion where Franklin debated James Matthews on the complex topics of *Predestination* and the Foreknowledge of God" (Google AI)

Councils, Creeds, Movements, and Debates

Franklin-Matthews Debate

- "*Predestination*: James Matthews defended the traditional Calvinist view that God, by an eternal and unchangeable decree, had predestined certain individuals to life and others to death. Franklin countered by arguing that God's 'election' was corporate and conditional—meaning God predestined the plan (the church) rather than specific people.
- "*The Foreknowledge of God*: The participants sparred over whether God's foreknowledge of an event makes that event 'necessary.' Matthews argued that if God knows someone will be lost, they must be lost (affirming sovereign control). Franklin argued that God's knowledge does not equate to God's causation, preserving human free will.
- "*Total Depravity*: Similar to his other debates, Franklin challenged the idea that humans are born so corrupt that they are incapable of even desiring to obey God without a direct miracle of the Holy Spirit" (Google AI)

Councils, Creeds, Movements, and Debates

Franklin-Hume Debate

- 1853
- Total depravity, unconditional election, the Holy Spirit, and perseverance of the saints
- "A specialized debate specifically targeting one of the 'five points' of Calvinism—*Total Hereditary Depravity*—between Benjamin Franklin and Joe Hume" (Google AI)

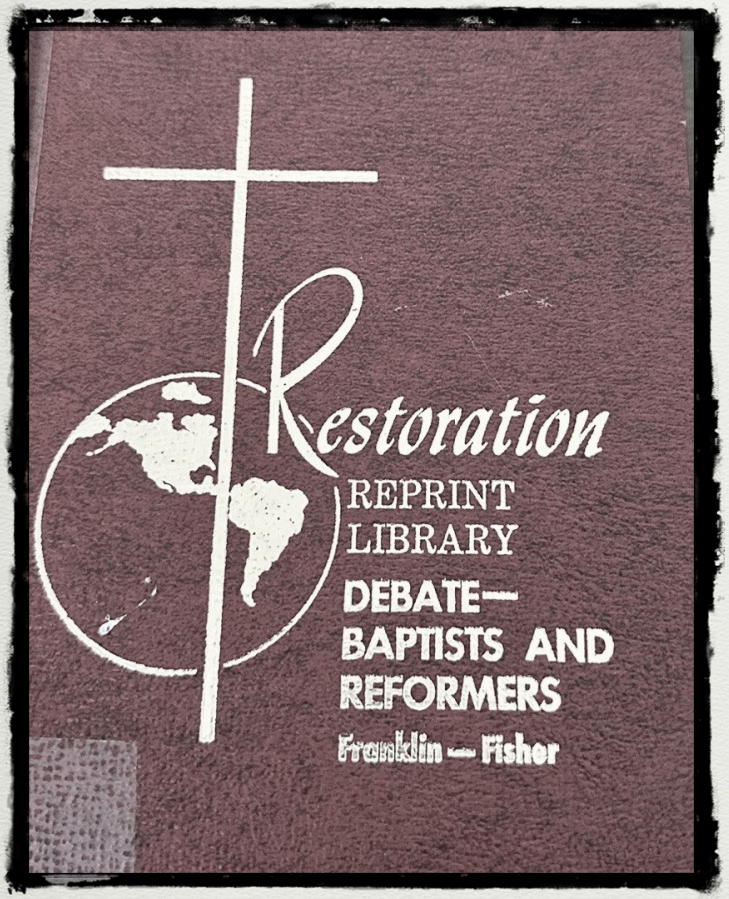
Councils, Creeds, Movements, and Debates

Franklin-Hume Debate

- "*Total Hereditary Depravity*: Hume affirmed that the doctrine of *Total Hereditary Depravity* is taught in the Holy Scriptures. He argued that infants are born 'totally depraved' and 'wholly corrupt,' necessitating a system of infant regeneration for salvation. Franklin countered by arguing that infants are born in a state of innocence and that depravity is a result of personal choice and practice, not birth.
- "*Unconditional Election*: Hume maintained that God chose specific individuals for salvation before the foundation of the world, independent of any human action. Franklin argued that election is 'in Christ' and conditional upon an individual's faith and obedience.
- "*The Work of the Holy Spirit*: Hume argued for the 'direct operation' of the Spirit on the heart to enable faith. Franklin maintained his signature position that the Spirit works only *through the Word* (the Gospel) to convert sinners.
- "*Apostasy (The Fifth Point)*: Franklin affirmed that 'any saint in the church of God can apostatize from the Christian faith, and be finally lost'. Hume denied this, defending the Calvinist doctrine of the *Perseverance of the Saints* (eternal security)" (Google AI)

Councils, Creeds, Movements, and Debates

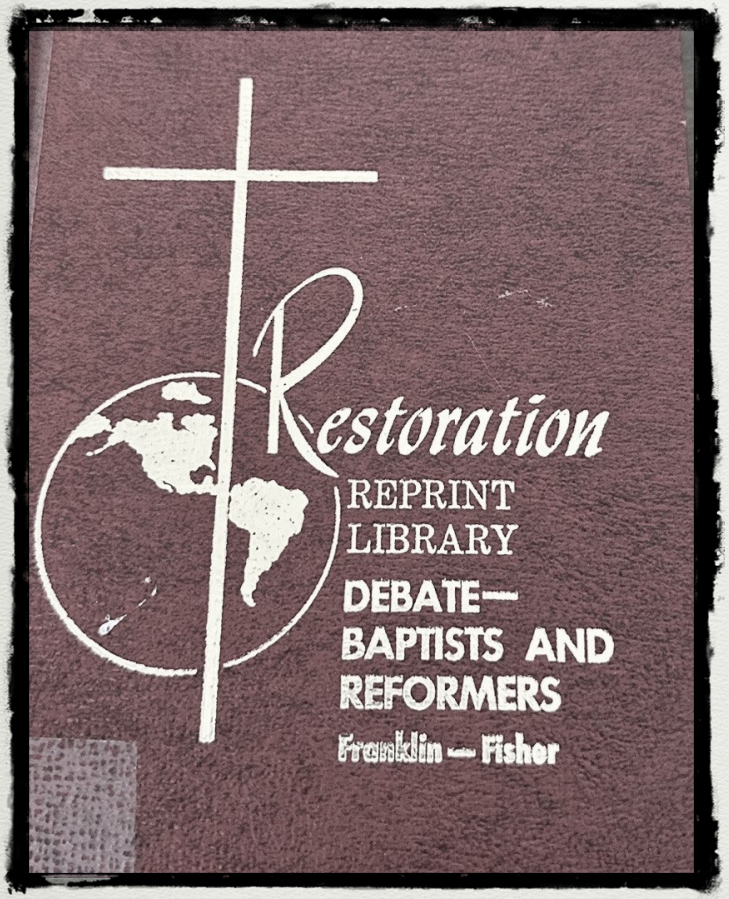
Franklin-Fisher Debate



- 1857,1858
- The Holy Spirit, salvation, and the possibility of apostasy
- “Benjamin Franklin, a prolific restorationist writer and debater, met Baptist preacher T.J. Fisher in Ghent, Kentucky. The discussion focused on the ‘distinctive differences’ between their movements, particularly regarding Calvinistic views on regeneration” (Google AI)

Councils, Creeds, Movements, and Debates

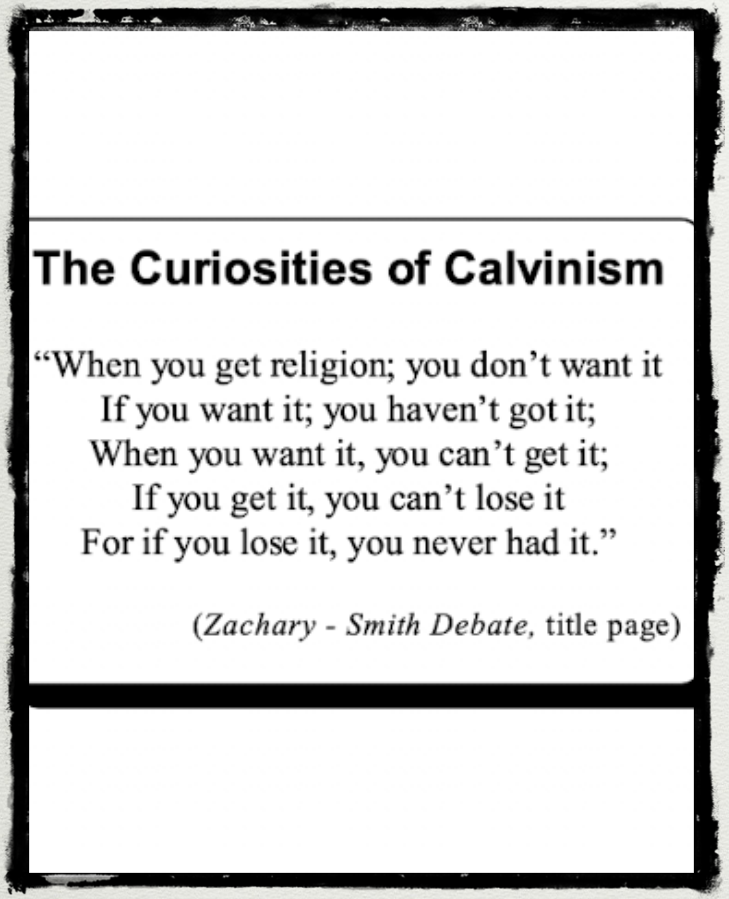
Franklin-Fisher Debate



- "*The Work of the Holy Spirit in Conversion*:
  - "Benjamin Franklin argued that the Holy Spirit effects a change of heart by working *through the Word of God*. He maintained that the Spirit uses reasoning and divine evidence found in scripture to convince and convert the human mind.
  - "T.J. Fisher presented the Calvinistic view, arguing for a more *direct operation* of the Holy Spirit upon the soul, suggesting that while the Word is used, a divine, supernatural influence independent of the Word is necessary for true regeneration.
- *The 'Plan of Salvation'*:
  - "Franklin emphasized a *rational and active response* from the believer, involving hearing, believing, repenting, and being baptized for the remission of sins.
  - "Fisher focused on the *sovereignty of God* and the idea that salvation is a divine act initiated by God, often emphasizing that salvation occurs prior to and independently of the act of baptism.
- *Apostasy and Perseverance*: Like many debates of this era, they also touched on whether a 'child of God' could fall from grace (Franklin's position) or if they were eternally secure (Fisher's Calvinistic position)" (Google AI)

Councils, Creeds, Movements, and Debates

Zachary-Smith Debate



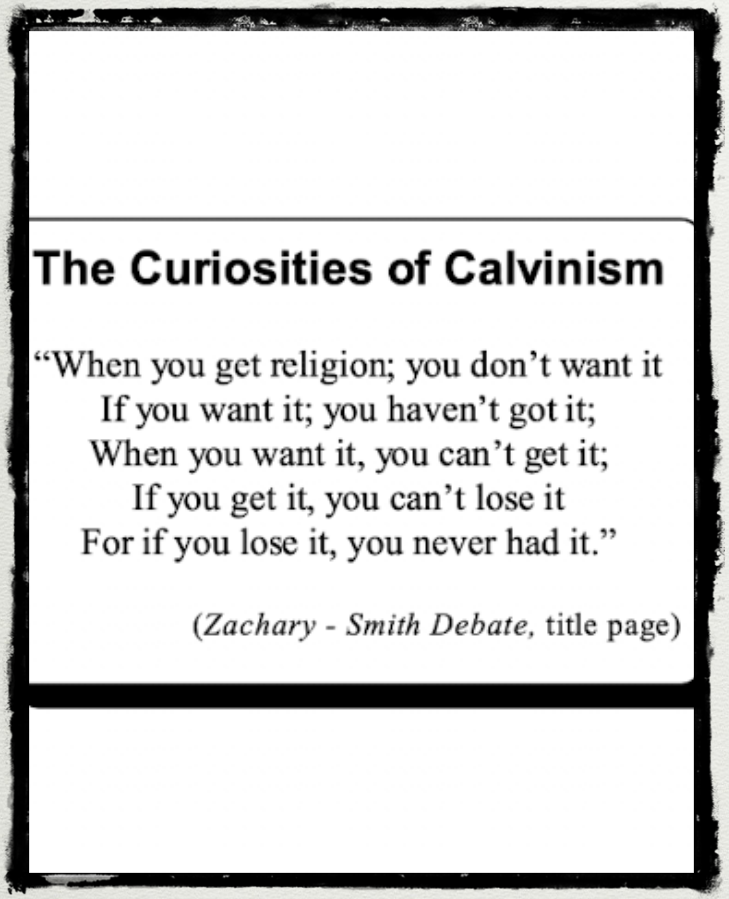
- 1880
- The necessity of baptism and the impossibility of apostasy
- "Held in December 1880 at the Christian Church in Salem, Oregon, is a historically significant exchange between A.S. Zachary (representing the Baptists/ Calvinists) and John S. Smith (representing the churches of Christ/Christian Church)" (Google AI)
- "The Curiosities of Calvinism

  'When you get religion; you don't want it If you want it; you haven't got it; When you want it, you can't get it; If you get it, you can't lose it For if you lose it, you never had it.'

  (Zachary - Smith Debate, title page)" (Taylor, 2)

Councils, Creeds, Movements, and Debates

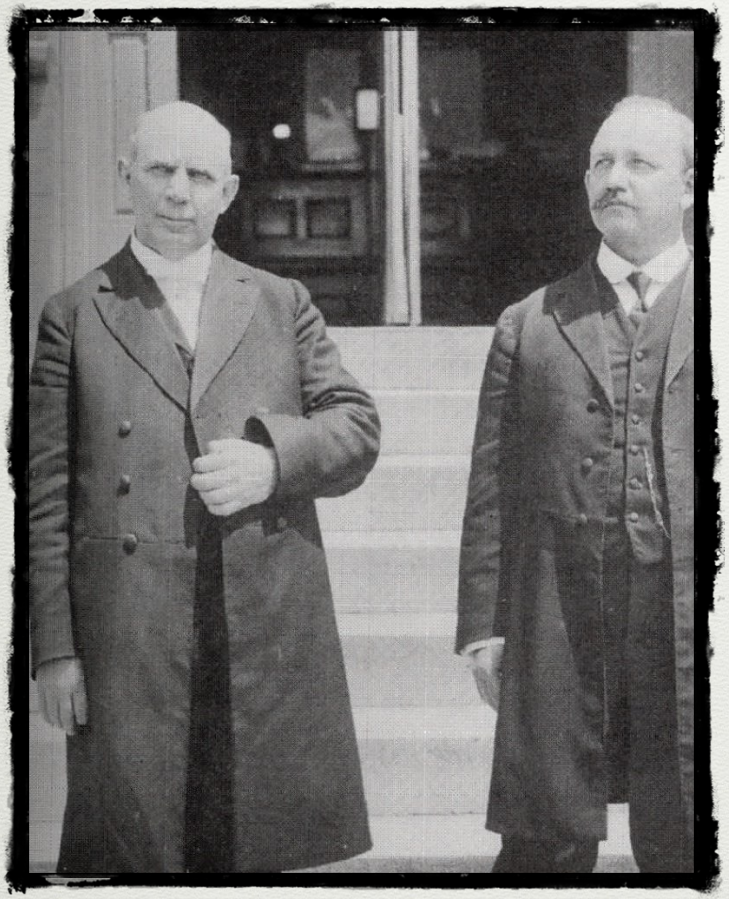
Zachary-Smith Debate



- "*The Necessity of Baptism*:
  - "*John S. Smith (Church of Christ)* affirmed that baptism is 'for the remission of sins' and is a necessary condition for salvation.
  - "*A.S. Zachary (Baptist)* denied this, maintaining the Calvinist/Reformed position that a person is saved the moment they believe, with baptism serving only as an outward sign of an already-received grace.
- "*The Possibility of Apostasy*:
  - "The latter half of the debate focused on the 'Perseverance of the Saints' (the 'P' in the Calvinist TULIP acronym).
    - "*Zachary* argued for 'Eternal Security,' stating that a true believer can never be lost.
    - "*Smith* countered by arguing that the Bible contains numerous warnings to believers about the danger of falling away and losing their salvation if they fail to remain faithful" (Google AI)

Councils, Creeds, Movements, and Debates

Bogard-Warlick Debate

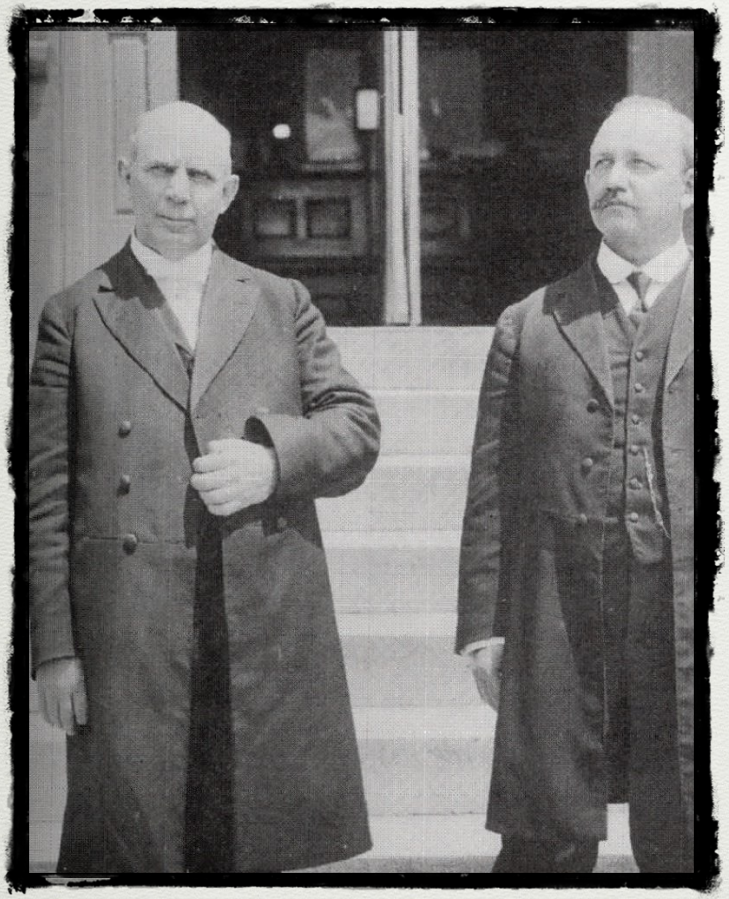


- 1913,1914
- The Holy Spirit, baptism, the sinner's prayer, and the possibility of apostasy
- "A series of encounters between *Ben M. Bogard* (Missionary Baptist) and *Joe S. Warlick* (churches of Christ) in the early 20th century. These two were such frequent opponents that they reportedly engaged in *23 formal debates* over their careers and eventually became personal friends.

  "The most famous version of their exchange is a *written debate* originally published serially in the Gospel Guide from January to May 1914. It was an effort to reproduce and formalize a face-to-face debate they had held in Malone, Texas, in December 1913" (Google AI)

Councils, Creeds, Movements, and Debates

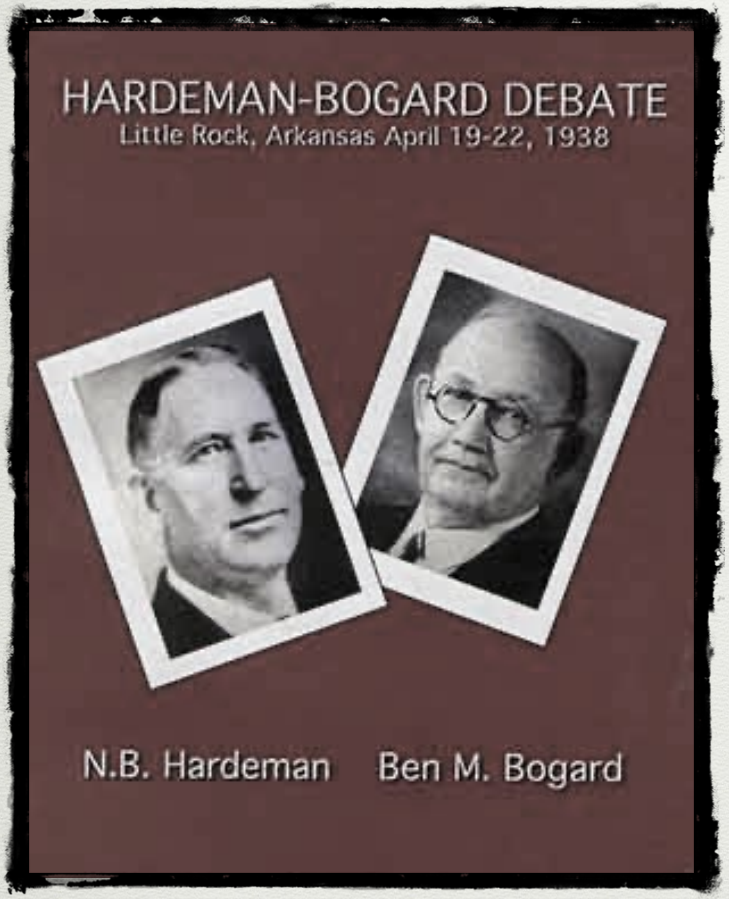
Bogard-Warlick Debate



- "*Direct Operation of the Holy Spirit*: Bogard affirmed that humans are so depraved that the Holy Spirit must exercise a power '*distinct from and in addition to*' the written word to convert a sinner. Warlick denied this, arguing the Spirit works only through the Word.
- "*Design of Baptism*: Warlick affirmed that water baptism is '*for (in order to) the remission of past, alien sins*'. Bogard denied this, maintaining that baptism is a symbol of a salvation already received.
- "*The Sinner's Prayer*: This proposition examined whether a sinner obtains remission of sins '*in answer to prayer before baptism*'. Bogard argued that prayer is a biblical means to salvation for the unbaptized; Warlick argued that prayer does not replace the requirement of baptism.
- "*Possibility of Apostasy*: Warlick affirmed that a child of God '*may so apostatize as to be finally lost*'. Bogard defended the Calvinist doctrine of 'Eternal Security,' arguing that a true believer cannot perish" (Google AI)

Councils, Creeds, Movements, and Debates

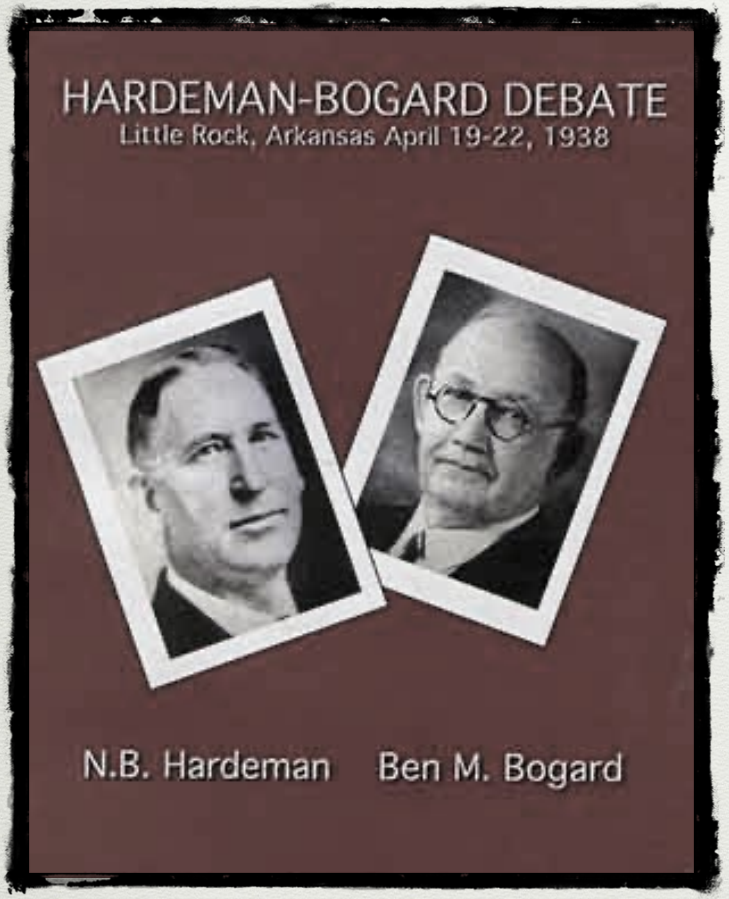
Hardeman-Bogard Debate



- 1938
- The Holy Spirit, baptism, the church, and the possibility of apostasy
- "One of the most significant 'modern' debates, held in Little Rock, Arkansas, between N.B. Hardeman (president of Freed-Hardeman College) and Ben M. Bogard (a Missionary Baptist/Calvinist leader). Over four days, they debated the work of the Holy Spirit, the necessity of baptism, the establishment of the church, and the possibility of apostasy" (Google AI)

Councils, Creeds, Movements, and Debates

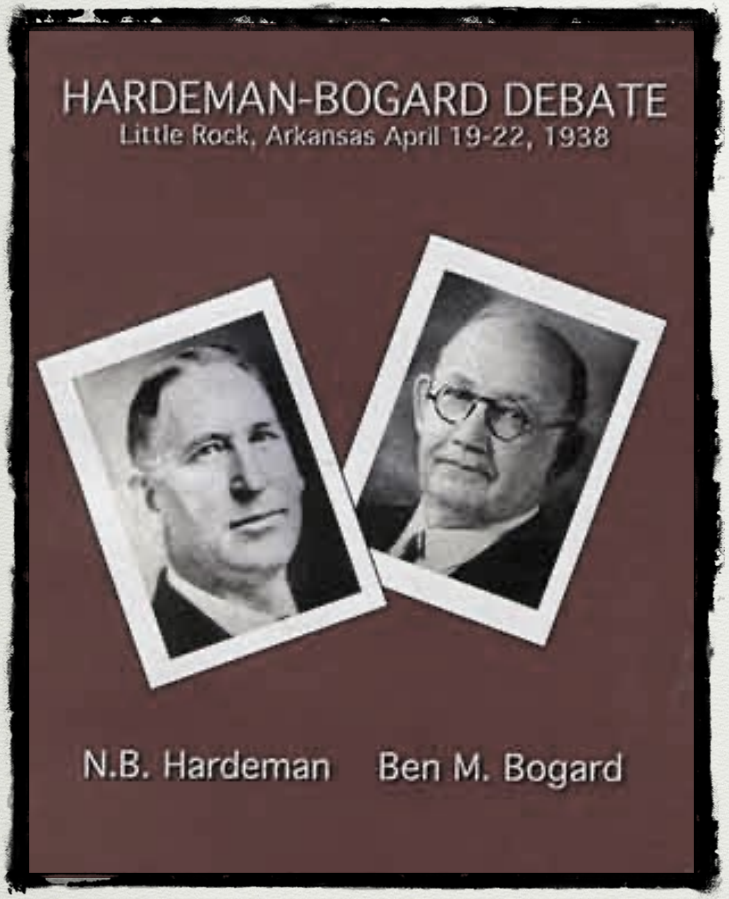
Hardeman-Bogard Debate



- "*The Work of the Holy Spirit*
  - "This was the 'fundamental' topic of the debate.
    - "*Bogard's Argument*: He affirmed that in conviction and conversion, the Holy Spirit exercises a power or influence '*in addition to*' the written or spoken word. He argued that the Spirit and the Word work together 'side by side,' but the Spirit must touch the human soul directly.
    - "*Hardeman's Argument*: He denied any direct operation, arguing that the Holy Spirit influences the heart *only through the medium of the Gospel*. He used an illustration where a hand (Spirit) can move a book (heart) directly, or through a tablet (the Word); he maintained the latter is the biblical pattern.
- "*The Necessity of Baptism*
  - "*Hardeman's Argument*: He argued that baptism is an essential condition for the remission of sins and is required for salvation.
  - "*Bogard's Argument*: He held the Calvinistic view that baptism is a 'picture' or 'figure' of a salvation that a believer has *already received* at the moment of faith. He famously sparred with other restorationists on this point, often claiming baptism was not a condition but a public profession. …

Councils, Creeds, Movements, and Debates

Hardeman-Bogard Debate



- "*The Establishment of the Church*
  - "*Hardeman's Argument*: He maintained that the church of Christ was established on the first *Pentecost* after the resurrection of Christ (Acts 2).
  - "*Bogard's Argument*: He argued that the church was established during the earthly ministry of Jesus, specifically during the call of the Apostles, well before Pentecost.
- "*The Possibility of Apostasy*
  - "*Hardeman's Argument*: He argued that a 'child of God' (a saved Christian) can sin such that they eventually *fall from grace* and are lost in hell.
  - "*Bogard's Argument*: He affirmed the doctrine of 'Eternal Security,' arguing that a truly saved person cannot possibly be lost. He argued that while the 'flesh' might sin, the spirit born of God remains secure" (Google AI)

Councils, Creeds, Movements, and Debates

Woods-Nunnery Debate

- 1946
- The necessity of baptism and perseverance of the saints
- “Held in July 1946 near Parsons, Tennessee, was a high-profile four-day discussion between Guy N. Woods (representing the churches of Christ) and A.U. Nunnery (a Missionary Baptist representing Calvinistic theology). It is particularly notable for its intense focus on the ‘perseverance of the saints’ and the necessity of baptism” (Google AI)

Councils, Creeds, Movements, and Debates

Woods-Nunnery Debate

- "*Baptism's Necessity (Affirmed by Woods)*: Woods argued that water baptism is essential for the salvation of the 'alien sinner' (a non-believer). Nunnery denied this, holding the Calvinistic view that salvation occurs before and without baptism.
- "*Salvation Before Baptism (Affirmed by Nunnery)*: Nunnery argued that a sinner is saved by faith alone before baptism. Woods denied this, maintaining that baptism is the point at which one enters Christ.
- "*Possibility of Falling (Affirmed by Woods)*: Woods affirmed that a 'child of God' (a saved person) can sin such that they are eventually lost in hell.
- "*Impossibility of Falling (Affirmed by Nunnery)*: Nunnery argued for 'eternal security,' or the doctrine that once a person is truly saved, they cannot be finally lost" (Google AI)

Councils, Creeds, Movements, and Debates

Clarke-Cook Debate

- 2004
- Impossibility of apostasy
- "The debate between B.J. Clarke and Gene Cook, Jr., on the 'Impossibility of Apostasy' was held in October 2004 in Brownsboro, Alabama" (Google AI)

Councils, Creeds, Movements, and Debates

Clarke-Cook Debate

- "*Clarke's Position (Apostasy is Possible)*: Clarke relied heavily on 'warning passages' in the New Testament, such as *Hebrews 6:4-6* and *2 Peter 2:20-22*, which describe individuals who had 'escaped the pollutions of the world' but were later 'again entangled' and lost. He argued that the very existence of biblical warnings to 'be faithful unto death' (Revelation 2:10) implies the real danger of falling away.

- "*Cook's Position (Impossibility of Apostasy)*: Representing the Calvinist view, Cook argued that those who appear to 'fall away' were never truly saved (elect) to begin with. He focused on God's sovereignty and promises of security, such as *John 10:28-29*, which states that no one can snatch believers out of God's hand.

- "*The 'Simon Magus' Case*: A major point of contention in this debate—and in Clarke's later teachings—is the figure of *Simon Magus* from Acts 8. Clarke argues that Simon 'believed and was baptized' (Acts 8:13), making him a saved child of God who then fell into sin, requiring repentance to avoid perishing" (Google AI)

Councils, Creeds, Movements, and Debates

Clarke-Brawner Discussion

- 2016
- Eternal security of the believer
- "The discussion ['also known as the '*Public Discussion on the Eternal Security of the Believer*,"'] between B.J. Clarke and Michael Brawner was a two-night public debate held on May 26–27, 2016, in Red Boiling Springs, Tennessee. The central theme was the Eternal Security of the Believer, commonly referred to as the 'once saved, always saved' doctrine" (Google AI)

Councils, Creeds, Movements, and Debates

Clarke-Brawner Discussion

- "*Human Nature (Flesh vs. Spirit)*: Brawner argued that man is composed of flesh and spirit, and that actions in the flesh do not affect the salvation of the soul. Clarke countered this by citing *2 Corinthians 5:10*, which states individuals will be judged for things done in their bodies.
- "*Continuous Action*: Clarke pointed out that many promises of security in the New Testament (like *John 10:27-28*) use present continuous verbs, implying that security is for those who keep on hearing and following the Shepherd.
- "*Apostasy Warnings*: Clarke highlighted passages like *Ezekiel 18:24* and *2 Peter 2:20-22* to show that a righteous person can turn from their righteousness and end up in a worse state than before they were saved.
- "*Grace and Responsibility*: Brawner emphasized that if a person could 'keep' their salvation through works, it would nullify God's grace. Clarke argued that obedience is not 'meritorious work' but a necessary response to God's grace" (Google AI)

Overview of the Study

- Modern Denominational Statements of Faith

Modern Denominational Statements of Faith

Anglican

- https://www.churchofengland.org/our-faith/what-we-believe/apostles-creed
- https://www.anglicancommunion.org/the-creeds-our-statement-of-faith/
- https://anglicanfrontiers.com/statement-of-faith/
- https://americananglican.org/our-faith/
- https://anglicanchurch.net/about/

Modern Denominational Statements of Faith

Baptist

- https://www.sbc.net/about/
- https://bfm.sbc.net/
- https://www.sbc.net/?s=Statement+of+Faith
- https://npbcconvention.org/pages/articles-of-faith-what-we-believe
- https://www.reformationbaptist.com/what-we-believe
- https://nafwb.org/site/wp-content/uploads/2017/01/2016-FWB-Treatise.pdf
- https://www.missionarybaptistchurches.org/articles-of-faith.html
- https://www.abc-usa.org/identity-statement-2005/
- https://traditionalbaptistchurch.com/what-we-believe/

Modern Denominational Statements of Faith

Catholic

- https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_1998_professio-fidei_en.html
- https://www.vatican.va/archive/ENG0015/_INDEX.HTM
- https://www.usccb.org/beliefs-and-teachings
- https://catholicism.org/doctrinal-belief.html
- https://www.newadvent.org/

Modern Denominational Statements of Faith

Church of God in Christ

- https://www.cogic.org/wp-content/uploads/2014/12/Statement-Of-Faith.pdf
- https://www.cogic.org/wp-content/uploads/2014/12/What-We-Believe.pdf
- https://cogicjustice.net/wp-content/uploads/2012/04/COGIC-OFFICIAL-MANUAL.pdf

Modern Denominational Statements of Faith

Lutheran

- https://www.lcms.org/about/beliefs
- https://www.elca.org/about-the-elca/who-we-are/beliefs
- https://www.livinglutheran.org/lutheranism-101/
- https://wels.net/about-wels/what-we-believe/doctrinal-statements/
- https://www.taalc.org/about-god
- https://clclutheran.org/online-library/doctrinal-platform/

Modern Denominational Statements of Faith

Methodist

- https://www.umc.org/en/who-we-are/what-we-believe
- https://www.umc.org/en/content/foundational-documents
- https://www.globalmethodist.org/doctrinal-standards-the-articles-of-religion-and-the-confession-of-faith
- https://www.ame-church.com/our-church/our-beliefs/
- https://fmcusa.org/webelieve
- https://www.methodist.org.uk/for-churches/governance/doctrine-of-the-methodist-church/

Modern Denominational Statements of Faith

Nazarene

- https://nazarene.org/what-we-believe/
- https://nazarene.org/resources/articles-of-faith/

Modern Denominational Statements of Faith

Orthodox

- https://www.goarch.org/-/the-fundamental-teachings-of-the-eastern-orthodox-church
- https://www.oca.org/holy-synod/statements/holy-synod/statement-of-the-holy-synod-of-the-oca-on-sincerely-held-religious-beliefs
- https://www.holyorthodox.org/basicbeliefsoftheorthodoxfaith

Modern Denominational Statements of Faith

Pentecostal

- https://www.pcg.org/about/beliefs-bylaws
- https://iphc.org/beliefs/
- https://www.theapc.org/about/doctrine
- https://upci.org/our-beliefs/

Modern Denominational Statements of Faith

Presbyterian

- https://pcusa.org/resource/brief-statement-faith
- https://www.cumberland.org/gao/confession/confess.htm

Modern Denominational Statements of Faith

Reformed

- https://reformed.org/calvinism/a-brief-and-untechnical-statement-of-the-reformed-faith-by-b-b-warfield/
- https://www.rca.org/about/theology/
- https://www.crcna.org/welcome/beliefs/position-statements

Overview of the Study

- Calvinism in Song

Calvinism in Song

“Amazing Grace” John Newton~1779

- “Was written in 1779 by John Newton, a former slave ship captain turned evangelical minister, who was deeply influenced by *Calvinist theology*. The hymn reflects Calvinist doctrines of total depravity, unconditional election, and irresistible grace, emphasizing that salvation is entirely a work of God’s grace, not human effort.

  Calvinism and the Lyrics:

  “*‘Saved a wretch like me’*: Reflects the Calvinist view of *total depravity*—that man is a fallen creature, incapable of saving himself without God.

  “*‘I once was lost, but now am found’*: Highlights *unconditional election* and passive salvation. Newton did not save himself; he was ‘found’ by God.

  “*‘T’was grace that taught my heart to fear’*: Highlights *irresistible grace*, suggesting that God initiates the feeling of repentance and fear, rather than the sinner deciding to repent on their own.

  “*And grace my fears relieved’*: Highlights *assurance of salvation*, a key Calvinist doctrine that once saved, the sinner is secure in God’s grace” (Google AI)

Calvinism in Song

"And Can It Be That I Should Gain?"
Charles Wesley~1738

- "While Wesley was an Arminian (believing in free will) rather than a Calvinist, the hymn's themes of total dependency on divine grace, being rescued from 'sin and nature's night,' and the wonder of being chosen ('It found out me') resonate strongly with Reformed themes of sovereign grace.

  "*How Calvinism Affected Lyrics*

  "Calvinism has left a deep mark on Christian hymnody, literature, and even modern rock/metal lyrics by focusing on specific themes:

  > "*Theme of Depravity and Grace*: Lyrics often highlight the helplessness of humanity ('Adam's helpless race') and the dramatic intervention of God, as seen in 'Amazing Grace' (written by John Newton, a Calvinist).
  >
  > "*Absolute Sovereignty and Assurance*: Songs focus on being 'clothed in righteousness divine' and resting in the security that God holds his followers" (Google AI)

Calvinism in Song

"Come, Thou Fount of Every Blessing"
Robert Robinson~1758

- "A masterpiece of evangelical hymnody deeply influenced by 18th-century Calvinist Methodism, focusing on irresistible grace, human depravity, and divine perseverance. …

  "*Irresistible Grace & Sovereign Love (TULIP - I & L)*: The hymn emphasizes that God's grace is a free, unstoppable force—'streams of mercy, never ceasing'. Robinson highlights that Christ 'sought me when a stranger' and 'interposed His precious blood,' showcasing salvation initiated by God rather than man.

  "*Total Depravity/Need for Grace (TULIP - T)*: The famous line, 'Prone to wander, Lord I feel it, / Prone to leave the God I love,' directly reflects the Calvinist view of continued human sinful inclination, requiring ongoing divine grace for perseverance.

  "*Perseverance of the Saints (TULIP - P)*: The final stanza asks God to 'bind' the wandering heart with his goodness, acting 'like a fetter' (chains) to ensure the believer stays secured to God" (Google AI)

- Asahel Nettleton "is the namesake of the famous hymn tune *'Nettleton,'* most commonly used for the lyrics of 'Come Thou Fount of Every Blessing'. He compiled *Village Hymns* (1824) to ensure that the music sung in revivals was doctrinally sound" (Google AI)

Calvinism in Song

"Guide Me, O Thou Great Redeemer/Jehovah"
William Williams~1745

- "Calvinism's Impact on the Lyrics:

  "*Total Depravity and Need for Grace*: The lines 'I am weak, but Thou art mighty; Hold me with Thy powerful hand' highlight the Calvinist view of human inability to save oneself or persevere in faith without divine intervention, emphasizing the necessity of irresistible grace.

  "*The Pilgrim Journey (Perseverance of the Saints)*: The metaphor of a 'pilgrim through this barren land' traveling toward 'Canaan's side' (Heaven/Salvation) reflects the concept that Christians are pilgrims journeying through a sinful world, dependent entirely on God to 'Land me safe'.

  "*Sovereign Guidance and Provision*: The references to the 'fiery, cloudy pillar' and 'Bread of heaven' illustrate the Calvinist belief that God proactively sustains and guides the elect, feeding them spiritually ('Feed me till I want no more') just as He did the Israelites in the wilderness.

  "*The Fear of Death Subsided*: The final stanza, 'When I tread the verge of Jordan, / Bid my anxious fears subside; / Death of death and hell's Destruction, / Land me safe on Canaan's side', points to the assurance of salvation (Perseverance of the Saints), believing that God secures them even through death" (Google AI)

Calvinism in Song

"His Robes for Mine"
Chris Anderson~2007

- "The song emphasizes that salvation is a work of God alone, highlighting human inability and the sufficiency of Christ's work in lines like 'Faultless I stand with righteous works not mine'. This reflects *Sola Fide* (faith alone) and *Sola Gratia* (grace alone), removing human merit" (Google AI)

Calvinism in Song

"I Know Whom I Have Believed"
Daniel W. Whittle~1883

- "*Calvinism in the Lyrics*

  "The theology of the hymn is shaped by a recognition of human unworthiness and the sovereign, unearned grace of God in choosing to save individuals.

  "*Total Depravity and Unconditional Election*: The first stanza, 'I know not why God's wondrous grace / To me He hath made known, / Nor why, unworthy, Christ in love / Redeemed me for His own,' highlights the Calvinist idea that salvation is not based on any merit in the person (total depravity/ unworthiness) but solely on God's sovereign choice (unconditional election).

  "*Irresistible Grace*: The second and third stanzas, 'I know not how this saving faith / To me He did impart,' and 'I know not how the Spirit moves, / Convincing men of sin,' reflect the belief that regeneration and faith are gifts imparted by God, not produced by human willpower" (Google AI)

Calvinism in Song

"In Christ Alone"
Keith Getty, Stuart Townend~2001

- "*Sovereignty and Predestination*: 'From life's first cry to final breath, / Jesus commands my destiny' reflects the belief that God predetermines the life and salvation of the believer.

  "*Eternal Security (Perseverance of the Saints)*: The phrase 'No power of hell, no scheme of man, / Can ever pluck me from His hand' speaks directly to the doctrine that a saved person cannot lose their salvation.

  "*Total Depravity and Grace Alone*: The focus on 'In Christ alone' implies that human beings are unable to save themselves and that salvation is entirely a work of God" (Google AI)

Calvinism in Song

"Jesus, Thy Blood and Righteousness"
Nicolaus Zinzendorf~1739

- "A profound expression of Protestant Reformation theology, specifically *focusing on the Calvinist and Lutheran doctrines of justification by faith alone and the imputed righteousness of Christ*. While the translator, John Wesley, was an Arminian, the original German lyrics—and the resulting English text—deeply reflect the Calvinistic view that salvation is entirely the work of God, not human effort. …
- "Here is how Calvinist theology shapes the lyrics:
  - "*Total Depravity and Passive Salvation*
    - "*The Concept*: Calvinism teaches that humans are completely incapable of saving themselves, requiring an external force—Jesus's work—to be applied to them.
    - "*The Lyrics*: The hymn presents the believer as a passive recipient of a finished work, starting with, 'Jesus, Thy blood and righteousness / My beauty are, my glorious dress'. This implies a lack of personal righteousness, replaced by being 'clothed' in Christ's. Furthermore, the lines, 'Fully absolved through these I am / From sin and fear, from guilt and shame', illustrate a complete, instantaneous legal acquittal" (Google AI)

Calvinism in Song

"Rock of Ages" Augustus Toplady~1760s

- "Deeply rooted in Calvinist theology.

  "*Total Helplessness*: The line 'Nothing in my hand I bring, simply to Thy cross I cling' captures the Calvinist doctrine of *Total Depravity*—the belief that humans are spiritually bankrupt and entirely dependent on God's grace for salvation.

  "*The 'Double Cure'*: He describes Christ as a 'double cure,' providing both the forgiveness of guilt (justification) and power over the presence of sin (sanctification)" (Google AI)

- "*'Not the labors of my hands'*: These words directly reject the idea that human actions, good works, or religious dedication can satisfy God's requirements.

  "*'Could my tears forever flow'*: This line signifies that no amount of human remorse or emotion can earn salvation.

  "*'Nothing in my hand I bring':* This highlights the doctrine of grace, meaning the sinner brings nothing to the cross but their own need.

  "*'Thou must save, and thou alone'*: A clear declaration of the Calvinist belief in salvation entirely by God.

  "*'Naked, come to Thee for dress; Helpless, look to Thee for grace'*: These lines emphasize the sinner's total inability and total reliance on God's grace for righteousness" (Google AI)

Calvinism in Song

"Sovereign Ruler of the Skies"
John Ryland~1777

- "*Calvinist Themes and Their Effect on the Lyrics:*

  "*Absolute Sovereignty and Decrees*: The lyrics directly reflect the Calvinist belief that God has pre-ordained all events. Phrases like 'All my times are in Thy hand' and 'ordered by His wise decree' highlight that nothing is left to chance.

  "*Providence in Life's Details*: The hymn asserts that God controls both positive and negative circumstances ('Times of sickness, times of health / Times of penury and wealth'). This encourages the believer to accept trials and blessings equally as coming from God.

  "*Predestination of Life and Death*: The hymn explicitly states that God ('He that formed me in the womb') controls the lifespan ('shall guide me to the tomb').

  "*Divine Control Over Mortality*: The lyrics in the 6th verse, 'Plagues and deaths around me fly, / Till He bids I cannot die,' reflect a firm belief that human mortality is under strict divine control, rather than blind fate or accident.

  "*Total Dependence (Resignation)*: Because God is seen as sovereign, the proper response is total resignation to His will: 'Have I somewhat dearer still? / I resign it to Thy will'" (Google AI)

Calvinism in Song

"The Solid Rock," a.k.a. "My Hope Is Built on Nothing Less"
Edward Mote~1834

- "*Calvinist Theology in the Lyrics*

  "*Total Depravity and Inability*: The hymn rejects reliance on personal feelings or works, emphasizing a total dependence on Christ.

  "*Justification by Faith Alone*: The lyrics highlight imputation, where the believer is 'faultless' before God solely through Christ's righteousness, not their own.

  "*Perseverance and Sovereign Grace*: The song focuses on security through God's 'covenant' and 'blood,' affirming that salvation is a gift received with 'nothing in my hand"" (Google AI)

Calvinism in Song

"Tis Not That I Did Choose Thee"
Josiah Conder~1836

- "*Calvinism in the Lyrics*

  "*Total Inability (Depravity)*: The lyrics acknowledge human inability to choose God, stating: 'This heart would still refuse Thee / Hadst Thou not chosen me'. It suggests that human nature is so corrupted that without divine intervention, the heart remains hostile to God.

  "*Unconditional Election*: The central theme is that God chooses individuals based on His sovereign mercy rather than any foreseen merit in them. The hymn declares, 'Tis not that I did choose Thee / For, Lord, that could not be', highlighting that the initiative is entirely divine.

  "*Irresistible Grace (Sovereign Calling)*: The hymn portrays God's grace as the irresistible force that enables a person to believe. The lyrics note: "'Twas sovereign mercy called me / And taught my opening mind'.

  "*Perseverance/Ordination*: The lyrics emphasize that God 'ordained' the believer to live for Him, suggesting that salvation is a secure work initiated and completed by God. …" (Google AI)

Overview of the Study

- Calvinism and Gnosticism

Calvinism and Gnosticism

Overview of Gnosticism

- "The following may be regarded as the chief points in the characteristics of the Gnostic systems: (1). A claim on the part of the initiated to a special knowledge of the truth, a tendency to regard knowledge as superior to faith, and as the special possession of the more enlightened, for ordinary Christians did not possess this secret and higher doctrine. (2) The essential separation of matter and spirit, the former of these being essentially evil, and the source from which all evil has arisen. (3) An attempt at the solution of the problems of creation and of the origin of evil by the conception of a Demiurge, i.e. a Creator or Artificer of the world as distinct from the Supreme Deity, and also by means of emanations extending between God and the visible universe. It should be observed that this conception merely concealed the difficulties of the problem, and did not solve them. …

Calvinism and Gnosticism

Overview of Gnosticism

- "… (4) A denial of the true humanity of Christ, a docetic Christology, (which looked upon the earthly life of Christ and especially on His sufferings on the cross as unreal. (5) The denial of the personality of the Supreme God, and the denial also of the free will of man. (6) The teaching, on the one hand, of asceticism as the means of attaining to spiritual communion with God, and, on the other hand, of an indifference which led directly to licentiousness. (7) A syncretistic tendency which combined certain more or less misunderstood Christian doctrines, various elements from oriental and Jewish and other sources. (8) The Scriptures of the Old Testament were ascribed to the Demiurge or inferior Creator of the world, who was the God of the Jews, but not the true God. Some of these characteristic ideas are more obvious in one, and some of them in others of the Gnostic systems" (Orr, "Gnosticism")

Calvinism and Gnosticism

G.K. Chesterton
A.D. 1874-1936

- "He viewed Calvinism as a fatalistic, logical 'prison' that destroyed human freedom and JOY, comparing it to Gnosticism by arguing both diminish the goodness of physical creation and the humanity of Christ in favor of a cold, abstract divine power. …

  "Gnosticism often features a high, distant, 'unknowable' God, separate from the flawed creator of the material world. Chesterton argued that Calvinism similarly presents a 'demon' like, distant, and incomprehensible deity whose hidden decrees (predestination) torture human intellect, rather than the loving, accessible Creator of traditional Christianity" (Google AI)

Calvinism and Gnosticism

Eric Voegelin
A.D. 1901-1985

- "Approached the comparison through *political philosophy*. Voegelin argued that Calvinism—particularly in its English Puritan form—was a primary vehicle for 'Modern Gnosticism,' which he blamed for the rise of totalitarian ideologies. …

  "In *The New Science of Politics*, Voegelin characterized the Reformation as a successful 'invasion of Western institutions by gnostic movements'" (Google AI)

Calvinism and Gnosticism

Ken Johnson
A.D. 1965-Present

- "In his book, *The Gnostic Origins of Calvinism* (2013), Johnson argues that the core tenets of Calvinism did not originate from the Bible but were instead inherited from ancient Gnostic heresies. …

  "Johnson links Calvinist doctrines to two primary Gnostic groups: the *Valentinians* of the first and second centuries and the *Manichaeans* of the fifth century" (Google AI)

Calvinism and Gnosticism

Malcolm L. Lavender
The Past-Present

- “Lavender argued that Calvinism is not based on Scripture but is a ‘Gnostic mutant’ that evolved from pagan philosophy, Gnosticism, and Roman Catholicism. …

“He compared the Gnostic belief that ‘spiritual substance’ cannot be corrupted by ‘material substance’ (likened to gold in filth) to the Calvinist doctrine that a believer's sins are covered by Christ's righteousness and do not cause loss of salvation” (Google AI)

Calvinism and Gnosticism

Philip J. Lee
The Past-Present

- "Canadian Presbyterian minister and author known for his 1987 work, *Against the Protestant Gnostics*. He argues that modern North American Protestantism has largely abandoned its orthodox roots in favor of Gnosticism—an ancient heresy that emphasizes internal 'spiritual' knowledge over concrete historical acts of God. …

  "Lee compares the Gnostic idea of an enlightened elite to the 'Augustinian elitism' found in Calvinist views of predestination. He suggests that focusing on who is 'elect' can create a private, elitist form of Christianity that separates 'spiritual' people from the 'damned' majority" (Google AI)

Calvinism and Gnosticism

Ken Wilson
The Past-Present

- "An Oxford-trained scholar, orthopedic surgeon, and author known for his controversial historical research on the origins of Augustinian-Calvinism. His 2018 doctoral thesis, later published as the more accessible book *The Foundation of Augustinian-Calvinism*, argues that the core deterministic doctrines of modern Calvinism were not derived from the early church fathers or a careful study of Scripture.

"Wilson compares Calvinism to Gnosticism (specifically *Manichaeism*, a Gnostic sect) by claiming that Augustine of Hippo introduced pagan, deterministic ideas into Christianity during his 5th-century debates with Pelagius. According to Wilson, these ideas were later adopted by John Calvin, effectively embedding Gnostic 'pagan syncretism' into Reformed theology. …

"Wilson argues that the very same biblical texts used by modern Calvinists (such as *John 6:65*, *Ephesians 2:1-9*, and *Romans 9*) were first used by Gnostics to support their fatalistic views" (Google AI)

Overview of the Study

- Calvinism Versus God

Calvinism Versus God

God Was the Author of Sin?

- "Sin did come to pass—sin now exists—and God decreed it.

"How can one keep from being driven to the conviction, if he accepts the creeds quoted in the foregoing as true, that sin, which has wrecked, cursed, and damned, brought every heartache, pain, and all misery, exists because of God's decree. … The creeds declare that God 'freely and unchangeably' decreed 'whatsoever comes to pass.' Does it not follow, if the creeds be true, that God decreed that Adam should eat the fruit? One thing is certain: If God unchangeably decreed 'whatsoever comes to pass,' since Adam did eat the fruit, God decreed that he must eat it. But God commanded Adam not to eat the forbidden fruit, telling him that death would be the result if he ate. Could Adam refrain from eating the fruit? No, not unless he had power to bring to naught God's decree. …

"No, I do not overlook the disavowal of the creeds namely, 'neither is God the author of sin.' But such disavowal finds no footing in the logical analysis of the creed and the facts as they exist in the world. The disavowal does not jibe with other statements of the creed. To escape the conclusion drawn from the statement of the creed, that man sins as a result of the decree of Jehovah, and that God is the author of the sins men commit, those subscribing to the creed must contend that God or God's decree does not act in such a way as to cause the action of the man who does the very thing God decreed he must do;" (Nichol, "Creeds," 151)

Calvinism Versus God

Damnation Caused Sinfulness?

- "Let it not be argued that God foreknew that certain men would sin, and that because he *knew* they would sin he decreed their damnation; for if he foreknew they would sin, and because of the sin he *knew* they would commit, he predestinated them to spend eternity in hell. Such a contention will certainly make their sins a condition of their damnation, whereas the creed declares the destiny of the human family is attributable to the decree of God, due to no 'conditions, or causes moving' him thereunto" (Nichol, "Choice," 199)

Calvinism Versus God

God Was Pleased to Be Partial?

- "We are told that Jehovah chose to save a definite number of sinners independent of faith or good works on their part; and other sinners, who were exactly like those he chose to save, he decreed to 'pass by,' having 'foreordained' them ' to dishonor and wrath.' This, the creed says, is to the 'praise of his glorious justice.' Who can call it 'justice' for God to make man, decree his fall, and all his posterity to fall 'with him' into sin, where all were alike, helpless, and then to save some of the helpless, while others equally as helpless he was pleased to 'pass by, and to ordain them to dishonor and wrath,' when he had power to save all? Who can call such 'justice'? Some Calvinists, feeling the force of the charge that their doctrine accuses God with injustice, have replied: 'Adam forfeited the right to life when he sinned, and all his posterity fell in him, and are under just condemnation to death eternal; and for that reason God could have passed all by, justly, leaving them to suffer the execution of the righteous law. That in electing to save some to salvation, out of his mere free grace and love, and passing by some, is no injustice to the ones passed by, for he was under no obligation to save any one.' The effort to free the system of gross injustice and partiality may have some appeal, and even deceive some. … To say the nonelect were reprobated because of their sins is suicidal to Calvinism. If it pleased God to 'pass by' and to ordain 'to dishonor and wrath' the nonelect, for their sins; since all were in sin, the elect as well as the noneleet, it would have pleased him to have passed all by, or else it pleased him to be partial" (Nichol, "Injustice," 247)

Calvinism Versus God

God Is Actually Unjust?

- "Can a more heartless system be conceived? Was ever a system taught which reflects more discreditably on the character of Jehovah?" (Nichol, "God," 271)
- "The whole idea of responsibility (for one's thoughts and deeds) entails the preceding view that one is free—either to love and obey God or else to hate Him and disobey Him. If, as Calvinism argues, human beings are no more free than a stone or a tree on a mountainside, then human beings are not responsible. Thus, God would be unjust to send anyone to Hell. But God is not unjust, and, since He *will* send some to Hell (Matt. 7:21-23), it is clear that men *are* both *free* and *responsible*" (Warren, 13,14)

Calvinism Versus God

Adam's Freedom Was God Will?

- "It came to pass that Adam sinned; and according to the creeds, God decreed that he should sin and fall. Does some one attempting to defend the doctrine declare that Adam sinned of his own will—by his own choice he ate the forbidden fruit—that he was free to eat? Such a statement made by a Calvinist is not to be understood to mean that Adam could have refrained from eating; for the doctrine is that God decreed that he should eat, and he could no more have failed to eat than the finite can bring to naught the decree of the infinite. At most, all a Calvinist can mean when he says Adam was 'free' is that he was free to do what God decreed, and at the same time affirm that he could not have done otherwise than eat and fall. When they say man is 'free' to make his choice, with them is the mental reservation: 'But he cannot make any other choice than that which God decreed'" (Nichol, "Choice," 199)

Calvinism Versus God

Calvinism Really Allows for Grace?

- "Calvinism talks much about God's grace-his 'free grace'; but, in fact, is there any grace in the whole system? Is there grace in putting man in a condition he could not avert, and then rescuing him? … Is there any mercy in the system? If the creed is true, there was nothing in man exciting God's mercy. Certainly there was no mercy extended to those God was pleased to 'pass by, and ordain them to dishonor and wrath.' Was, or is, there any mercy extended to those he 'predestinated unto life'? … I can understand how God and man can have their pity aroused by the miserable condition in which they may see men, and that they can extend mercy to such people, if they are in position to do so; but Calvinism does not represent the salvation of the elect as an act of mercy, for the creed avows their salvation is not due to faith, good works, perseverance, 'or any other thing in the creature, as conditions, or causes moving him' to save them. If there was nothing in the creature to touch the heart of the Creator, how can it be contended that his mercy was aroused?" (Nichol, "Injustice," 247)

Calvinism Versus God

God Did Not Love the Nonelect?

- "Let us look into the claim that God saves the elect because of his love for them. His love was certainly not called forth by reason of their intrinsic worth, for those he was pleased to 'pass by' possessed the identical attributes. … It cannot be that he loved the elect because they were his creatures, and for that reason saved them; for the non-elect were also his creatures. It cannot be that he saw the elect in sin, miserable, and elected to save them; for the nonelect were also in sin, and just as miserable; and if the misery of the elect aroused his love, how is it that the misery of the nonelect did not also arouse his love? In fact, the creed says the election took place before any were in sin, or miserable—it took place before time began!" (Nichol, "Injustice," 247)

Calvinism Versus God

God Not Want All Saved?

- John 3:16-17, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”
- 1 Timothy 2:4, “Who will have all men to be saved, and to come unto the knowledge of the truth.”
- Titus 2:11, “For the grace of God that bringeth salvation hath appeared to all men,”

Calvinism Versus God

Repentance Commanded Unnecessarily?

- Acts 17:30, “And the times of this ignorance God winked at; but now commandeth all men every where to repent:”
- 2 Peter 3:9, “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”

Overview of the Study

- Calvinism Versus Christ

Calvinism Versus Christ

Jesus' Death Not Universal?

- John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me."
- 2 Corinthians 5:14,15, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."
- Hebrews 2:9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."
- 1 John 4:14, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world."

Calvinism Versus Christ

Jesus' Blood Were Not Efficatious?

- John 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."
- 1 Timothy 2:6, "Who gave himself a ransom for all, to be testified in due time."
- 1 John 2:2, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Calvinism Versus Christ

Jesus' Gift Not for All?

- John 1:7, "The same came for a witness, to bear witness of the Light, that all men through him might believe."
- Romans 5:18, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

Overview of the Study

- The Bible Versus Calvinism

The Bible Versus Calvinism

Total Depravity

- "B. Does the Bible teach that all inherit Adam's sin and thus all are born in sin?

  "1. By definition sin is 'a transgression of God's law' (1 John 3:4); therefore, sin is *committed*, not *inherited* (James 4:17; Rom. 3:23).

  "2. Children do not inherit either the iniquity or the righteousness of their parents, but each soul is responsible for his own (Ezekiel 18:20).

  "3. Each person's spirit comes from God; therefore, it must be sinless when given (Zech. 12:1; Heb. 12:9).

  "4. We must become as little children in order to enter the kingdom of Heaven (Matt. 18:3; 19:13,14).

    "a. Little children have no sin for they have never sinned.

    "b. They are not lost, but are *safe* until they reach the age of accountability and choose to do the wrong (Gen. 8:21; John 4:11)" (Rutherford, 17)

The Bible Versus Calvinism

Total Depravity

- "But we are children of wrath by 'nature"' in the sense of long practice of our *own sins*, not Adam's sin. *Phusis* (nature) is defined as 'a mode of feeling and acting which by long habit has become nature … Ephesians 2:3.' (Thayer, p. 660.) The idea that death has passed upon all men for all have sinned in Romans 5:12 simply states the fact that all have sinned. We all go astray, we are not born astray. (Isa. 53:6.) The expression in Psalm 51:5 that 'in sin did my mother conceive me,' simply teaches that the writer was conceived in a world that was full of sin. Actually, sin is something you do not inherit. (1 John 3: 34.) The son does not bear the iniquity of the father. (Ezek. 18:19,20) God gave each person a spirit; surely no one should think the righteous God would give a depraved spirit. (Zech. 12:1; Heb. 12:9.)" (Merideth, 757)

The Bible Versus Calvinism

Total Depravity

- "If one of the number 'predestinated unto life' before the foundation of the world should die in its infancy, it is saved—saved by the decree of God and the merits of the blood of Christ; but if one of those God was pleased 'to pass by, and to ordain them to dishonor and wrath,' should die in infancy, it would be damned—infant damnation! One Calvinist, in an effort to escape the charge that the doctrine teaches infant damnation for nonelect infants that die, made answer: 'Non-elect infants never die in infancy.' If nonelect infants never die, it is too bad that we do not have some way of determining the nonelect infants from the elect infants. Why? Visualize the mother keeping vigil over her sick baby. Day and night with heartbreaking anxiety she nurses it and prays for its recovery. The physician uses his best skill in prescribing medicinal treatment, and finally advises that if the infant is to live it must undergo the surgeon's knife. It is rushed to the sanitarium, the skilled surgeon does his work. It recovers after days of anxiety, worry, and apprehension. Could it have been known that the infant was a nonelect, if 'nonelect infants never die in infancy,' there would have been no reason for anxiety, fearing the infant would die.

"Why should Calvinists resent the charge that their doctrine teaches infant damnation? They teach that the child at birth is a 'child of wrath, a bondslave of Satan'; that it fell in Adam" (Nichol, "God," 271)

The Bible Versus Calvinism

Total Depravity

- "A vast array of Biblical evidence negates the theory of hereditary total depravity.

"(1) The 'soul' of man is not inherited; it is created directly by God (Num. 16:22; Eccl. 12:7; Isa. 57:16; Zech. 12:1; Heb. 12:9, hence, it must be as pure as the Source from whence it comes. Moreover, it is universally acknowledged that *acquired characteristics are not inherited*. But sin is an acquired trait (Adam certainly did not inherit his sin from God!). Thus, sin is not inherited.

"(2) If one is estranged from God by the mere fact of conception, and hence enters the world that way, how could he *turn aside* from the Lord (Rom. 3:12); how could we all 'like sheep have gone astray' (Isa. 53:6)? If one is born astray, he cannot go astray! Further, if a person is born *totally* depraved, how do evil men become worse and worse (II Tim. 3:13)?

"(3) The condemnation of sin under which mankind labors is characterized in language that can only refer to personal wickedness. Refusal to seek God, refraining from doing good, deceit, cursing and bitterness, shedding blood, destruction and misery, failure to fear God, etc. (Rom. 3:10-18), are all acts of personal rebellion.

"(4) The Bible teaches that the practice of either good or evil is a matter of choice (Isa. 7:15,16), not chance. …

The Bible Versus Calvinism

Total Depravity

"(5) Human sinfulness commences in that period of life that is called 'youth' (Gen. 8:21; Jer. 3:25), not from birth.

"(6) Though we surely do inherit the consequences of Adam's sin (Rom. 5:12), we do not inherit the guilt of his sin, for Scripture plainly says that 'the son shall not bear the iniquity of the father' (Ezek. 18:20).

"(7) We will not stand before God to be judged on the basis of an evil nature inherited from Adam; rather, for our own personal deeds will we give account (II Cor. 5:10; Rom. 14:12).

"(8) The Bible does not view little children as totally corrupt sinners. On the contrary, they are consistently held up as models for those who would aspire to enter the kingdom (Matt. 18:3; 19:14), and for those already in the church (I Cor. 14:20). Can one imagine that the Lord meant to admonish: 'Except ye turn, and become as little totally depraved children, ye shall in no wise enter into the kingdom of heaven'?" (Jackson, "Baptist," 14,15)

The Bible Versus Calvinism

Total Depravity

- Exodus 32:31-33, “And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.”

The Bible Versus Calvinism

Total Depravity

- Deuteronomy 1:34-39, “And the LORD heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD. Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither. But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.”

The Bible Versus Calvinism

Total Depravity

- Isaiah 59:1-8, “Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.”

The Bible Versus Calvinism

Total Depravity

- Ezekiel 18:5-20, “But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD. If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”

The Bible Versus Calvinism

Total Depravity

- Matthew 18:1-5, “At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.”

Calvinism Versus the Bible

Total Depravity

- John 7:17, “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”

Calvinism Versus the Bible

Total Depravity

- John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me."

Calvinism Versus the Bible

Total Depravity

- Acts 17:26,27, “And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:”

The Bible Versus Calvinism

Total Depravity

- Romans 7:9-11, “For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.”

The Bible Versus Calvinism

Total Depravity

- 1 Corinthians 14:20, “Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.”

The Bible Versus Calvinism

Total Depravity

- 1 John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

The Bible Versus Calvinism

Unconditional Election

- "B. Does the Bible teach unconditional election?

  "1. The Bible teaches predestination, but not arbitrary, unconditional predestination (Eph. 1:3-5; Heb. 5:8,9; Mark 16:15,16).

  "2. The Bible teaches that God created man as a free moral agent.

    "a. Adam and Eve were given the power of choice in the Garden of Eden (Gen. 2:16,17; 3).

    "b. Joshua challenged Israel to "choose for yourselves this day whom you will serve" (Josh. 24:14,15).

  "3. God's blessings are conditioned upon our obedience to His will (1 Chron. 28:9; 2 Chron. 15:2; Jer. 18:7-10).

  "4. Unconditional election would make God a respector [sic] of persons, but the Bible says, 'God is no respecter of persons' (Acts 10:34,35).

  "5. The Gospel is for all (John 3:16; Matthew 11:28-30; 28:19; Mark 16:15).

  "6. We must comply with the conditions of salvation in order to be saved: …" (Rutherford, 17,18)

The Bible Versus Calvinism

Unconditional Election

- "Of course the Bible speaks of election and predestination (Eph. 1:4-11; Rom. 9:11-13; 8:29, 30), but such election and predestination to salvation is always *conditional*. The verses themselves indicate conditions, God has always dealt with man on the principle of conditions. (Jer. 18:7, 8; 1 Chron. 28:9; 2 Chron. 15:2. God is no respecter of persons (Rom. 2:11) and this principle destroys Calvinism. The invitations to come to Christ addressed to all mankind would be useless if man could not come and would be a mockery. (Matt. 11:28-30; Rev, 22:17)" (Merideth, 757)

The Bible Versus Calvinism

Unconditional Election

- Genesis 2:16,17, "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

The Bible Versus Calvinism

Unconditional Election

- Joshua 24:15, "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD."

The Bible Versus Calvinism

Unconditional Election

- 2 Chronicles 19:7, “Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.”

The Bible Versus Calvinism

Unconditional Election

- Matthew 3:7, “But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?”

The Bible Versus Calvinism

Unconditional Election

- Matthew 23:37, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”

The Bible Versus Calvinism

Unconditional Election

- Matthew 28:18-20, “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

The Bible Versus Calvinism

Unconditional Election

- Mark 16:15,16, “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

The Bible Versus Calvinism

Unconditional Election

- John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

The Bible Versus Calvinism

Unconditional Election

- John 5:40, “And ye will not come to me, that ye might have life.”

The Bible Versus Calvinism

Unconditional Election

- Acts 10:34,35, “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.”

The Bible Versus Calvinism

Unconditional Election

- Romans 2:11, “For there is no respect of persons with God.”

The Bible Versus Calvinism

Unconditional Election

- Romans 10:13, “For whosoever shall call upon the name of the Lord shall be saved.”

The Bible Versus Calvinism

Unconditional Election

- 1 Timothy 2:3,4, “For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.”

The Bible Versus Calvinism

Unconditional Election

- 1 Peter 1:17, “And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:”

The Bible Versus Calvinism

Unconditional Election

- 2 Peter 3:9, “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”

The Bible Versus Calvinism

Unconditional Election

- Revelation 22:17, “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

The Bible Versus Calvinism

Limited Atonement

- "B. What does the Bible say?

  "1. The Golden Text of the Bible says: 'For God so loved the *world*, that He gave His only begotten Son that *whoever* believes in Him, should not perish, but have everlasting life' (John 3:16).

  "2. God wants all to be saved (1 Tim. 2:3,4; 2 Pet. 3:9).

  "3. Christ died for *all men* (2 Cor. 5:14,15).

    "a. He 'tasted death for everyone' (Heb. 2:9).

    "b. He 'is the propitiation for our sins, and not for ours only but also for the whole world' (1 John 2:2).

  "4. He commanded the Gospel to be preached to the whole world, every nation, and every creature (Mark 16:15; Matt. 28:19).

  "5. All men have the *potential* to be saved, but only those who *obey* Christ will be saved (Heb. 5:8,9)" (Rutherford, 18)

The Bible Versus Calvinism

Limited Atonement

- "But John says Christ died not only for us but also for the sins of the whole world. (1 John 2:2) Christ died for the man who could be destroyed. (Rom 14:15.) Christ died for one who could perish. (1 Cor. 8:11.) The benefits of the atonement are available for all; and, the reasons that all will not be saved is that people are not willing to meet the conditions of salvation and appropriate the benefits of the atonement" (Merideth, 757)

The Bible Versus Calvinism

Limited Atonement

- "Calvinists rightly affirm that the blood of Christ was sufficiently meritorious to save all; hence, according to Calvinism, it did not please God to save all" (Nichol, "God," 271)

The Bible Versus Calvinism

Limited Atonement

- John 1:29, “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”

The Bible Versus Calvinism

Limited Atonement

- John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

The Bible Versus Calvinism

Limited Atonement

- John 6:51, “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”

The Bible Versus Calvinism

Limited Atonement

- John 12:32, “And I, if I be lifted up from the earth, will draw all men unto me.”

The Bible Versus Calvinism

Limited Atonement

- Romans 5:6-8, “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

The Bible Versus Calvinism

Limited Atonement

- 2 Corinthians 5:14,15,19, “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. … To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”

The Bible Versus Calvinism

Limited Atonement

- 1 Timothy 2:3-6, “For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.”

The Bible Versus Calvinism

Limited Atonement

- 1 Timothy 4:10, “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”

The Bible Versus Calvinism

Limited Atonement

- Hebrews 2:9, “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”

The Bible Versus Calvinism

Limited Atonement

- 2 Peter 2:1, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”

The Bible Versus Calvinism

Limited Atonement

- 1 John 2:1,2, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

The Bible Versus Calvinism

Irresistible Grace

- "B. Does the Bible teach the doctrine of irresistible grace?

  "1. The Bible teaches we are saved by grace through faith (Eph. 2:8,9).

    "a. Grace is God's part; it is the ground of our salvation; God supplies that which men could never supply.

    "b. Faith is man's part; it is the sinner's response to God's free offer of forgiveness through the blood of Christ.

    "c. The faith that saves must be an obedient faith (Gal. 5:6; Jas. 2:14-26).

  "2. The Spirit works in the conversion of sinners through God's Word.

    "a. God's Word is the "sword of the Spirit" (Eph. 6:17).

    "b. Faith comes, not by a direct operation of the Spirit, but by hearing the Word of God (Rom. 10:17).

    "c. In every example of conversion in the book of Acts, the Word (Gospel) was first preached before faith and obedience came (Acts 2:14,36,37; 8:5,6,12, 26-39; 11:14; 16:30-34; 18:8).

    "d. One must "obey from the heart" the form (pattern) of doctrine (Rom. 6:16-18).

    "e. We are called by the Gospel (2 Thess. 2:14).

  "3. Only those who receive the grace of God by hearing and obeying God's Word are saved; those who reject it are lost (Mark 16:15,16)" (Rutherford, 19)

The Bible Versus Calvinism

Irresistible Grace

- "The doctrine of irresistible grace is false on two counts: first, it contradicts the plain teaching of Scripture and secondly, it entails its adherents in a self-contradiction (i.e., with other Calvinistic doctrines). Contrary to this doctrine men are lost, not because of inherited sin, but because of the deeds done in the body (II Cor. 5:10). Each man is responsible for his own sins (Rom. 14:12). Men will be judged based upon their own rejection of the will of God (Matt. 7:21) as expressed in the work and words of Christ (Jn. 12:42). According to the doctrine of irresistible grace, man is lost through no real fault of his own and he cannot even desire to be saved until God regenerates him through the Spirit. Such a doctrine makes God a clear respecter of persons contrary to the Word of God (Acts 10:34,35).

  "It is amazing to notice how the adherents contradict themselves. For example, they speak of 'responsible, unregenerate souls.' But one who from birth is totally unable to desire salvation or righteousness cannot be held responsible for such a condition. Also, they speak of the *supernatural* regeneration of the Spirit, while insisting that the Word is the instrument that the Holy Spirit uses. Men are said to come to Christ *freely*, yet they are totally unable to come *before* regeneration while, as part of the elect, they *must of necessity* come to Christ when regenerated" (Gross, 16)

The Bible Versus Calvinism

Irresistible Grace

- "If God is irresistible to some but not to others he would be showing partiality. God really calls all men alike. All men are called by the gospel. (2 Thess. 2:14.) All who believe and obey the gospel are saved. Thus God chooses or elects to salvation all who obey the gospel. The gospel is the power of God unto salvation. (Rom. 1:16.) Salvation is conditional. (Matt. 7:21; Luke 13:3; Acts 17:30; Mark 16:16; 2 Thess. 1:7-9; 1 John 2:4.)

"Calvinism is in error in asserting the direct operation of the Holy Spirit upon the sinner's heart. A careful reading of the cases of conversion in the book of Acts will plainly show that the people who were saved were people who heard the preaching of the gospel and obeyed it" (Merideth, 757)

The Bible Versus Calvinism

Irresistible Grace

- Matthew 23:37, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”

The Bible Versus Calvinism

Irresistible Grace

- Luke 7:30, “But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.”

The Bible Versus Calvinism

Irresistible Grace

- John 5:24, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

The Bible Versus Calvinism

Irresistible Grace

- John 8:24, “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.”

The Bible Versus Calvinism

Irresistible Grace

- John 12:47,48, “And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”

The Bible Versus Calvinism

Irresistible Grace

- Acts 7:51, “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.”

The Bible Versus Calvinism

Perseverance of the Saints

- "B. What does the Bible say?

  "1. The saved can turn from their salvation and return to the world (2 Pet. 2:20-22).

  "2. A Christian is warned to 'Take heed lest he fall' (1 Cor. 10:12); this warning would be meaningless if it were impossible for a Christian to fall from grace.

  "3. The apostle Paul warned that those who attempt to be justified by the Law of Moses 'have fallen from grace' (Gal. 5:4).

  "4. Hebrews is filled with warnings of the danger of falling away (Heb. 2:1-4; 4:1, 11; 6:4-8)" (Rutherford, 19,20)

The Bible Versus Calvinism

Perseverance of the Saints

- "If this doctrine were true then one of the elect could fall into a sin he enjoyed, continue therein, and since God would not let him die in the sin, he could live forever here in sin! This shows the absurdity of the Calvinian position. The Israelites believed (Psalm 106: 12), were saved, but then believed not and were destroyed (Psalm 106:24). So Christians may believe and be saved (Heb. 4:1-3), then believe and fall (Heb. 4:4-11)" (Merideth, 758)

The Bible Versus Calvinism

Perseverance of the Saints

- "The Scriptures teach the possibility of apostasy. However the *possibility* of apostasy should not be viewed as the *probability* of apostasy. The former position allows one to live in hope; the latter view dims that hope considerably.

  "God will help His people be saved (Phil. 2:13). However, God's people must comply with God's conditions of eternal salvation (Tit. 2:11, 12). God's people can comply with the conditions God has set forth in His word to keep us saved and to insure our eternal salvation. God did not design Christianity for angels in heaven, but for people on earth so they could one day share the joy of heaven with the Lord and the angels" (Holland, 22)

The Bible Versus Calvinism

Perseverance of the Saints

- Matthew 13:41,42, “The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.”

The Bible Versus Calvinism

Perseverance of the Saints

- John 15:1-6, “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.”

The Bible Versus Calvinism

Perseverance of the Saints

- Acts 8:9-24, “But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.”

The Bible Versus Calvinism

Perseverance of the Saints

- Romans 8:12,13, “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

The Bible Versus Calvinism

Perseverance of the Saints

- Romans 11:20-22, “Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.”

The Bible Versus Calvinism

Perseverance of the Saints

- Romans 14:15, “But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.”

The Bible Versus Calvinism

Perseverance of the Saints

- 1 Corinthians 8:11, “And through thy knowledge shall the weak brother perish, for whom Christ died?”

The Bible Versus Calvinism

Perseverance of the Saints

- 1 Corinthians 9:27, “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”

The Bible Versus Calvinism

Perseverance of the Saints

- Galatians 5:2-4, “Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”

The Bible Versus Calvinism

Perseverance of the Saints

- 1 Timothy 4:1, “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;”

The Bible Versus Calvinism

Perseverance of the Saints

- Hebrews 3:12-15, “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;”

The Bible Versus Calvinism

Perseverance of the Saints

- Hebrews 6:4-6, “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

The Bible Versus Calvinism

Perseverance of the Saints

- Hebrews 10:26-29, “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”

The Bible Versus Calvinism

Perseverance of the Saints

- James 5:19,20, “Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”

The Bible Versus Calvinism

Perseverance of the Saints

- 2 Peter 2:1, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”

The Bible Versus Calvinism

Perseverance of the Saints

- 2 Peter 2:20-22, “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”

The Bible Versus Calvinism

Perseverance of the Saints

- 2 Peter 3:17, “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.”

The Bible Versus Calvinism

Perseverance of the Saints

- Revelation 3:4,5, “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”

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