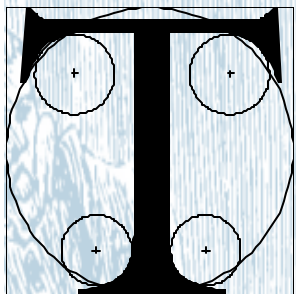


# The Five Points of

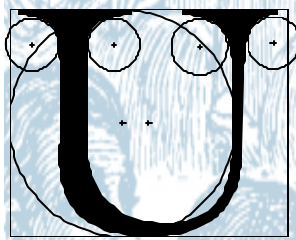
# Calvinism

An historical Synod of great theological importance met in the city of Dordrecht from 1618-1619 A.D. to settle a most serious controversy in the Dutch and English churches initiated by the rise of Arminianism. James Arminius, a theological professor at Leiden University, denied the teaching of John Calvin and his followers on a number of crucial points including the Fall of man, election, the atonement of Jesus Christ, grace and regeneration, and sanctification and good works. After Arminius' death, his own followers presented their views in five points under a *Remonstrance* (meaning *vigorously objecting*). After 9 months of deliberation by the best Reformed scholars, the Synod of Dordt rejected their views as unbiblical, and set forth the Reformed *Doctrines of Grace* in the acronym TULIP; or as they have become known – the *Five Points of Calvinism*.



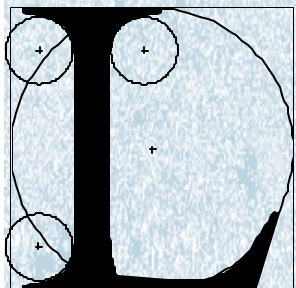
## total depravity

This doctrine teaches the extensive ruin of man's nature due to the Fall of Adam. Fallen man cannot do or work any good in God's sight (Matthew 7:17-18; 1 Cor. 12:3; John 15:4-5; Romans 8:7-8). Fallen man cannot comprehend or apprehend the truth of that which is good (Acts 16:14; Ephesians 4:18; 2 Cor. 3:12-18; John 1:11; John 8:43; Matthew 13:14; 1 Cor. 1:18, 21; 1 Cor. 2:14). Man does not have any desire towards doing good (Genesis 6:5; Matthew 7:18, John 3:3; 8:43; 15:5; 6:64-65; Ezek. 11:19; Eph. 2:1,5). The Synod of Dordt biblically determined that, "all people are conceived in sin and are born children of wrath, unfit for any saving good, inclined to evil, dead in their sins, and slaves to sin; without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to reform their distorted nature, or even to dispose themselves to such reform (Head III/IV, Article 3: Total Inability)."



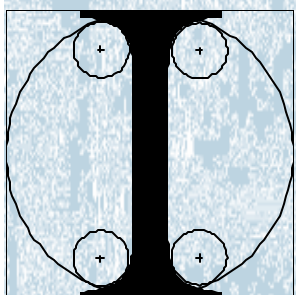
## unconditional election

Election is an act of God whereby, from all eternity, He purposes within Himself, of His own pleasure and will, to bring a certain number of men unto salvation by Jesus Christ (Eph. 1:4-6; 2 Thess. 2:13-14; Rom. 9:17-18, 21-22; Matt. 11:25-26; 2 Tim. 2:20; Jude 1:4; 1 Peter 2:8). Election rests solely on the counsel and purposes of God and nothing foreseen in men, or done by men (1 Peter 1:20; Romans 8:29; John 15:16; Job 21:30; Proverbs 16:4). The Synod of Dordt biblically determined that, "Election is the unchangeable purpose of God, whereby, before the foundation of the world, He has out of mere grace, according to the sovereign good pleasure of His own will, chosen from the whole human race... a certain number of persons to redemption in Christ. This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God has decreed to give to Christ to be saved by Him, and effectually to call and draw them to His communion by His Word and Spirit; to bestow upon them true faith, justification, and sanctification; and having powerfully preserved them in the fellowship of His Son, finally to glorify them for the demonstration of His mercy, and for the praise of the riches of His glorious grace (Head I, Article 7: Election and Reprobation)."



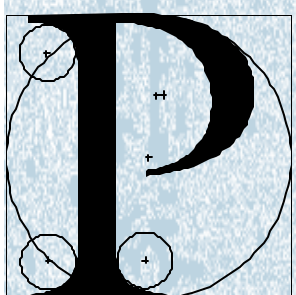
## limited atonement

Limited Atonement teaches that Christ's death on the Cross was given for the elect, and was intended to save them alone, not limited in power, but in extent (John 6:37-40; Matthew 1:21; John 10:15; John 15:13; Acts 20:28; Ephesians 5:25). The Synod of Dordt biblically determined that, "Since, therefore, we are unable to make that satisfaction in our own persons, or to deliver ourselves from the wrath of God, He has been pleased of His infinite mercy to give His only begotten Son for our Surety, who was made sin, and became a curse for us and in our stead, that He might make satisfaction to divine justice on our behalf (Head II, Article 2: The Death of Christ)."



## irresistible grace

This doctrine teaches that the Spirit of God is sent to irresistibly change a person's heart. This occurs when the Spirit of God applies the work of Christ to the soul. It is the internal work of the Spirit of God changing the heart to respond inwardly (giving them a new heart) to the Gospel message as opposed to the outward work of indiscriminate Gospel preaching (John 3:3; 5:21; 6:37; 10:16; Romans 8:29-30; Acts 13:48; Ephesians 1:19-20; 1 Corinthians 4:7). The Synod of Dordt biblically determined that, those "who are called by the gospel, obey the call, and are converted; and this should not be ascribed to the proper exercise of free will, whereby one distinguishes himself above others equally furnished with grace sufficient for faith and conversion (as the proud heresy of Pelagius maintains); but it must be wholly ascribed to God, who, as He has chosen His own from eternity in Christ, so He calls them effectually in time, confers upon them faith and repentance, rescues them from the power of darkness, and translates them into the kingdom of His own Son (Head III/IV, Article 10, Man's Conversion)."



## perseverance of the saints

Perseverance of the Saints teaches that once God has renewed the heart of a sinner through the application of the redemption wrought by Christ upon the cross, he will continue to remain in a state of salvation and show forth the fruits of that salvation. God has saved the individual and will sanctify him until the consummation when he is finally glorified (John 6:37-39; Phil. 1:6; 1 Thess. 5:23-24; 2 Tim. 4:18; 1 Peter 1:23; Romans 8:29; Ephesians 2:10). The Synod of Dordt biblically determined that perseverance "is not in consequence of their own merits or strength, but of God's free mercy, that they neither totally fall from faith and grace nor continue and perish finally in their backslidings; which, with respect to themselves is not only possible, but would undoubtedly happen; but with respect to God, it is utterly impossible, since His counsel cannot be changed nor His promise fail; neither can the call according to His purpose be revoked, nor the merit, intercession, and preservation of Christ be rendered ineffectual, nor the sealing of the Holy Spirit be frustrated or obliterated (Head V, Article 8, Perseverance)."