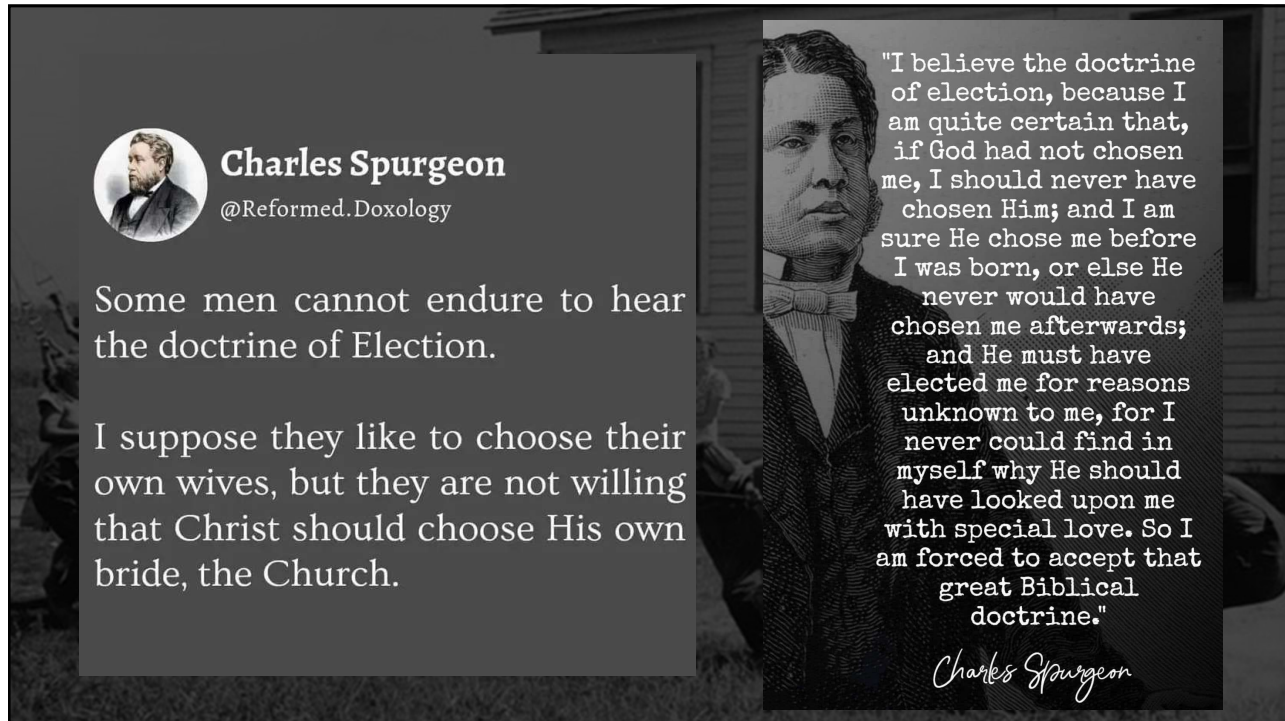





1



2



 **Charles Spurgeon**
@Reformed.Doxology

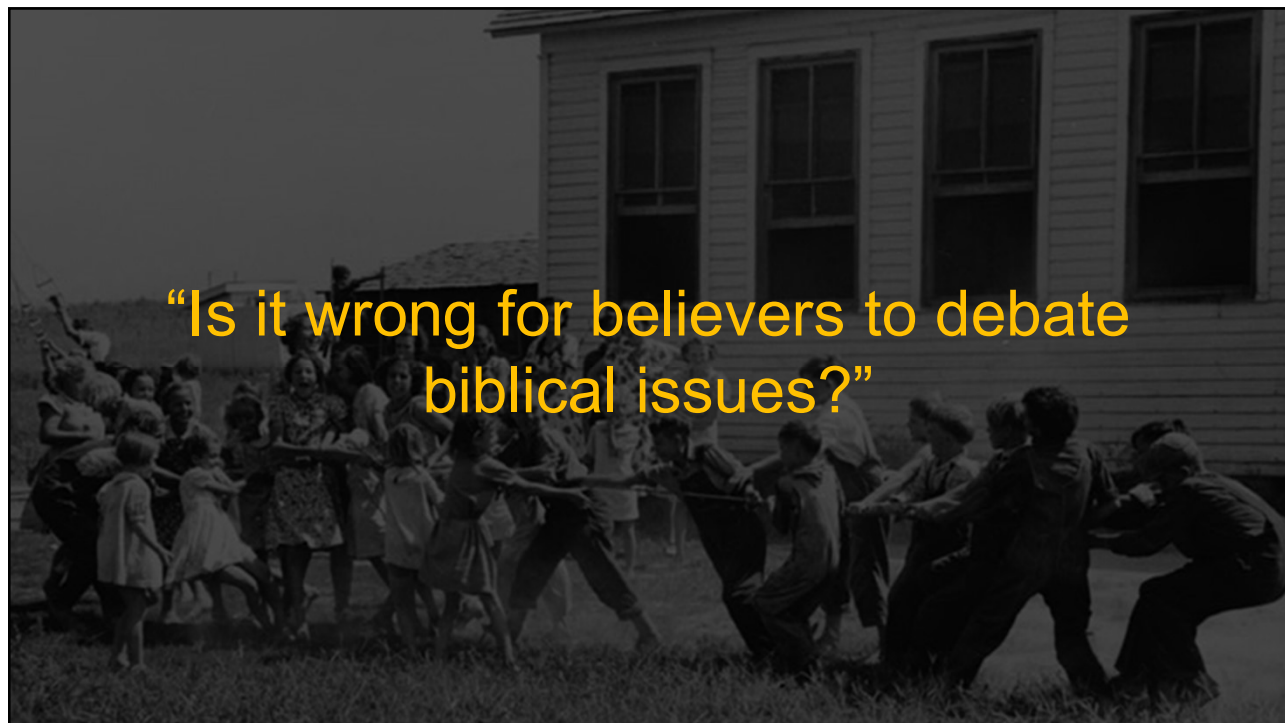
Some men cannot endure to hear the doctrine of Election.

I suppose they like to choose their own wives, but they are not willing that Christ should choose His own bride, the Church.

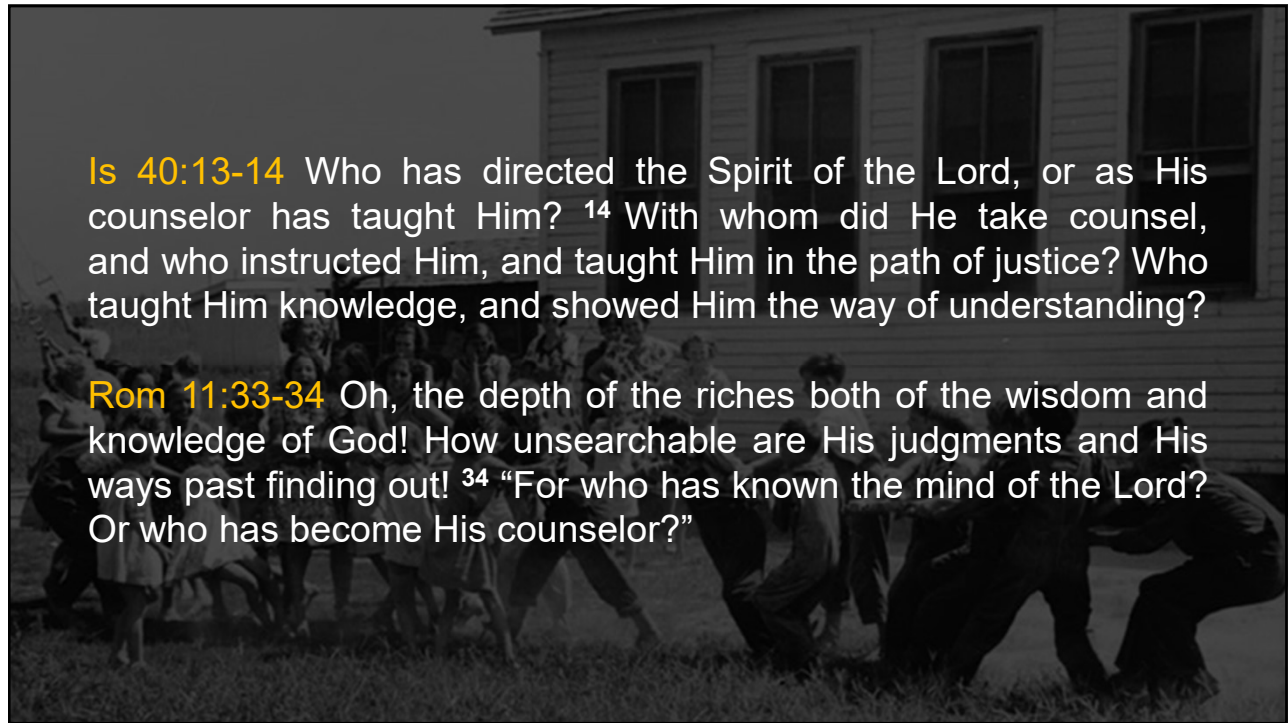
"I believe the doctrine of election, because I am quite certain that, if God had not chosen me, I should never have chosen Him; and I am sure He chose me before I was born, or else He never would have chosen me afterwards; and He must have elected me for reasons unknown to me, for I never could find in myself why He should have looked upon me with special love. So I am forced to accept that great Biblical doctrine."

Charles Spurgeon

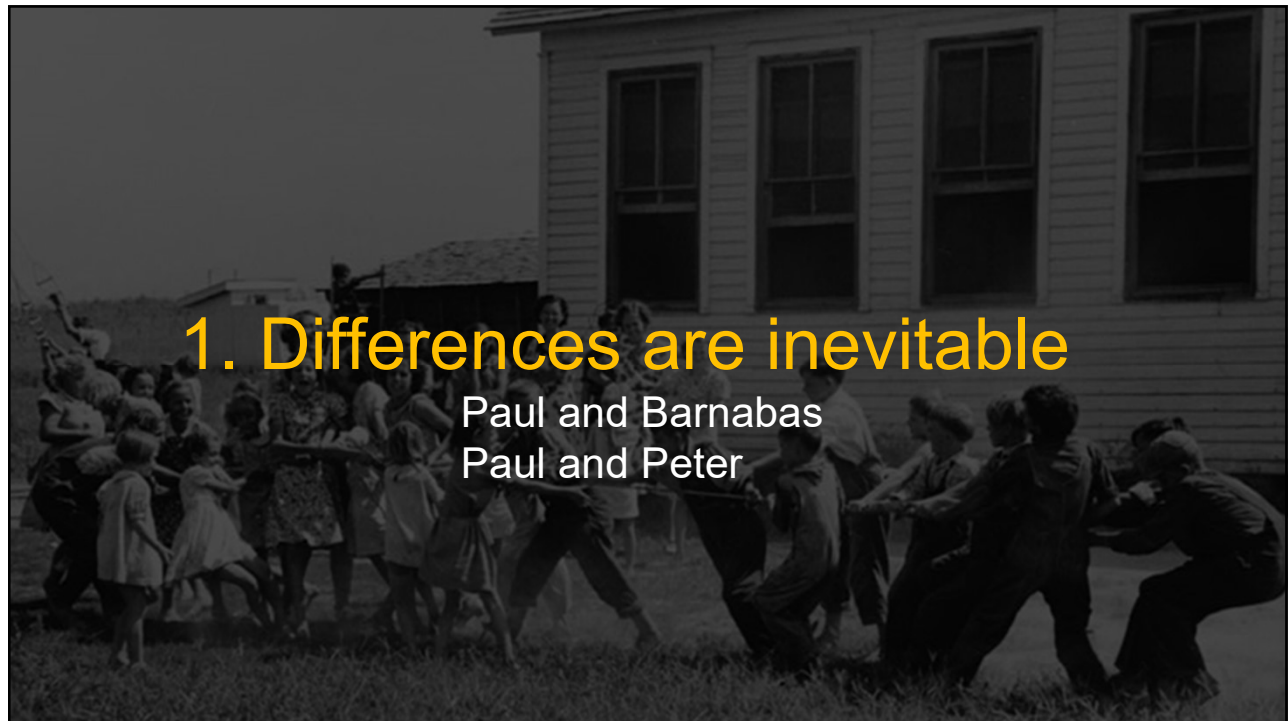
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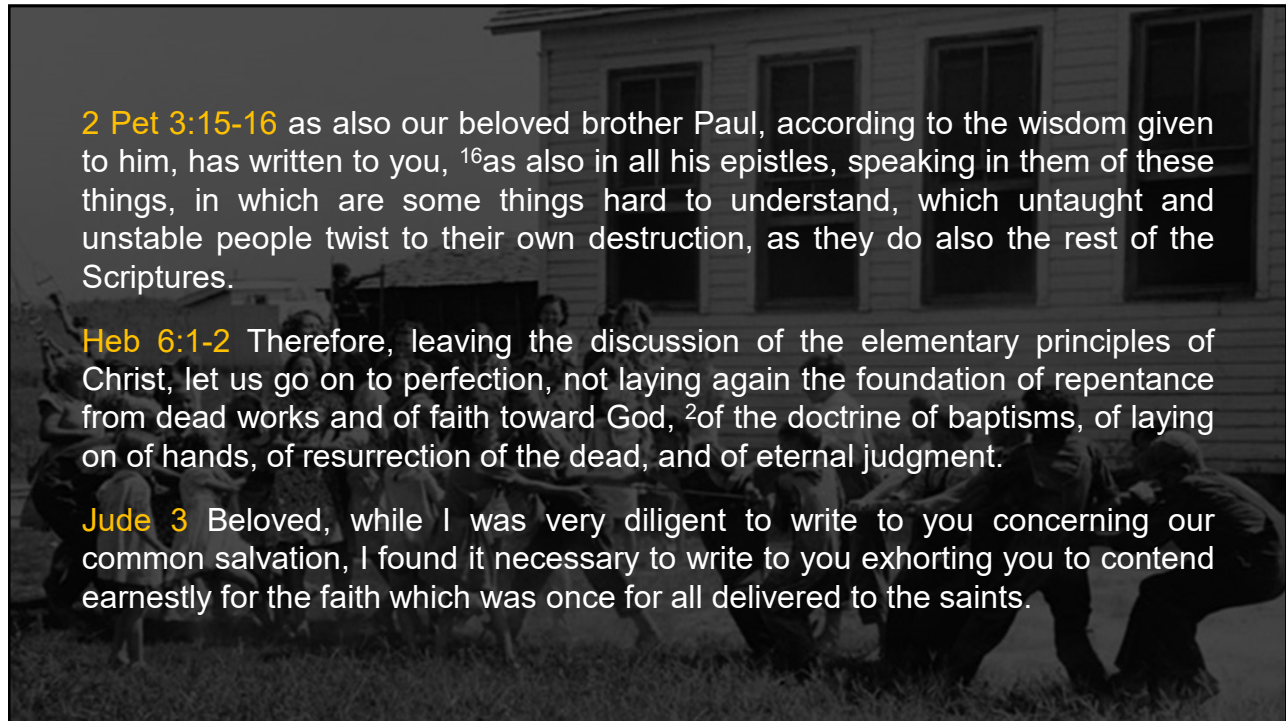
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5



6



2 Pet 3:15-16 as also our beloved brother Paul, according to the wisdom given to him, has written to you, ¹⁶as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

Heb 6:1-2 Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, ²of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

Jude 3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

7



2. Differences sometimes justifiably separate us

Acts 15:39-40 Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; ⁴⁰but Paul chose Silas and departed, being commended by the brethren to the grace of God.

Amos 3:3 Can two walk together, unless they are agreed?

8

3. We must keep our debates “inside the family”

1 Cor 6:1-6 Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? **2**Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? **3**Do you not know that we shall judge angels? How much more, things that pertain to this life?

9

4. What can we differ over and still be believers?

- In essentials unity, in nonessentials liberty, and in all things charity
- **Essentials:** divinity of Jesus, inerrancy of Scripture, means of salvation, etc.
- **Nonessentials:** Eschatology, how spiritual gifts work, eternal security, etc.

10



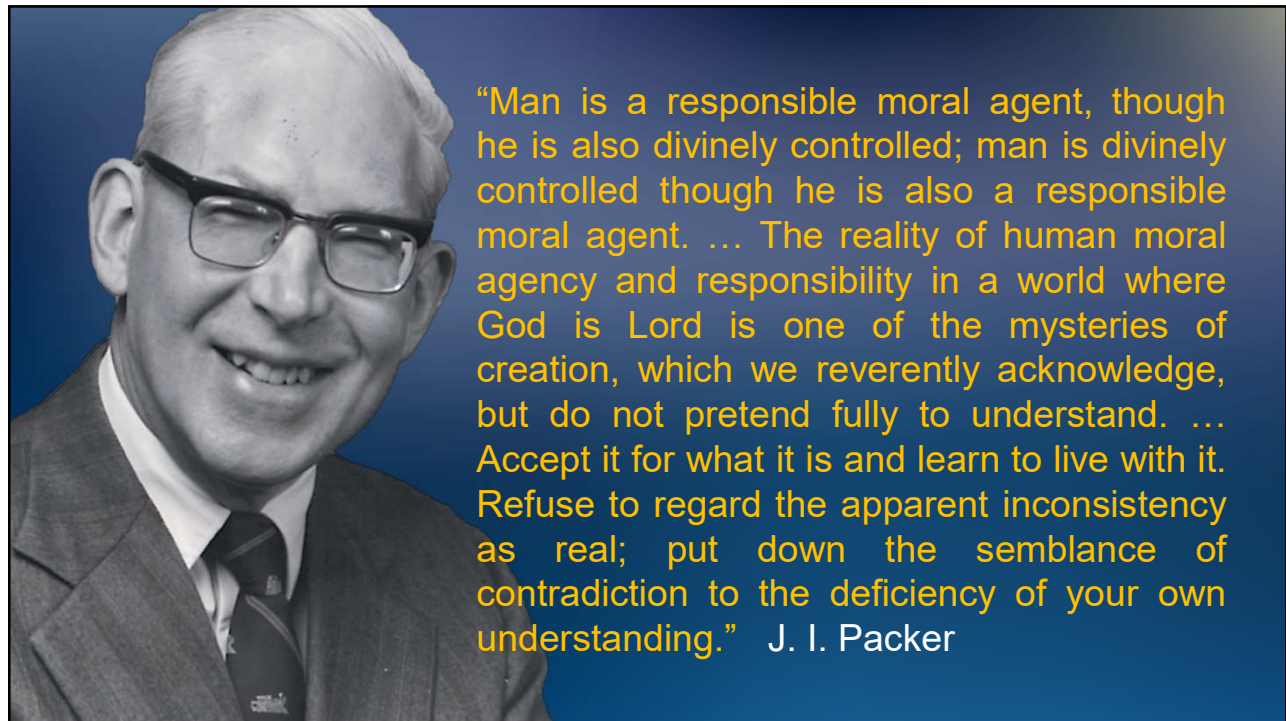
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“There is the general call, by which God invites all equally to Himself through the outward preaching of the word – even those to whom He holds it out as a savor of death, and as the occasion of severer condemnation. The other kind of call is special, which he deigns for the most part to give to the believer alone. ... Yet sometimes He also causes those whom He illuminates only for a time to partake of it; then He justly forsakes them on account of their ungratefulness and strikes them with even greater blindness.” John Calvin, Institutes, 3.24.8

12

Westminster Confession: “All those whom God hath predestined unto life, and those only, He is pleased, in His appointed and accepted time, effectually to call ... out of that state of sin and death,”

13



“Man is a responsible moral agent, though he is also divinely controlled; man is divinely controlled though he is also a responsible moral agent. ... The reality of human moral agency and responsibility in a world where God is Lord is one of the mysteries of creation, which we reverently acknowledge, but do not pretend fully to understand. ... Accept it for what it is and learn to live with it. Refuse to regard the apparent inconsistency as real; put down the semblance of contradiction to the deficiency of your own understanding.” J. I. Packer

14

Core Calvinism:

- Only the elect can actually accept the offer of salvation
- Not all are elect
- Not all persons can actually accept the offer of salvation and be saved

15

Opposite of Calvinism:

- God makes a bona fide offer of salvation to all persons
- A bona fide offer is one that can actually be accepted by the person to whom it is offered
- All persons can actually accept the offer of salvation and be saved

16

Calvinist Conundrum:

- God truly loves all persons
- Truly to love someone is to desire their well-being and to promote their true flourishing as much as you can
- The well-being and true flourishing of all persons is to be found in a right relationship with God, a saving relationship in which we love and obey him
- God could determine all persons freely to accept a right relationship with Himself and be saved
- Therefore, all will be saved

17

Jn 3:16 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. ¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

1 Tim 2:3-4 For this is good and acceptable in the sight of God our Savior, ⁴ who desires **all** men to be saved and to come to the knowledge of the truth.

1 Tim 4:10 For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of **all** men, especially of those who believe.

18

Titus 2:11 For the grace of God that brings salvation has appeared to **all** men,

2 Pet 3:9 The Lord ... is longsuffering toward us, not willing that any should perish but that **all** should come to repentance.

1 Jn 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for the **whole** world.

19

5. All means all and that's all that all means

Rom 3:23 for all have sinned and fall short of the glory of God,

1 Jn 1:9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

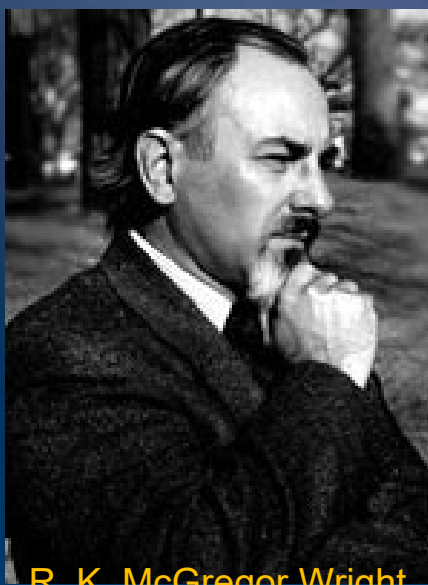
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“When we say that God is sovereign in the exercise of His love, we mean that He loves whom He chooses. He does not love everybody.”

Arthur Pink, Calvinist Theologian



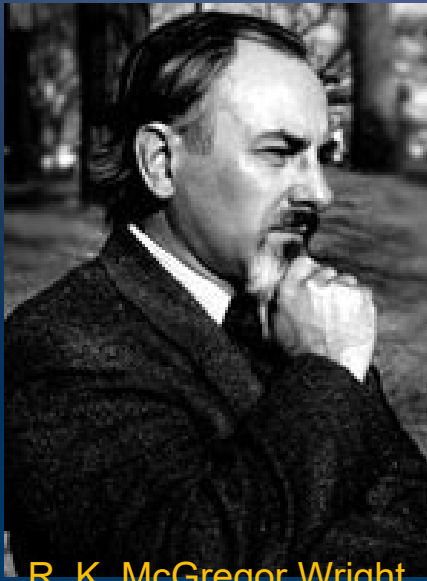
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R. K. McGregor Wright

“If God had elected to save everyone without exception, all would certainly be saved. But God never had the slightest intention of saving everyone. That is what the doctrine of election means in the first place: God chooses some, but not all.”

22

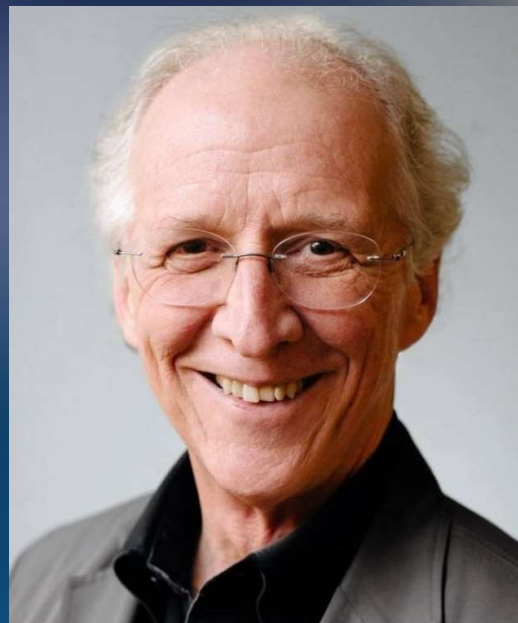


R. K. McGregor Wright

That God may have reasons of His own for choosing me for salvation and not my father (who, as far as I know, died an atheist) may well be so, but it is certain that I did not supply Him with those reasons.”

23

“But I am not ignorant that God may not have chosen my sons for His sons. And, though I think I would give my life for their salvation, if they should be lost to me, I would not rail against the Almighty. He is God. I am but a man. The potter has absolute rights over the clay. Mine is to bow before His unimpeachable character and believe the Judge of all the earth has ever and always will do right.” John Piper



24

6. Calvinists believe the elect are convinced to believe by divine “compatible determinism”

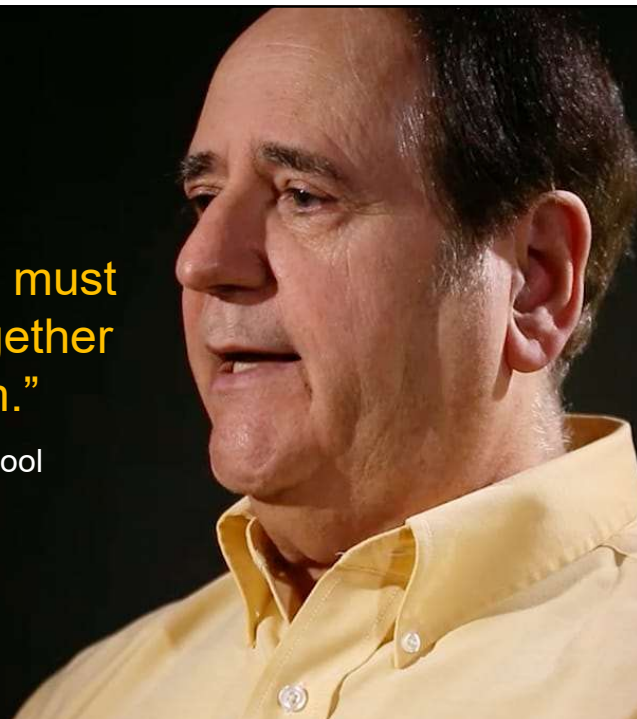
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compatible determinism: God causes the minds/wills of the elect to become compatible to His determined will – thus, making His grace irresistible

26

A free action is one that is not determined by prior causes or conditions. As he makes the choice, the agent has the power to choose A and the power to choose not-A, and it is up to him how he will choose.

27



“Calvinists as determinists must
either reject freedom altogether
or accept compatibilism.”

John Feinberg, Trinity Divinity School

28

7. What God “could” do vs. what God “would” do

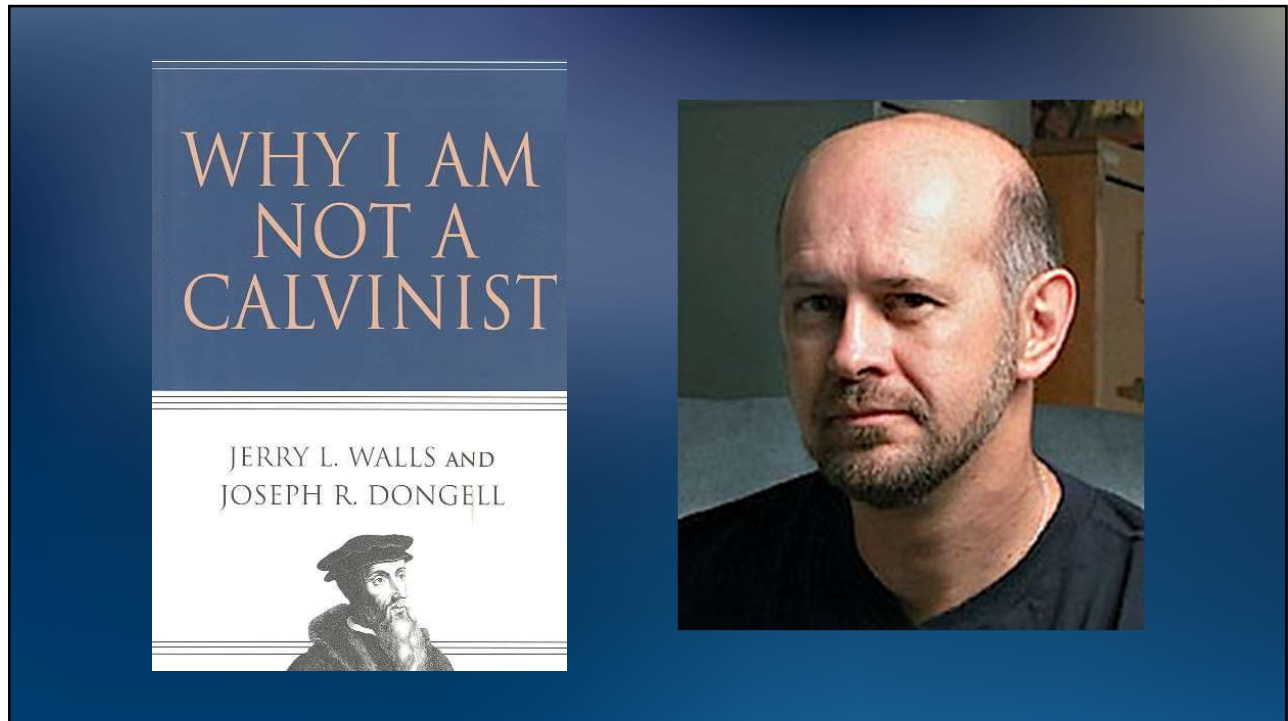
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“If we suppose some form of compatibilism, then God could have created men and women who freely (in a sense compatible with determinism) did only what was morally right.”

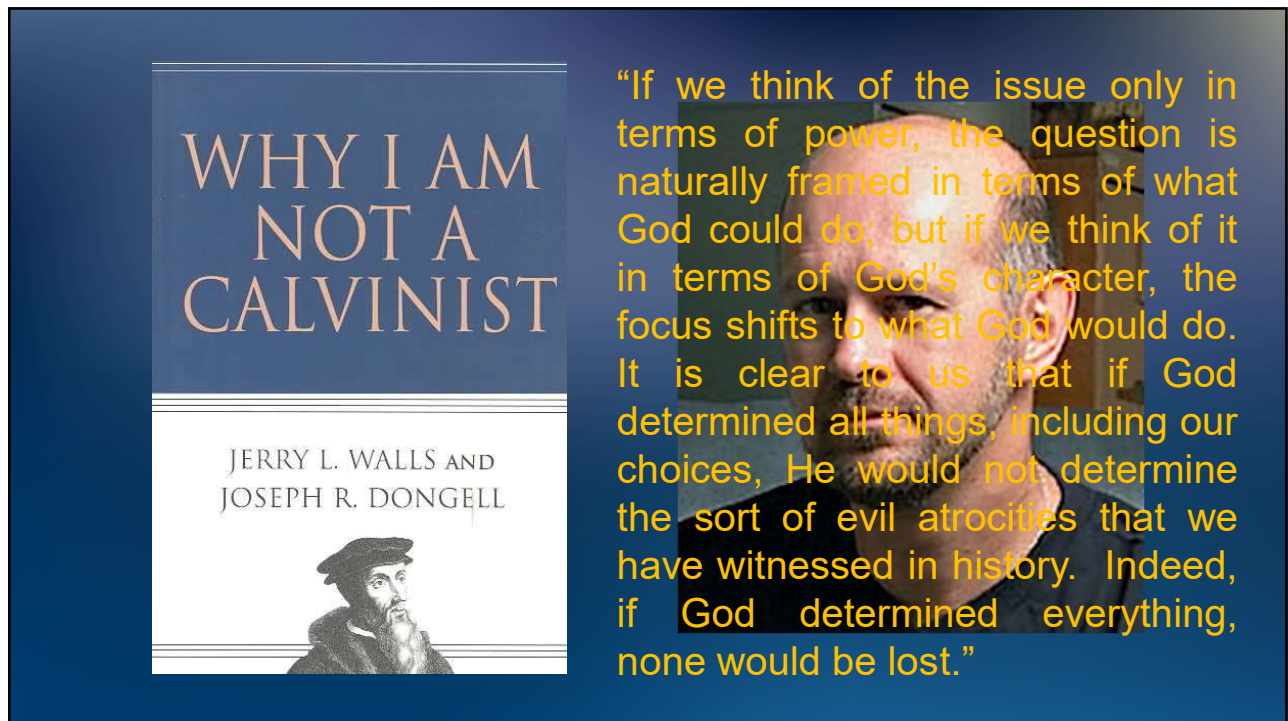
Paul Helm, Calvinist Philosopher



30



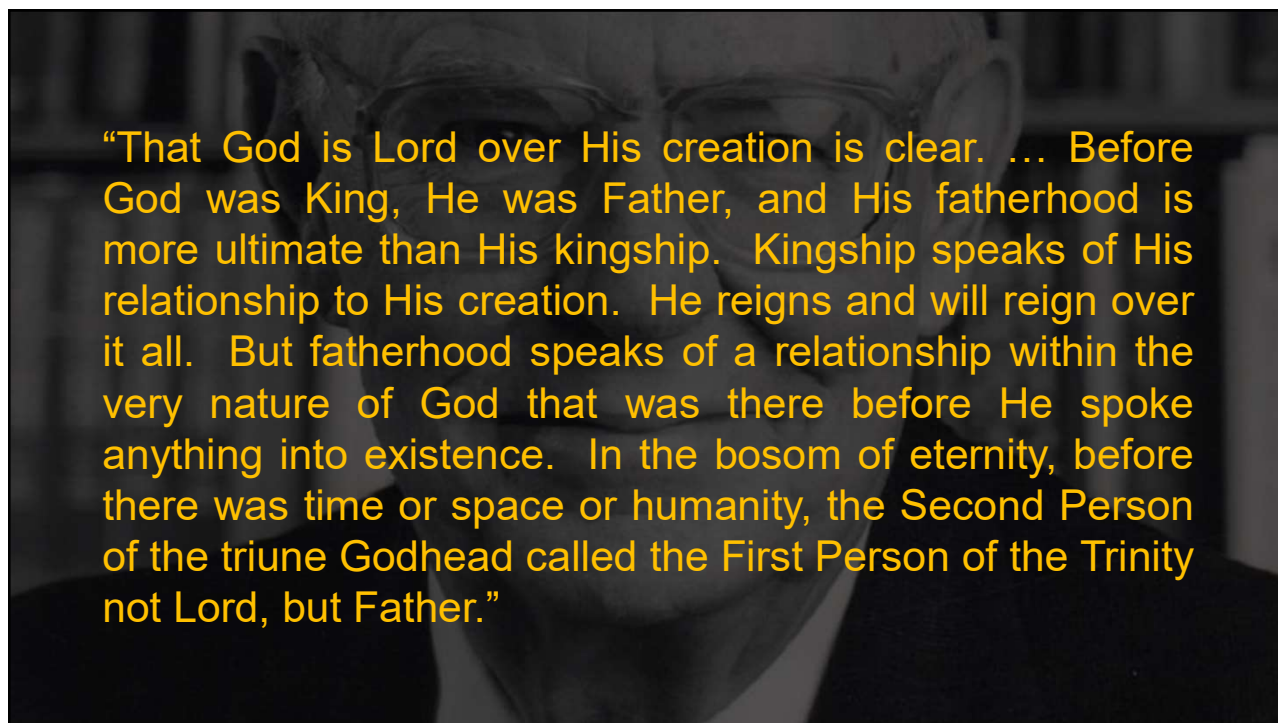
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32



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