



CALVINISM

A DANGEROUS AND WIDESPREAD DOCTRINE

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Calvinism

A Dangerous and Widespread Doctrine

July–September 2021

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Introduction/History

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1. Why study Calvinism?

- a. To have a better understanding of our own faith and avoid the pitfalls of false doctrine.

1) 1 Pt. 3:15

- a) What did Peter say we must always be ready to do?

- b) What responsibility does this give to Christians?

- 2) Mt. 15:1-9 – With what did they make the commandments of God of no effect?

3) 1 Pt. 1:18

- a) Where did their aimless conduct come from?

- b) Do you see any danger of this for us today? (Not denominations, but for this church or others like it.) Explain your answer.

- b. To be able to teach others the truth.

1) Ac. 17:2-4

- a) What was Paul's custom?

- b) Was he always successful?

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c) Did that stop him from trying?

2) [Rom. 1:16-17](#) – What is the gospel?

3) [Luke 15](#)

a) The point of this chapter is teach the value of what?

b) What should that motivate us to do?

4) [2 Pt. 3:9](#) – Why is God longsuffering toward man?

2. List any churches or denominations which you aware of that teach all or part of the doctrines of Calvinism. Note the doctrine that is associated with Calvinism.

a. _____

b. _____

c. _____

d. _____

3. Define the following terms. Use commentaries, Bible dictionaries, or other study aids which you may have:

a. free moral agency:

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b. original sin:

c. enabling grace:

4. A brief history

a. Augustine vs. Pelagius

- 1) In the late fourth century and early fifth century a controversy arose over the question of man's responsibility in salvation.
- 2) Pelagius argued that man had the ability to choose between good and evil and that he had the responsibility to believe and obey in order to enjoy salvation.
- 3) Augustine taught that man lost his ability to choose when Adam sinned and was cast out of the garden. He believed that only when God gave His grace to man could man then choose to serve God.
- 4) Pelagius was branded as a heretic and excommunicated from the Catholic church. Augustine's doctrines were accepted by the Roman Catholic Church.

b. However, as time went by, the Catholic church moved toward the doctrine of the sacraments and the power of the church. Some within the church were not happy with the direction the church was taking.

c. In the late 15th and 16th century (1400s–1500s) the reformation began with men like Luther, Zwingli, and Calvin.

- 1) These men began by trying to “reform” the Catholic church.
 - a) They grew up in and were taught the doctrines of Catholicism.
 - b) However, as students of the Bible, they could not condone the errors they saw in the Catholic church.

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- 2) They also came to be known as “Protestants” because they “protest”ed the things taught by the Catholic church.
- 3) In the early 1530s, Calvin officially broke away from the Catholic church and joined the Protestant movement.
- 4) In 1536, he published his book, *Institutes of the Christian Religion*.
 - a) Throughout his life, he refined and developed these thoughts, but this was the basis of what would later be known as “Calvinism.”
 - b) It was a book which the Protestants rallied around.
- d. The final development of the five points of Calvinism.
 - 1) In the latter part of the 16th century Calvin’s doctrines were accepted as the official religion of Holland.
 - 2) They were published in the form of the Belgic confession and the Heidelberg Catechism.
 - 3) In 1610, the followers of James Arminius (known as Arminians) began trying to get the church to change its views on these issues. They included five issues that they said were wrong in the doctrines which the church had accepted.
 - 4) In 1618, a national synod was held in Dort.
 - a) The synod rejected the efforts of the Arminians.
 - b) In response they organized five points with which to answer the teaching of the Arminians.
 - c) These five points were called from that time on “the five points of Calvinism.”
5. The five points of Calvinism:
 - a. “T”otal Depravity
 - 1) All men inherit the sin of Adam and are born in sin.
 - 2) They do not have the ability to choose between right and wrong.

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- b. “U”nconditional Election
 - 1) God determined before the foundation of the world who would be saved and who would be lost.
 - 2) God’s decision is not based what the person does, but on who God arbitrarily chose to be saved and lost.
- c. “L”imited Atonement
 - 1) Since only certain ones can be saved as predetermined by God, Christ did not die for all men.
 - 2) He only died for those that God has chosen to be saved.
- d. “I”rrestible Grace
 - 1) When God determines that the time is right, He will send the Holy Spirit to act on them so that they will be saved.
 - 2) Those who are among the “elect” cannot resist this grace and will be saved regardless of their desire.
- e. “P”reservation of the Saints
 - 1) Because God has chosen certain ones to be saved, they cannot be lost.
 - 2) His protection will prevent them from ever going astray.

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1. Review:
 - a. Give at least two reasons why a study of Calvinism is helpful for Christians.
 - b. What is “free moral agency”?
 - c. What is “enabling grace”?
2. At the heart of the study of Calvinism is the question of whether a person is able to choose his or her path in life (free moral agency) or it is predetermined by God before he or she is born. In each of the questions in this lesson, think about whether they teach:
 - a. Each person can choose for themselves the spiritual path they walk.
Or...
 - b. Each person’s path is chosen for them by God and they have no control over their spiritual decisions.
3. [Gen. 2:15-17](#)
 - a. What were Adam’s choices?
 - 1) _____
 - 2) _____
 - b. What were the consequences/rewards of either decision?
 - 1) _____
 - 2) _____
4. [Gen. 6:5-6](#)
 - a. What was God’s attitude toward the wickedness on the earth?

 - b. How does this indicate that the people actually had a choice in how they lived?

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The Nature of Man

July 11, 2021

5. [Deut. 28](#)

a. This chapter is easily divided into two sections, what are they?

1) [Vs. 1-14](#):

2) [Vs. 15-68](#):

b. Did the people really have a choice, or was God only giving them false hope?

6. [Josh. 24:15](#) – Who did Joshua say must choose the course of life for these people?

7. [1 Ki. 3:14](#) – What was the condition upon which God would lengthen Solomon’s days?

8. [1 Ki. 18:21-40](#) – What was the purpose of Elijah’s demonstration?

9. [Job 1:6-12](#); [2:1-6](#)

a. What was Satan trying to get Job to do?

b. If Job was the “elect” of God and couldn’t choose to serve Satan because of the influence of the Holy Spirit, what was the point of this entire incident?

10. [Mat. 13:10-17](#) – Who closed their eyes for them?

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The Nature of Man

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11. [Mat. 16:24-25](#) – Who did Jesus say had the ability to desire to follow Him?

12. [Ac. 4:19-20](#)

a. What did the apostles tell these men to do?

b. Is there any indication that the men who were asked to do this were the “elect” of God guided by the Holy Spirit? Explain your answer.

13. [Ac. 7:51-53](#) – Who did Stephen indicate was responsible for these men resisting the truth?

14. [Heb. 6:4-6](#)

a. How does the writer describe the person in this passage *before* they fall away?

b. Whose fault would it have been if they had fallen away?

15. [Heb. 11:13-16](#) – What could these people have done if they wanted to?

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The Sovereignty of God

July 18, 2021

1. Review
 - a. All previous review questions.
 - b. Name at least three passages that clearly show that people *other than Adam* had the ability to choose between right and wrong.
 - c. What does man's *accountability* for doing wrong teach us about his *ability* to choose between right and wrong?
2. There are two basic concepts about defining the "sovereignty" of God. As you study, note which idea is supported by the scriptures.
 - a. God is sovereign because all will answer to Him for their actions and suffer the consequence or reap the rewards.
 - b. God is sovereign because He determines the outcome for each individual apart from any decisions they make or actions they take.
3. Using a dictionary or Bible dictionary define the word "sovereign."

4. In your own words, what does this word mean?

5. [Gen. 1:1...27-28...2:15-17](#); [Psa. 148:5](#) – What do these passages tell us about *why* God has all authority?

6. [Isa. 45:18-25](#) – God showed He was greater than the idols in at least two ways in this passage. What are they?

Compare [Ac. 17:24-31](#).

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The Sovereignty of God

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7. [Rom. 1:22-25](#) – List some ways in which God’s authority based on being the Creator is being attacked today. What are some of the dangers resulting from these attacks?
-
-
-
8. [Isa. 55:8-9](#); [1 Co. 2:9-13](#) – What do these verses tell us about how we come to know what the mind of God is and what He desires for us to do?
-
-
-
9. [Gen. 28:4, 13](#); [Ex. 20:12](#); [Lev. 25:38](#) – What did God tell Abraham *and* the Israelites that came out of Egypt about *how* they were to come into possession of the land?
-
- a. Could this be described as grace?
-
- Note [Num. 14:8...39-45](#)
- b. [Num. 13:31-33](#); [14:1-4](#), [23](#) – Did they accept or reject God’s favor?
-
- c. [Num. 14:22-24...26:63-65](#) – What was the consequence?
-
-
10. [1 Ki. 9:4-5](#) – What did God say He would do for Solomon?
-
- a. [1 Ki. 11:6...11](#) – What did God do when Solomon turned away from serving Him?
-

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- b. What does this tell us about how God's sovereignty is affected by man's rejection of God's grace?
-

11. [Ac. 10:34-35](#); [Tit. 2:11-14](#); [2 Pt. 3:9](#) – Who does God want to be saved? That is, to whom is God's grace extended?

- a. [Jn. 12:48](#) – Will all men accept these things?
-

- b. [2 Th. 1:8](#); [Rev. 21:8](#) – What are the consequences?
-

12. If people can reject God's grace, does it mean God is not sovereign? Explain your answer.

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The Grace of God

July 25, 2021

1. Review
 - a. Previous review questions.
 - b. What does “sovereign” mean?
 - c. What is one reason God has all authority?
 - d. How can we know about God, His nature, and His will for mankind?
 - e. How does the example of the children of Israel show that when people reject the grace of God, it not affect His sovereignty or power over man?
2. Using dictionaries, Bible dictionaries, lexicons, etc. define the word “grace.”

3. [Gen. 2:17...3:24](#) – What was the penalty for sin?

4. [Rom. 3:23](#); [5:12](#); [6:23](#) – Who else suffers this penalty and why?

5. [Rom. 3:20](#); [Gal. 3:10-11](#) – What can man not do to save himself?

6. [Rom. 5:15-16...6-11](#); [Gal. 3:13-14](#) – From these verses write your own definition of the grace of God.

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The Grace of God

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7. [Rom. 3:24](#); [5:2](#); [6:14](#); [Gal. 1:6](#); [Eph. 1:7](#); [2:5-9](#) – What do these passages clearly teach about the relationship between the grace of God and man’s salvation?

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1. Review
 - a. All previous review questions.
 - b. What is “grace”? (Not necessarily associated with our salvation, just the word by itself.)
 - c. Why do all men die spiritually?
 - d. Who needs the grace of God?
2. One of the failures in Bible study and interpretation is to apply the same meaning of a word in every context. Because of passages that teach we are not saved by “works,” much of the “Christian” world teaches that anything that can be defined as a “work” can’t have anything to do with our salvation. Thus, the logic is that man can’t “do” anything that can said be a dependency for salvation. As you study this lesson, think about whether these scriptures identify the following types of works:
 - a. Works by which man can earn salvation and demand entrance to heaven apart from the grace of God.
 - b. Works initiated by faith which God demands in order to receive the benefits of His grace.
3. Noah
 - a. [Gen. 6:8](#) – How was Noah saved?

 - b. [Gen. 6:14-16](#); [Heb. 11:7](#) – What “work” was required of Noah ?

 - c. Did completing this “work” change the answer in point a.?

 - d. Would Noah have still been saved without completing this “work?”

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4. The Israelites

- a. [Num. 14:8](#) – On what basis would they receive the land?

- b. [Josh. 6:2-6](#) – What “work” was required on their part?

- c. What happened when God was not with them?

- 1) [Num. 14:40-45](#):

- 2) [Josh. 7:3-5...12](#):

5. Gospel plan of salvation

- a. [Rom. 3:24](#); [5:2](#); [6:14](#) – By what are men saved?

- b. Note the phrase in each passage that indicates man’s responsibility:

- 1) [Lk. 9:57-62](#):

- 2) [Lk. 14:27](#):

- 3) [Mt. 28:19-20](#):

- 4) [Ac. 2:38](#):

- 5) [Eph. 2:10](#):

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6) [Php. 2:12](#):

7) [Jas. 2:24, 26](#):

6. [Jn. 6:28-29](#)

a. What does this passage say is a work?

b. Based on the question in [vs. 28](#), is this a work of man or God?

c. Based on this passage, complete the logic flow if man is not saved by *any* kind of work:

1) Man is not saved by “works.”

2) _____ is a “work.”

3) Man is not saved by _____.

7. [Gal. 5:19-21](#) – What kind of “works” are talked about in this passage?

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(T)otal Depravity

August 8, 2021

1. Review

- a. All previous review questions.
- b. Give two Old Testament examples where God's grace was involved, yet the people were required to act in obedience to God in order to enjoy God's grace.
- c. How does [Jn. 6:28-29](#) disprove that all works nullify grace?
- d. What word symbolizes the five points of Calvinism?
- e. What are the five points of Calvinism?

2. Doctrine defined:

- a. "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. ... Faith is not something man contributes to salvation but is itself a part of God's gift to the sinner, not the sinner's gift to God." – [Five Points of Calvinism](#), p. 16.
- b. "...inasmuch as Adam's offspring are born with sinful natures, they do not have the ABILITY to choose spiritual good over evil." – *Ibid.*, p. 25.
- c. "¶13. Original sin standeth not in the following of Adam (As the Palagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually. ... ¶14. The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and works to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." – [Methodist Discipline, 1934](#), p. 20.

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- d. “Our first parents, being seduced by the subtilty and temptation 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.
- 1) “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 faculties and parts of soul and body.
 - 2) “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.
 - 3) “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.
 - 4) “V. This corruption of nature, during this life, doth remain in those that are regenerate: and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.
 - 5) “VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.” – Westminster Confession of Faith (Presbyterian), 1944, p. 41-44.
- e. “WE BELIEVE (a) that sin entered into the world by the fall of our first parents; (b) that by this fall not only our first parents, but also all their natural descendants have lost their original righteousness; (c) that therefore all men are by nature dead in sin and children of wrath; (d) that men cannot, by any efforts of their own, or any good works, progress, or culture become reconciled to God and overcome death and damnation; (e) but that all men are saved by grace through

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faith in Christ Jesus, the divine redeemer of the world.” – My Church and Others, (Lutheran) p. 12.

- f. “93. How many kinds of sin are there? There are two kinds of sin: original sin and actual sin.
 - 1) “94. What is original sin? Original sin (inherited sin) is the total corruption of our whole human nature.
 - 2) “95. How may this inherited corruption be more fully described? Man by nature is without true fear, love, and trust in God. He is without righteousness, is inclined only to evil, and is spiritually blind, dead, and an enemy of God.
 - 3) “96. In what condition is man by nature on account of original sin? On account of original sin, man is by nature lost and condemned, ruined in body and soul.
 - 4) “97. How does original sin show itself in our lives? Original sin causes us to commit all manner of actual sins.
 - 5) “98. What is actual sin? Actual sin is every act against a commandment of God in thoughts, desires, words, or deeds.” – Luther’s Small Catechism – p. 87-88.

3. What does the Bible say?

a. Ezek. 18:1-4; 19-21.

1) Who suffers the guilt of a sin which is committed?

2) Is there any indication as to whether or not the guilt passes from one generation to the next?

b. What is sin?

1) 1 Jn. 3:4:

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2) [1 Jn. 5:17](#):

3) List any verses which define sin as an inclination to do evil which we inherit from Adam or our parents.

c. Who sins?

1) [Rom. 3:23](#):

2) [1 Jn. 1:8,10](#):

3) What is the penalty for that sin, [Rom. 6:23](#)?

4. Calvinistic proof texts

a. [Rom. 5:12](#)

1) Was there sin in the world before Adam and Eve ate of the forbidden fruit?

2) Was there sin in the world after they ate of the fruit?

3) Based on this information, when did sin first “enter the world?”

4) When did death enter the world?

5) When did Adam physically die?

6) How did he die “in the day” that he ate the fruit?

7) Why did this same kind of death spread to all men?

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- 8) What impact does this have on whether or not this passage teaches inherited depravity?
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-

b. **Eph. 2:3**

- 1) In **Rom. 2:14-15**, by what did the Gentiles do the things contained in the law?
-
- 2) If “by nature” in **Eph. 2:3** means that they inherited an inclination to do “wrath” which they could not resist, what does that say about the Gentiles and their inclination to do things of the law?
-

- 3) What lifestyles are contrasted in **vs. 1-3** and **vs. 5-10**?
-
-

c. **Ps. 51:5**

- 1) If this passage is referring to inherited sin, who does it imply the sin comes through (mother or father)?
-
- 2) What would this say about whether or not Christ inherited sin when He was born?
-
- 3) In **vs. 2-4**; **Ps. 32:1-5**; **2 Sam. 12:13** what does David clearly admit?
-
-

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- d. **1 Co. 2:14** – A contrast is drawn in the first four chapters. The first set of verses sets forth one side of the contrast, the second set of verses, the other. Describe each side of the contrast.

1) **1:12, 21-22; 2:1, 4-5, 8; 3:3-4, 18-21; 4:6-8**

2) **1:17-21, 23-25, 27-31; 2:2, 5-13, 16; 3:11, 19-21; 4:5, 15**

3) What then is the “natural” man and the “spiritual” man?

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(U)nconditional Election

August 15, 2021

1. Review

- a. Previous review questions.
- b. How does the Bible define sin and what verses could you use to establish this?
- c. What chapter in the Old Testament clearly teaches that the guilt for sins committed does not pass from one generation to the next?

2. Doctrine defined:

- a. “God’s choice of certain individuals unto 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. ... Thus God’s choice of the sinner, not the sinner’s choice of Christ, is the ultimate cause of salvation.” – Five Points of Calvinism, p. 17.
- b. “God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.
 - 1) “II. Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass, upon such conditions.
 - 2) “III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.
 - 3) “IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and

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their number is so certain and definite that it cannot be either increased or diminished.

- 4) “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, hath chosen in Christ, unto everlasting glory, out of his free grace and love alone, 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.” – Confession of Faith, p. 23-27.

3. What does the Bible say?

a. Ac. 17:30

1) Who did God command to repent?

2) What does this say about who can repent?

b. Ac. 26:29

1) Who did Paul want to obey?

2) Does the scripture indicate that they did?

3) Does the passage say they were among the “elect”?

4) Was Paul (an inspired apostle) hoping for something that could not happen?

c. 2 Pt. 3:9

1) Why is God longsuffering?

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2) If “any” in the verse is not the elect, how does this contradict the doctrine of “unconditional” election?

3) If “any” in the verse is the elect, what problem does this create for the doctrine.

4. Calvinistic Proof Texts

a. [Rom. 8:28-33](#); [9:11-16](#); [11:5](#) – Based on the verses noted in Romans, which type of predestination is Paul describing?

1) Choose one after reviewing points 2) and 3):

a) God predestined the specific people who would be saved before time began.

b) God predestined the means by which men would be saved before time began.

2) List the phrase from the verse which indicates that all men have access to the knowledge and/or grace of God.

a) [1:18-23](#)

b) [2:1](#)

c) [3:22](#)

d) [5:18](#)

e) [6:10](#)

f) [11:32](#)

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- 3) In the following verses note the phrase that indicates that access to God's grace comes through faith in Christ.
- a) [3:26](#)

 - b) [4:11](#)

 - c) [4:24](#)

 - d) [8:29](#)

 - e) [9:30-33](#)

 - f) [10:4](#)

 - g) [10:13-17](#)

 - h) [11:20-23](#)

- b. [Eph. 1:4](#) – Mark and/or list the times in Ephesians 1 where “in Christ,” “in Him,” or its equivalent occurs.
- _____
- _____

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c. [2 Pt. 1:5-11](#)

1) What are the “conditions” of salvation noted in [vs. 8, 10](#).

2) What is said to be a possibility in [vs. 9](#)?

3) What impact does this have on the doctrine of unconditional election?

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(L)imited Atonement

August 22, 2021

1. Review

- a. All previous review questions.
- b. Give two verses which show that God desires for all men to be saved.
- c. When the Bible talks about predestination in relationship to the gospel, what is it referring to?
- d. Give a passage that shows that the source of faith is hearing God's word.

2. Doctrine Defined

- a. "Christ's redeeming work was intended to save the elect only and actually secured salvation for them. ... Christ's redemption secured everything necessary for their salvation, including faith which unites them to Him. ... Historical or main line Calvinism has consistently maintained that Christ's redeeming work was definite in design and accomplishment -- that it was intended to render complete satisfaction for certain specified sinners and that it actually secured salvation for these individuals and no one else. The salvation which Christ earned for His people includes everything involved in bringing them into a right relationship with God, including the gifts of faith and repentance. ... Thus Christ's saving work was limited in that it was designed to save some and not others, but it was not limited in value for it was of infinite worth and would have secured salvation for everyone if this had been God's intention." – Five Points of Calvinism, p. 18,39.
- b. Hendrickson commenting on [Rom. 1:17](#) says that Luther "realized that what was meant here was not God's retributive justice but the righteousness freely imputed to the sinner by God's sovereign grace, on the basis of Christ's substitutionary atonement, and the sinner's own possession by means of God-given faith." – New Testament Commentary, Romans (Chapters 1–8), Hendrickson, p. 61-62.
- c. "There is yet another sense lying on the very surface of the passage, and adopted by nearly all the evangelical expositors,

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according to which “the righteousness of God” is that righteousness which Christ wrought out in his active and passive obedience. This is a righteousness which GOD hath devised, procured, and accepted. It is therefore eminently HIS. It is imputed to believers, and on account of it they are held righteous in the sight of God. ... It is true, indeed, that the righteousness of Christ cannot be called ours in the sense of our having actually accomplished it in our own persons. This is a view of imputation easily held up to ridicule, yet there is a sense in which the righteousness of Christ may be ours.

Though we have not achieved it, yet it may be so placed to our account that we shall be held righteous, and treated as such. I have said, first, we shall be held righteous, and then treated as such, for God treats none as righteous who in some sense or other are not really so.” – Barnes’ Notes, Romans, p. 36-37, editor’s notes. (NOTE: As is stated in the introduction to Barnes’ Notes on Romans, Albert Barnes did not believe in the imputation of righteousness. The comments quoted belong to Robert Frew, D.D. who edited the May 1980 edition of the publication of his commentary.)

- d. There are essentially two parts to this doctrine.
 - 1) “limited” – This indicates that Christ died only for the elect.
 - 2) “atonement” – Calvinism says that Christ’s atonement was total. That is, man does not have to do anything because Christ did it all. Basically, what this says is that man’s sins are not forgiven, but covered.
 - a) God does not clear man’s record of the sins he has committed, but rather covers it with, and looks at, the life of Christ.
 - b) The emphasis is shifted from us being forgiven by the blood shed by Christ on the cross to our lives being covered by the righteous life of Christ.

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3. What does the Bible say?

a. [1 Ti. 2:1-6](#) – For whom did Christ die?

b. [Heb. 2:9](#) – For whom did Christ taste death?

c. Write the phrase from the following verses which indicates whether we are saved by the death of Christ or the perfect life of Christ.

1) [Ac. 20:28](#)

2) [Rom. 3:25](#)

3) [Rom. 5:6-9](#)

4) [1 Co. 5:7](#)

5) [Col. 1:20,22](#)

6) [Heb. 2:9](#)

7) [Heb. 10:18](#)

d. From the following verses, write the phrase that indicates whether we are forgiven of sins or the life of Christ hides our life of sin.

1) [Mt. 26:28](#)

2) [Ac. 5:31](#)

3) [Ac. 10:43](#)

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4) [Rom. 3:25](#)

5) [Eph. 1:7](#)

6) [Heb. 10:18](#)

4. Calvinistic proof texts.

a. [Mt. 20:28](#)

1) Is there anything in the text which indicates who the “many” are?

2) How can we establish who the “many” are?

3) Write the phrase from each passage that describes what can happen to one that Christ “bought” or “died for”?

a) [Rom. 14:15](#):

b) [1 Co. 8:11](#):

c) [2 Pt. 2:1](#):

b. [Jn. 6:37](#)

1) In [vs. 28-29](#) what did Jesus say they needed to do?

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- 2) Note [vs. 44-47](#); According to [5:36-39](#) how did the Father teach?
-
-

3) [Jn. 17:6, 11, 24](#).

- a) Who else did Jesus pray for in addition to the ones the Father had “given” Him?
-

- b) According to the context, who are the ones “given” to Jesus by the Father?
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- c. [Rom. 5:10](#) – According to [6:2-5](#) is Paul referring to Christ’s life before or after His death?
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- d. [1 Co. 1:30](#) – If Christ’s righteousness is imputed to us, what else is imputed to us also?
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- e. [Heb. 10:5, 8-9](#) – According to [vs. 10](#), how are we saved by the body of Christ?
-
-

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(I)rrresistible Grace

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1. Review.

- a. All previous questions.
- b. Give three verses which show that we are saved by the death or blood of Christ.
- c. Give two verses which show that we are saved by being forgiven of our sins.

2. Doctrine defined

- a. “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; whereas 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.” – Five Points of Calvinism, p. 18.
- b. “The gospel invitation extends a call to salvation to everyone who hears its messages. ... But this outward general call, extended to the elect and non-elect alike, will not bring sinners to Christ. Why? Because men are by nature dead in sin and are under its power. They are of themselves unable and unwilling to forsake their evil way and turn to Christ for mercy. Consequently, the unregenerate will not respond to the gospel call to repentance and faith. No amount of external threatenings or promises will cause blind, deaf, dead, rebellious sinners to bow before Christ as Lord and to look to Him alone for salvation. Such an act of faith and submission is contrary to the lost man’s nature.” – Five Points of Calvinism, p. 48.

3. What the Bible says:

- a. [Jn. 20:30-31](#) – Why was John’s gospel written?
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-

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- b. [Lk. 16:29-31](#) – What did Jesus say they could and should believe?

- c. [Ac. 1:16, 20](#) – How did the Holy Spirit speak?

- d. [Ac. 2:36-37](#) – When were these people “cut to the heart?”

- e. [Ac. 14:1](#) – What caused a great multitude of people to believe?

- f. [Rom. 1:16-17](#) – What did Paul say was the power of God unto salvation?

- g. [2 Ti. 3:16-17](#) – What does Paul tell Timothy will thoroughly equip a man of God for every good work, including correction and reproof?

- h. [1 Pt. 1:22-23](#) – Through what are we born again?

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4. Calvinistic proof texts

- a. **Jn. 16:13** – In the following verses, write the phrase which helps to identify who Jesus is talking to:

1) **14:26**

2) **15:27**

3) **16:4**

4) Does anyone today fit these descriptions?

5) According to **Ac. 1:8** what would the Holy Spirit help the apostles do?

- b. **Jn. 3:3-6**

1) What was Nicodemus' question?

2) Which better describes the contrast Jesus was making to Nicodemus:

a) fleshly birth vs. spiritual birth (rebirth of character and lifestyle)?

b) fleshly birth vs. direct operation of the Holy Spirit?

- c. **Ac. 10:1-11:18**

1) **10:1-2** – What Cornelius character prior to these events?

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- 2) List the four miraculous events which transpired in connection with Cornelius conversion:
- a) [10:3-6](#); [11:13](#):

 - b) [10:9-16](#); [11:5-10](#):

 - c) [10:19-20](#); [11:12](#):

 - d) [10:44-46](#); [11:15-16](#):

- 3) [11:17-18](#) – What were these events designed to prove?
Compare [Ac. 15:5-11](#).
- _____
- _____

Calvinism: A Dangerous and Widespread Doctrine

(P)reservation of the Saints

September 5, 2021

1. Review.
 - a. All previous questions.
 - b. Give at least three scriptures that show that the gospel is God's method for changing hearts.
2. Doctrine defined
 - a. "The elect are not only redeemed by Christ and renewed by the Spirit; they are also kept in faith by the almighty power of God. All those who are spiritually united to Christ through regeneration are eternally secure in Him. Nothing can separate them from the eternal and unchangeable love of God. They have been predestined unto eternal glory and are therefore assured of heaven.
 - b. "The doctrine of perseverance of the saints does not maintain that all who profess the Christian faith are certain of heaven. It is saints – those who are set apart by the Spirit – who persevere to the end. It is believers – those who are given true, living faith in Christ – who are secure and safe in Him. Many who profess to believe fall away, but they do not fall from grace for they were never in grace."
3. What does the Bible say?
 - a. **Ac. 8:13**
 - 1) What two things did Simon do?

 - 2) **Mk. 16:15, 16** – According to this verse, what is the condition of a person who has done these two things?

 - 3) **Ac. 8:20** – What did Peter say could happen to Simon because of his attitude?

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b. 1 Ti. 1:19-20

1) What happened to some concerning the faith?

2) According to Calvinism, faith only comes how?

3) Does this harmonize with this passage? Explain.

c. Heb. 6:4-6

1) How does the writer describe this person before they fall away?

2) If this does not describe a saved person, how would you describe one?

d. 2 Pt. 2:20-21

1) What does it say they had escaped and how?

2) Question for thought: How can people “return” to something they never left?

4. Calvinistic proof texts

a. The verses in this section are verses which are used to support the doctrine of preservation of the saints. Throughout this course we have applied several principles (text, context, and harmony) to determine what the Bible teaches in passages used by Calvinism to support their doctrines. Use those same principles to determine what the Bible teaches in the following passages.

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b. [Jn. 10:27-29](#) – What do Jesus’ sheep do?

c. [Ps. 37:28](#) – According to Calvinism the phrase “they are preserved forever” proves that saints are protected unconditional by God.

d. [1 Jn. 3:9](#); [5:18](#) – According to Calvinism, the phrase “cannot sin” means it is impossible for them to sin in such a way as to lose their salvation.

e. [Jude 1](#) – Calvinism teaches that “preserved in Christ” means protected from being able to fall away.

f. [Jn. 5:24](#) – Calvinism would argue that the saved “shall not come into judgment” because they are under the protective hand of God and cannot stumble.

g. [Rom. 8:1](#) – In this passage, they key on the phrase, “no condemnation to those who are in Christ Jesus.”

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- h. [1 Pt. 1:4-5](#) – Here emphasis is put on the fact that the inheritance is for those who are “kept by the power of God.”

- i. [2 Ti. 1:12](#) – They say that Paul could not have fallen because Christ would keep him from falling.

Calvinism: A Dangerous and Widespread Doctrine

Behaviors that Reflect Calvinist Attitudes #1 September 12, 2021

1. Review.
 - a. All previous questions.
 - b. Name up to three scriptures that show those who were once saved can be lost.
2. In this lesson we will examine attitudes and behaviors that may represent the attitude of the Calvinistic doctrine of “Total Depravity.”
3. Unwillingness to change specific negative behaviors.
 - a. Examples:
 - 1) Anger
 - 2) Lust
 - 3) Covetousness
 - b. Attitudes displayed:
 - 1) Traits based on genealogy, family origins.
 - 2) Been this way too long.
 - 3) It’s not my fault.
 - 4) I can’t help it.
 - c. What does the Bible say?
 - 1) **1 Cor 6:9-11**
 - a) What is the consequence of those who practice the things listed?

 - b) According to Paul were the Corinthians still guilty of living this way? Explain.

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Behaviors that Reflect Calvinist Attitudes #1 September 12, 2021

2) [Eph. 4:17](#), [22](#), [25](#), [28](#), [29](#), [31](#). In each vs. note the negative behavior(s) and what was to be done about it.

a) [Vs. 17](#):

b) [Vs. 22](#):

c) [Vs. 25](#):

d) [Vs. 28](#):

e) [Vs. 29](#):

f) [Vs. 31](#):

3) Gal. 5:19-21 – What is consequence for those who “practice” “works of the flesh?”

4. Believing that we are unable to understand God’s word without intervention.

a. Scriptures are too hard to understand for “mere humans.”

1) Some express need for Holy Spirit to intervene (directly or through others) to understand the scriptures.

2) Consider “Protestant Principle.” Summarized: We can’t understand the scriptures apart from the understanding of the forefathers who were guided by the Holy Spirit to understand the scriptures.

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Behaviors that Reflect Calvinist Attitudes #1 September 12, 2021

b. What does the Bible say?

1) [Luke 1:1-4](#) – What was the purpose of Luke’s gospel?

2) [Luke 16:27-31](#) – Who did Jesus say Lazarus brothers needed to believe?

3) [John 20:30-31](#) – Why did John record his gospel?

4) [Eph 3:1-4](#) – What was Paul’s purpose in writing?

5) [Mat. 12:3, 5](#); [19:4](#); [22:31](#) – What phrase does Jesus use repeatedly to indicate how they should have known the will of God?

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Behaviors that Reflect Calvinist Attitudes #2 September 19, 2021

1. Review.
 - a. Previous review questions.
 - b. What are some behaviors that may reflect a belief in Total Depravity.
2. In this lesson we will look at behaviors and attitudes that may represent an attitude of the Calvinistic doctrine of “Preservation of the Saints” (can’t be lost).
3. Lack of spiritual growth and/or zeal.
 - a. Examples:
 - 1) Content with spiritual maturity.
 - 2) No effort or diligence in growth.
 - b. Excuses:
 - 1) “All the talent I have.”
 - 2) “I’ve put in my time.”
 - 3) “I’m not as bad as someone else.”
 - 4) “I’m generally a good Christian.”
 - 5) “I was baptized, therefore I am good to go to heaven.”
 - c. What does the Bible say?
 - 1) **Mat. 25:14-31** – Parable of the Talents
 - a) **Vs. 15** – On what basis were the number of talents given determined?

 - b) **Vs. 21, 23** – Based on being “faithful over a few things” what would happen?

 - c) What does this imply based on why they given the number of talents they received?

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Behaviors that Reflect Calvinist Attitudes #2 September 19, 2021

d) [Vs. 26-27](#) – Why was the one talent man condemned?

2) [Heb. 5:12-14](#)

a) What should those to whom this letter was addressed have been by this time?

b) Does this imply the growth was required or optional?

c) Why had they failed to reach their potential?

3) [2 Pt. 1:5-11](#)

a) What is the consequence for those who lack these things, [vs. 9](#)?

b) [Vs. 8, 11](#) – What must be done to “be neither barren nor unfruitful” and “make your calling and election sure?”

4. “Walking in the light” equals continuous grace.

a. No repentance or confession necessary.

b. “Windshield wiper” grace.

c. What does the Bible say?

1) [Mat. 5:23-24](#) – What did Jesus say was required if you know your brother has something against you?

2) [Ac. 8:20-22](#) – What was required of Simon when confronted with his sin?

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Behaviors that Reflect Calvinist Attitudes #2 September 19, 2021

- 3) [1 Jn. 1:8-9](#) – What must we do to receive forgiveness of sin that we are aware of?
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-

- 4) [Psa. 19:12](#) – What is David requesting forgiveness for?
-
-

Calvinism: A Dangerous and Widespread Doctrine

Review/Q&A

September 26, 2021

Try to answer the following questions without using your Bible or your notes:

1. Give at least two reasons why a study of Calvinism is helpful for Christians.
2. What is “free moral agency”?
3. What is “enabling grace”?
4. Name at least three passages that clearly show that people other than Adam had the ability to choose between right and wrong. Explain the incident which shows they had a choice.
5. What does man’s accountability for doing wrong teach us about his ability to choose between right and wrong?
6. What does “sovereign” mean?
7. What is one reason God has all authority?
8. How can we know about God, His nature, and His will for mankind?
9. How does the example of the children of Israel show that when people reject the grace of God, it does not affect His sovereignty or power over man?
10. What is “grace”? (Not necessarily associated with our salvation, just the word by itself.)
11. Why do all men die spiritually?
12. Who needs the grace of God?
13. Give two Old Testament examples where God’s grace was involved, yet the people were required to act in obedience to God in order to enjoy God’s grace. Be specific about who was involved and what happened.
14. How does [Jn. 6:28-29](#) disprove that all works nullify grace?
15. What word symbolizes the five points of Calvinism?
16. What are the five points of Calvinism?
17. How does the Bible define sin and what verses could you use to establish this?

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Review/Q&A

September 26, 2021

18. What chapter in the Old Testament clearly teaches that the guilt for sins committed does not pass from one generation to the next?
19. Give two verses which show that God desires for all men to be saved.
20. When the Bible talks about predestination in relationship to the gospel, what is it referring to?
21. Give a passage that shows that the source of faith is hearing God's word.
22. Give two verses which clearly state that Christ died for all men.
23. Give two verse which state that people for whom Christ died can perish.
24. Name three verse which show that God's word has the power to motivate men to obey God.
25. Give two verses which clearly show that those who once were saved can be lost.
26. You may use your Bible and notes to answer the rest of these questions:
27. What responsibility is given to the Christian in [1 Pt. 3:15](#)?
28. According to [Gen. 6:5-6](#) what was God's attitude toward the wickedness of man? Does this indicate that this was God's plan and desire?
29. What choices did God set before the Israelites in [Deut. 28](#)? What does this teach us?
30. What does [1 Co. 2:9-13](#) tell us about how we can know God's will for mankind?
31. In [Deut. 31:21](#) what did God say would happen to the people of Israel? How do you they were not forced by eternal predestination to do this?
32. According to [Rom. 5:12](#), why do all men die?
33. If one says that [Rom. 5:18](#) teaches that all men are held accountable for the sin of Adam, what else must this passage teach?

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Review/Q&A

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34. If “by nature children of wrath” ([Eph. 2:3](#)) means that people cannot do good, what does [Rom. 2:14-15](#) teach about the Gentiles?
35. What is the difference between the spiritual man and the natural man in [1 Co. 2:14](#)?
36. To whom was the Holy Spirit promised in [Jn. 16:13](#) and for what purpose?
37. What were the events of [Ac. 10-11](#) related to the conversion of Cornelius designed to prove?
38. How do you know Paul believed that even he could fall away?