

<b>Republican</b>	<b>Democrat</b>
<b>Government is not the solution to domestic social problems</b>	<b>More Government Programs such as universal health care</b>
<b>The free market should control all financial decisions</b>	<b>Socialism; more regulations on business and raise the minimum wage</b>
<b>Religion and the belief in God is vital to a strong nation</b>	<b>Support Gay Marriage, Abortion</b>
<b>Lower taxes</b>	<b>Higher Taxes</b>
<b>A strong military</b>	<b>Cut funding to the military</b>
<b>Fiscal Conservatism- don't spend more money than you have</b>	<b>Spend money like a drunken sailor</b>

AM I A CALVINIST OR AN ARMINIAN OR NEITHER?



# WHAT ARE THE FIVE POINTS OF CALVINISM?

1. Total Depravity
2. Unconditional Election
3. Limited Atonement
4. Irresistible Grace
5. Perseverance of the Saints



# WHAT DID THE FOUNDERS OF DALLAS SEMINARY TEACH IN REGARDS TO CALVINISM?

Chafer held to Moderate Calvinism not simply on the 4<sup>th</sup> point but on all 5 points.



# PERSEVERANCE OF THE SAINTS

According to the dispensational doctrine of eternal security, once a person “believes,” nothing he does—even persistent unconfessed sin—can affect his eternal salvation. This, however, differs from the doctrine of the perseverance of the saints. The Reformed doctrine of perseverance says that all who were chosen, redeemed, and regenerated by God are eternally saved and are kept in faith by the power of God. They must and will, therefore, persevere in holiness to the end.<sup>74</sup>

74 Keith Mathison, *Dispensationalism: Rightly Dividing the People of God?* 76.

- Tom Stegall, , n.d.



# PERSEVERANCE OF THE SAINTS

Perseverance of the saints is not the same doctrine as eternal security.

Chafer's focus was not on the Perseverance of the saints but on the Preservation of the saints.



# PERSEVERANCE OF THE SAINTS

There are 7 Truths that Chafer taught to undermine the Calvinistic View of Perseverance.

1. The Doctrine of Rewards or the Distinction between the Judgment Seat of Christ and the Great White Throne Judgment. 1 Corinthians 9:24-27
2. The Doctrine of the Sin Unto Death for the Believer. 1 Corinthians 11:30-32; 1 John 5:16
3. The Distinction between the Carnal and Spiritual believer. 1 Corinthians 3:1-3
4. The three tenses of salvation- Philippians 2:12-13



# PERSEVERANCE OF THE SAINTS

There are 7 Truths that Chafer taught to undermine the Calvinistic View of Perseverance.

5. The Distinction between the believer's Union and Communion. John 15; 1 John 1:7

6. The Clarity of the Gospel- faith alone in Christ alone. John 3:16

7. The absolute assurance of the Believer based on the promises of the Gospel. 1 John 5:11-13





# PERSEVERANCE OF THE SAINTS

There are 7 Truths that Chafer taught to undermine the Calvinistic View of Perseverance.

1. The Doctrine of Rewards or the Distinction between the Judgment Seat of Christ and the Great White Throne Judgment. 1 Corinthians 9:24-27



# PERSEVERANCE OF THE SAINTS

Commenting on 1 Cor 9 Calvinist Samuel Storms concludes:

Failing to finish the race because of injury or perhaps veering off course and crossing over into another runner's lane will, in the world of track and field, lead to almost certain disqualification. Paul appears to be drawing on this analogy to make his case that if we hope to receive the prize of full and final salvation, we too must endure to the end; we too must not run so as to suffer expulsion.<sup>352</sup>

352 Sam Storms, *Kept for Jesus: What the New Testament Really Teaches About Assurance of Salvation and Eternal Security* (Wheaton, IL: Crossway, 2015), 140.

Tom Stegall, , n.d.





## LEWIS SPERRY CHAFER

As for his service, or that which man may do for God, he must yet appear before the judgment seat of Christ, where rewards are to be bestowed and failure in service will be burned (cf. 2 Cor. 5:9–10; 1 Cor. 3:15)...There is no note of insecurity here. How could the man who wrote the eighth chapter of Romans be fearful lest he be cast away from God? Or how could the Holy Spirit who had said “They shall never perish” now imply that they might perish?

Lewis Sperry Chafer, , vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 309.



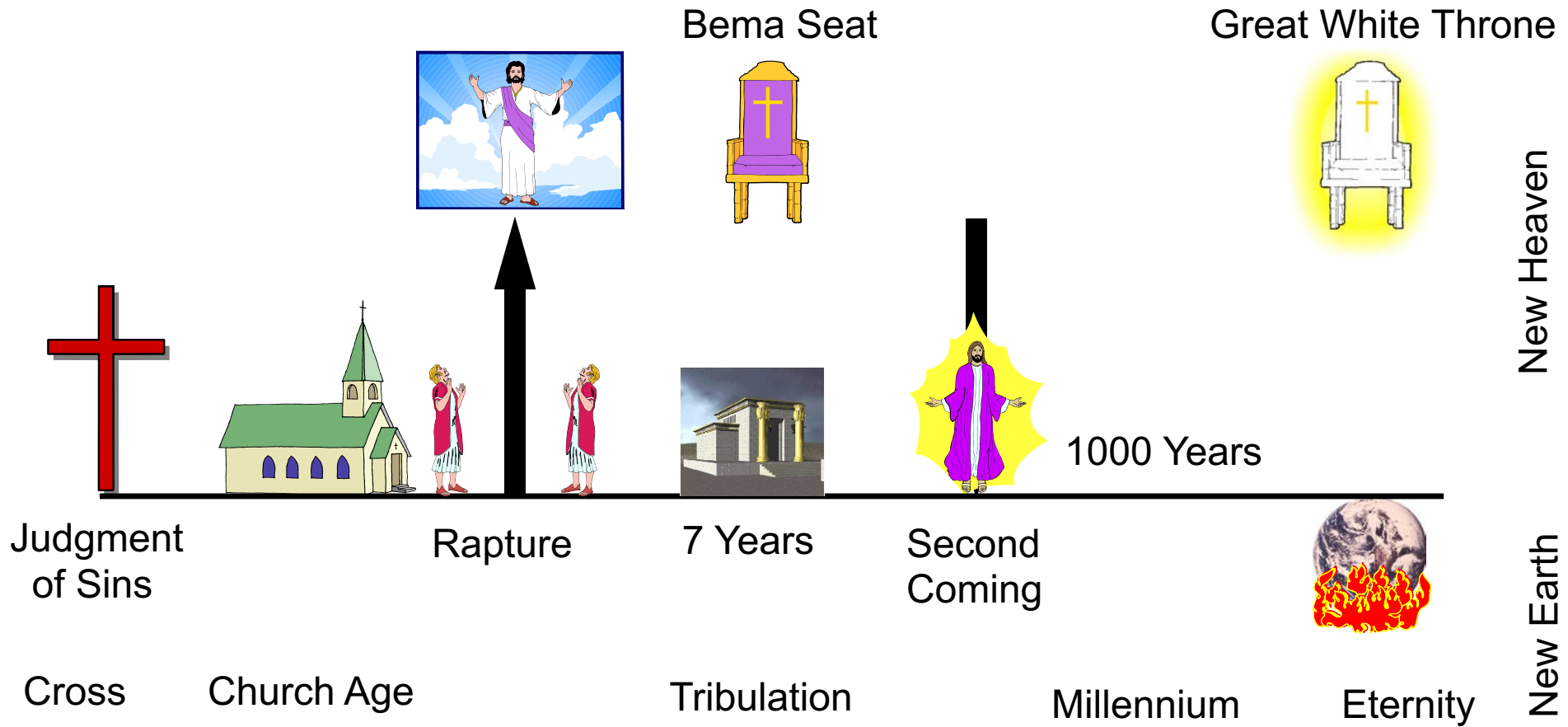
# LEWIS SPERRY CHAFER



Those who shall stand before the judgment seat of Christ will not only be saved and safe, but will already have been taken into Heaven; not on the ground of their merit or works, but on the ground of divine grace made possible through the saviourhood of Christ. Since, under grace, the character of the believer's life and service does not, and cannot, in any way condition his eternal salvation, by so much, the life and service of the believer becomes a separate and unrelated issue to be judged by Christ—whose we are and whom we serve.

Lewis Sperry Chafer, (Chicago, IL: Moody Publishers, 1926).





# From the Cross to Eternity

# PERSEVERANCE OF THE SAINTS

Biblical Perseverance is tied to the doctrine of reward.

abide- John 8:31; 1 Corinthians 3:14; Matthew 19:27-29

run- 1 Corinthians 9:24

press- Philippians 3:14

continue- Colossians 1:23

endure- 2 Timothy 2:12

Holding fast until the end- Hebrews 3:14

endures temptation- James 1:12

Overcome and keeps my works until the end-

Revelation 2:26



# PERSEVERANCE OF THE SAINTS

There are 7 Truths that Chafer taught to undermine the Calvinistic View of Perseverance.

2. The Doctrine of the Sin Unto Death for the Believer. 1 Corinthians 11:30-32; 1 John 5:16





## LEWIS SPERRY CHAFER

This text is explicit. It refers to a “brother,” which term is never used of the unregenerate, and declares definitely that a Christian may sin in such a way that the chastisement of death may fall upon him. If the sin were not unto death, prayer might avail for him. Again, there is no evidence that the “brother” ceases to be what he is in his relation to God, or that this death is spiritual death which leads on to the second death.

Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 310.





# PERSEVERANCE OF THE SAINTS

We have examples of believers who did not persevere until the end but died the sin unto physical death.

1. Saul- 1 Samuel 28:19; 31:5-6; 2 Samuel 1:14, 23
2. Annias and Sapphira- Acts 5:1-11
3. Many of the Exodus Generation- 1 Corinthians 9:24-10:11
4. Some in the Corinthians Church who despised the Lord's Supper- 1 Corinthians 11:29-30



# PERSEVERANCE OF THE SAINTS

There are 7 Truths that Chafer taught to undermine the Calvinistic View of Perseverance.

3. The Distinction between the Carnal and Spiritual believer. 1 Corinthians 3:1-3



# JOHN F. WALVOORD



Warfield objects to Chafer's point of view because he considers it a blending of Arminian and Calvinistic theology.... In general, dispensationalists, while usually Calvinistic, object to making conversion and sanctification wholly the sovereign acts of God apart from human participation .... dispensationalists hold that the many exhortations of Scripture become meaningless if there is not some human responsibility associated with these aspects of salvation.

John F. Walvoord, ["The Augustinian-Dispensational Perspective,"](#) in *Five Views on Sanctification*, ed. Stanley N. Gundry, Zondervan Counterpoints Collection (Grand Rapids, MI: Zondervan, 1987), 224.



# CHARLES RYRIE



It (*Perseverance*) seems to focus on the believer—it is the believer who perseveres (albeit through the decree and power of God). Security focuses on God—it is God who secures our salvation ... Sometimes those who approach this doctrine from the viewpoint of perseverance deny the possibility of a Christian's being carnal.

Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 379.



Also flowing from the distinction between the Spiritual and Carnal believer is the position that the believer has two natures. Those who tend to emphasize Perseverance either deny that a believer has two natures or try to minimize the struggle in the Christian with indwelling sin.



# CHARLES RYRIE

It (*Perseverance*) seems to focus on the believer—it is the believer who perseveres (albeit through the decree and power of God). Security focuses on God—it is God who secures our salvation ... Sometimes those who approach this doctrine from the viewpoint of perseverance deny the possibility of a Christian's being carnal.

Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 379.





## ANTHONY A. HOEKEMA

My basic problem with Walvoord's presentation is that, in my judgment, he fails to do full justice to the fact that a decisive break with sin was brought about by Christ for believers (Rom. 6:6)—so that sin, though still present in the believer, no longer has dominion (v. 14)—and to the amazing truth that the believer is now indeed a new creature, old things having passed away (2 Cor. 5:17).

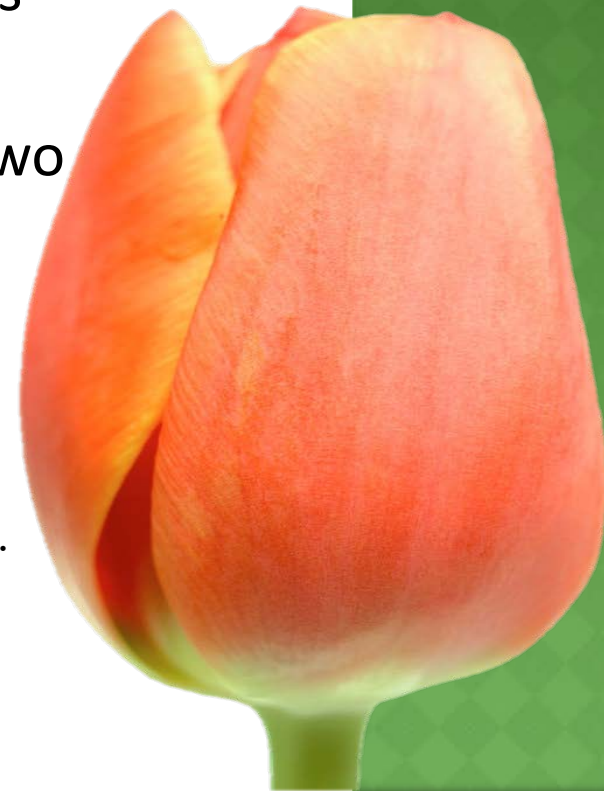




## ANTHONY A. HOEKEMA

When the author says (p. 209) that “the basic problem of sanctification from the Augustinian-dispensational perspective is how individuals with these two diverse aspects in their total character [the old nature and the new] can achieve at least a relative measure of sanctification and righteousness in their life,” he gives the impression that the Christian is something like a spiritual seesaw with two contradictory types of inner tendencies. With both tugging at one’s heart, a believer can go either way.

John F. Walvoord, “The Augustinian-Dispensational Perspective,” in *Five Views on Sanctification*, ed. Stanley N. Gundry, Zondervan Counterpoints Collection (Grand Rapids, MI: Zondervan, 1987), 231.







# LEWIS SPERRY CHAFER

The central passage bearing upon the truth that the believer possesses two natures and that one of these, the sin nature, cannot be governed even by the will power of a regenerate person is found in Romans 7:15–8:4

Lewis Sperry Chafer, *Systematic Theology*, vol. 6 (Grand Rapids, MI: Kregel Publications, 1993), 185.



# PERSEVERANCE OF THE SAINTS

There are 7 Truths that Chafer taught to undermine the Calvinistic View of Perseverance.

4. The three tenses of salvation- Philippians 2:12-13





# LEWIS SPERRY CHAFER

The Christian *was* saved when he believed (Luke 7:50; Acts 16:30–31; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:8, R.V.; 2 Tim. 1:9). This past-tense aspect of it is the essential and unchanging fact of salvation. At the moment of believing, the saved one is completely delivered from his lost estate, cleansed, forgiven, justified, born of God, clothed in the merit of Christ, freed from all condemnation, and safe for evermore.

Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 6.



# PERSEVERANCE OF THE SAINTS

There are 7 Truths that Chafer taught to undermine the Calvinistic View of Perseverance.

5. The Distinction between the believer's Union and Communion. John 15:1-6; 1 John 1:7 (tests of life vs. tests of fellowship view)





## LEWIS SPERRY CHAFER

If it is claimed that an unfruitful Christian should not go to heaven, it will be remembered that the assurance of heaven does not depend on communion, or fruit bearing, but on union with Christ. It is also to be considered that all Christian success or failure is to be judged at the *bema*—the judgment seat of Christ in heaven—and that the fruitless Christian must thus go to heaven before he can appear before that tribunal. If entering heaven is not due to a divine undertaking in behalf of all who are in union with Christ and apart from every aspect of human merit, there is little hope for anyone on this earth.

Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 299.



# PERSEVERANCE OF THE SAINTS

There are 7 Truths that Chafer taught to undermine the Calvinistic View of Perseverance.

6 . The Clarity of the Gospel- faith alone in Christ alone. John 3:16





## LEWIS SPERRY CHAFER

No more can grace remain grace, if by its benefits there is created and imposed the slightest obligation for payment or remuneration. Grace is unrecompensed favor. Its riches must be bestowed and received only on the ground that it is an uncomplicated *gift*. *“I give unto them eternal life,”* and *“The gift of God is eternal life through Jesus Christ our Lord”* (John 10:28; Rom. 6:23).

Lewis Sperry Chafer, (Philadelphia, PA: Sunday School Times Company, 1922), 3839.



# LEWIS SPERRY CHAFER

God's call to the unsaved is never said to be unto the Lordship of Christ; it is unto His saving grace ... a self-dedication taxes the limit of ability even of the most devout believer. The error of imposing Christ's Lordship upon the unsaved is disastrous ... would any zealous advocate of the idea that the Lordship of Christ must be applied to the unsaved as a condition of salvation, dare to propose to the unsaved that they must not only believe on Christ but be willing to die a martyr's death?

Lewis Sperry Chafer, , vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 386.





# LEWIS SPERRY CHAFER

Preaching the Gospel is telling men something about Christ and His finished work for them which they are to *believe*. *This is the simplest test to be applied to all soul-saving appeals. The Gospel has not been preached until a personal message concerning a crucified and living Saviour has been presented, and in a form which calls for the response of a personal faith.*

The Saviour said, “Verily, verily, I say unto you, He that believeth on me hath everlasting life.”

Lewis Sperry Chafer, (Philadelphia, PA: Sunday School Times Company, 1922), 141.



## JOHN F. MACARTHUR JR.

Thus in a sense we pay the ultimate price for salvation when our sinful self is nailed to a cross. It is a total abandonment of self-will, like the grain of wheat that falls to the ground and dies so that it can bear much fruit (cf. John 12:24). It is an exchange of all that we are for all that Christ is. And it denotes implicit obedience, full surrender to the lordship of Christ. Nothing less can qualify as saving faith.

John F. MacArthur Jr., *The Gospel According to Jesus* pg. 140 (Grand Rapids, MI: Academic and Professional Books, Zondervan Pub. House, 2000).





There is a tendency, however, for dispensationalists to get carried away with compartmentalizing truth to the point that they make unbiblical differentiations. An almost obsessive desire to categorize and contrast related truths has carried various dispensationalist interpreters far beyond the legitimate distinction between Israel and the church. Many would also draw hard lines between salvation and discipleship, the church and the kingdom, Christ's preaching and the apostolic message, faith and repentance, and the age of law and the **age of grace**. John F. MacArthur Jr., Electronic ed. (Grand Rapids, MI: Academic and Professional Books, Zondervan Pub. House, 2000).



## GRANT HAWLEY

MacArthur's criticism of specific writers is reserved exclusively for dispensational scholars such as Chafer, Ryrie, Hodges, Constable, Scofield, Wilkin, and Thieme while quoting from nearly forty non-dispensational (and often quite anti-dispensational) scholars, and only one dispensationalist for support in his disparagement of Free Grace.

<sup>23</sup> Grant Hawley, [“Dispensationalism and Free Grace: Intimately Linked Part 1,”](#) ed. Robert N. Wilkin, *Journal of the Grace Evangelical Society Volume 24* 24, no. 46 (2011): 72.



But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

The New King James Version  
Romans 4:5.



# PERSEVERANCE OF THE SAINTS

There are 7 Truths that Chafer taught to undermine the Calvinistic View of Perseverance.

7. The absolute assurance of the Believer based on the promises of the Gospel. 1 John 5:11-13





# LEWIS SPERRY CHAFER

Commenting on 1 John 5:13 Chafer said this:

Thus has God revealed it is the divine purpose that everyone who believes to the saving of his soul may *know* that he is saved, not in this instance through uncertain Christian experience but on the ground of that which is written in Scripture.

Lewis Sperry Chafer, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1993), 23–24.



# LEWIS SPERRY CHAFER

Feelings and experiences have their place, but, as before stated, the crowning evidence of personal salvation—which is unchanged by all these—is the truthfulness of God. What He has said He will do, and it is not pious or commendable to distrust personal salvation after having definitely cast one's self upon Christ.

Lewis Sperry Chafer, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1993), 24.





# WAS PAUL SURE OF HIS SALVATION?

**1 Corinthians 9:27- (A.D. 56) I myself should become disqualified.**

**Romans 8:38-39 (A.D. 57)**

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 created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

**Philippians 3:20 vs. 3:14 (A.D. 62)**

For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,



# WAS PAUL SURE OF HIS SALVATION?

## **2 Timothy 4:7-8 (A.D. 67)**

I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.



# JOHN F. MACARTHUR JR.

“Periodic doubts about one’s salvation are not necessarily wrong” (p. 213). Scripture encourages spiritual self-examination. In 2 Corinthians 13:5 ...

*We are commanded to examine ourselves at least as often as we celebrate the Lord’s Supper (1 Cor. 11:28).*

John F. MacArthur Jr., Electronic ed. (Grand Rapids, MI: Academic and Professional Books, Zondervan Pub. House, 2000).



# PERSEVERANCE OF THE SAINTS

The Calvinistic doctrine of Perseverance undermines assurance of salvation. If you don't persevere as a Christian you were never saved in the first place. 1 John 5:13

This doctrine of Perseverance goes hand in hand with Lordship Salvation. If you don't persevere as a Christian maybe you really didn't dedicate all to the Lordship of Christ.



# PERSEVERANCE OF THE SAINTS

The Biblical Doctrine is the Preservation of the Saints or Eternal Security.

John 10:27–28 (NKJV)

27 My sheep hear My voice, and I know them, and they follow Me.

28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.



# PERSEVERANCE OF THE SAINTS

## 2 Excellent Resources on the Subject

1. Denis Rosker book on eternal security
2. Tom Stegal book on Perseverance





**TOM STEGALL**

**MUST FAITH  
ENDURE**



**FOR SALVATION TO BE SURE?**

**Thomas L. Stegall**



# 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.





# TOTAL DEPRAVITY

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.

David N. Steele and Curtis C. Thomas  
*The Five Points of Calvinism* (pp. 16-19)



# 3 ISSUES WITH THE CALVINISTIC VIEW OF TOTAL DEPRAVITY

1. Does regeneration precede faith?
2. The bondage of the will- I will address this in the section on Irresistible Grace
3. Is faith a gift?



# TOTAL DEPRAVITY

Does regeneration occur before faith or does faith occur before regeneration?

## **Acts 16:31**

So they said, “Believe on the Lord Jesus Christ, and you will be saved, you and your household.”



# JOHN F. WALVOORD



But how can a fallen person who is dead in sin believe? ..... The Synod of Dort seems to teach that regeneration precedes faith, and in this case the sovereignty of God prevails and a person, for all practical purposes, is a robot who does not actively participate in his or her own salvation.

John F. Walvoord, [“The Augustinian-Dispensational Perspective,”](#) in *Five Views on Sanctification*, ed. Stanley N. Gundry, Zondervan Counterpoints Collection (Grand Rapids, MI: Zondervan, 1987), 223. Acts 16:31



# JOHN F. WALVOORD



The contemporary Augustinian-dispensational perspective on sanctification embraces not Arminianism but a more moderate type of Calvinism than that which the Synod of Dort approved. Chafer's view of sanctification and the spiritual life, instead of being ambiguous and contradictory, actually brings together the sovereignty of God and human responsibility, which is assumed in Scripture in every exhortation.

John F. Walvoord, ["The Augustinian-Dispensational Perspective,"](#) in *Five Views on Sanctification*, ed. Stanley N. Gundry, Zondervan Counterpoints Collection (Grand Rapids, MI: Zondervan, 1987), 224.



# CHARLES RYRIE



A proper definition of total depravity should not focus primarily on the questions of sinfulness vs. goodness or ability vs. inability, but on fallen man's relation to a holy God. Because of the effects of the fall, that original relationship of fellowship with God was broken and man's entire nature was polluted. As a result no one can do anything, even good things, that can gain soteriological merit in God's sight.

Charles Ryrie in Walter A. Elwell, *Evangelical Dictionary of Theology: Second Edition* (Grand Rapids, MI: Baker Academic, 2001), 337.



# 3 ISSUES WITH THE CALVINISTIC VIEW OF TOTAL DEPRAVITY

3. Is faith a gift?



## ROY L. ALDRICH- THE FIRST GRADUATE OF DTS

Most Calvinistic commentators believe that the gift of Ephesians 2:8 is saving faith rather than salvation: “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” (Eph. 2:8-9). This interpretation leads some to a hyper-Calvinistic doctrine of faith, which in turn leads to an unscriptural plan of salvation ....Thus an unscriptural doctrine of total depravity leads to an unscriptural and inconsistent plan of salvation.. The Scriptures speak of saving faith as “thy faith” (Luke 7:50), “his faith” (Rom. 4:5), and “their faith” (Matt. 9:2); but never as the faith of God.” Is not this theory a deduction from the doctrine of election rather than an induction from the teaching of the Word?

- Roy L. Aldrich, *Bibliotheca Sacra* 122 (1965): 253.





# TOTAL DEPRAVITY

Does God give the unbelievers faith?

Ephesians 2:8 (NKJV)

8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,



# TOTAL DEPRAVITY

Ephesians 2:8 (NKJV)

8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

and that- Neuter Pronoun

Faith- Singular Feminine Noun

Grace- Singular Feminine Noun

Faith is not a gift, salvation is a gift.



# TOTAL DEPRAVITY

Much debate has centered around the demonstrative pronoun “this” (touto). Though some think it refers back to “grace” and others to “faith,” neither of these suggestions is really valid because the demonstrative pronoun is neuter whereas “grace” and “faith” are feminine. Also, to refer back to either of these words specifically seems to be redundant. Rather the neuter touto, as is common, refers to the preceding phrase or clause.



# TOTAL DEPRAVITY

(In Eph. 1:15 and 3:1 touto, “this,” refers back to the preceding section.)

Thus it refers back to the concept of salvation (2:4-8a), whose basis is grace and means is faith. This salvation does not have its source in man (it is “not from yourselves”), but rather, its source is God’s grace for “it is the gift of God.”

Harold Hoehner Ephesians in the Bible Knowledge Commentary pg. 624



# TOTAL DEPRAVITY

Whose faith is it? Romans 4:3



# TOTAL DEPRAVITY

Death simply means separation. The unsaved person is separated from a holy God.

The unbeliever held responsible for not believing- John 3:18

God truth is clearly seen so they are without excuse- Romans 1:20



# TOTAL DEPRAVITY

Total Depravity is Extensive not Intensive. Romans 3:13-18 (throat, tongues, lips, mouth, feet, eyes)



# 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 (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 the sinner to Christ.





# IRRESISTIBLE GRACE

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.

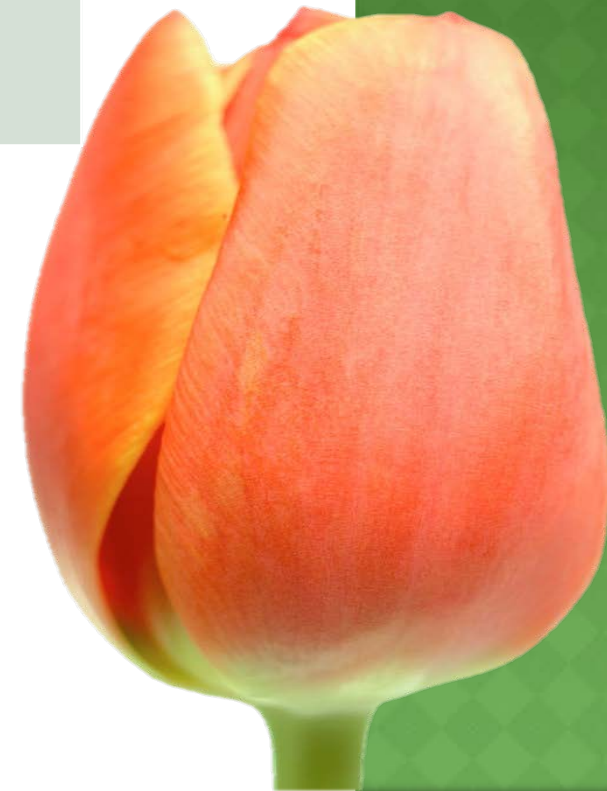
David N. Steele and Curtis C. Thomas

*The Five Points of Calvinism* (pp. 16-19)



	Extreme Calvinism	Moderate Calvinism
Irresistible Grace	In compulsive sense (against man's will)	In persuasive sense (in accordance with man's will)

Taken from Chosen but Free by Norman Geisler pg. 116





## LEWIS SPERRY CHAFER

WHAT IS PRESENTED in this general division is based on the truth that there are two necessities underlying the salvation of a soul, namely, (1) a righteous dealing with the problem of human sin—and this God has consummated in the gift of His Son as the Lamb who took away the sin of the world—and (2) a free choice of salvation on the part of man and in view of the fact that God recognizes the free will of man for what He created it to be.





## LEWIS SPERRY CHAFER

It is reasonable to conclude that as man by an act of his will renounced God at the beginning, in like manner he, by the act of his own will, must return to God. It matters nothing at this point that man cannot of himself turn to God and that he must be enabled to do so. In the end, though enabled, he acts by his own will and this truth is emphasized in every passage wherein the salvation of man is addressed to his will. “Whosoever will may come.”

Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 210.



# LEWIS SPERRY CHAFER

The call will include the response of saving faith, which in its experimental exercise will be to each individual as the unaided action of his own free will. Having thus decreed human free will as a necessary step in the fulfilling of all His eternal purpose, it becomes as essential in the sight of God as any other link in the chain.

Lewis Sperry Chafer, *Systematic Theology*, vol. 1 (Grand Rapids, MI: Kregel Publications, 1993), 250.



# JOHN F. WALVOORD



the operation of God is not an outward constraint upon the human will, but that it accords with the laws of our mental constitution. We reject the term 'irresistible,' as implying a coercion and compulsion which is foreign to the nature of God's working in the soul,

John F. Walvoord, *The Holy Spirit* (Galaxie Software, 2008), 123.



# IRRESISTIBLE GRACE

Can God's grace be resisted?

**Acts 7:51 (NKJV)**

51 “You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

**Matthew 23:37 (NKJV)**

37 “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!



# IRRESISTIBLE GRACE

Because of the effects of the fall the convicting work of the Holy Spirit is necessary but this can be rejected.

John 16:8-9 (NKJV)

8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

9 of sin, because they do not believe in Me;





# JOHN F. WALVOORD



Properly interpreted, this passage deals with the experience of individuals prior to conversion and indicates a process by which the Holy Spirit graciously reveals to fallen persons the nature of salvation and their need of it. A person can experience conviction, however, without then coming to Christ as Savior. In theological terms, the convicting work of the Spirit is preparatory rather than efficacious in salvation.

John F. Walvoord, [“The Augustinian-Dispensational Perspective,”](#) in *Five Views on Sanctification*, ed. Stanley N. Gundry, Zondervan Counterpoints Collection (Grand Rapids, MI: Zondervan, 1987), 222.



# 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.

David N. Steele and Curtis C. Thomas

*The Five Points of Calvinism* (pp. 16-19)



# LEWIS SPERRY CHAFER

Believing that the death of Christ did provide an absolute satisfaction and was a complete substitution and to avoid the problem which is engendered by the fact that multitudes are not saved, a certain school of Calvinists have averred that Christ died only for the elect, or those who are saved. Some of the more extreme of this school contend that, in the case of the elect, saving faith is of minor importance since the death of Christ is automatically effective. The majority of Calvinists, however, recognize the obvious fact, that even the elect are no more saved than the nonelect until they believe on Christ.

Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 144.



# LIMITED ATONEMENT

## SCRIPTURES USED TO SUPPORT THE DOCTRINE OF LIMITED ATONEMENT

Anthony Badger, [\*Confronting Calvinism\*](#) (Createspace, 2013).

Matthew 1:21; 20:28; 26:28; John 6:37-40;  
10:15, 26; 15:13; Acts 20:28; Romans 1:7;  
5:1, 8; 8:32; Gal. 3:13; Eph 5:27; Hebrews  
9:28; 1 John 3:1, 2; 4:10-11



# LIMITED ATONEMENT

John 10:15, 26 (His sheep):.... I lay down My life for the sheep” . . . “But you do not believe because you are not of My sheep.”

John 15:13 (His friends): “Greater love has no one than this, that one lay down his life for his friends.”

Acts 20:28 (the church): “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.”



# LIMITED ATONEMENT

First Timothy 4:10: “... We trust in the living God, who is the Saviour of all men, specially of those that believe.”

Some strong Calvinists say that God is the Savior of all men only in the sense that He saves all people from temporary disaster.<sup>157</sup>

While it is true that God does this, Paul’s use of “Savior” has led most interpreters to conclude that he was describing God’s work of providing eternal salvation here as in 2:4.

<sup>157</sup> 157. E.g., Hendriksen, pp. 154–56.

Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), 1 Ti 4:10.



# LIMITED ATONEMENT

2 Peter 2:1

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.

Here we have unbelievers for whom Christ paid the ransom price.



# *Scripture Which Broadens the Extent of the Atonement to Include All Men*

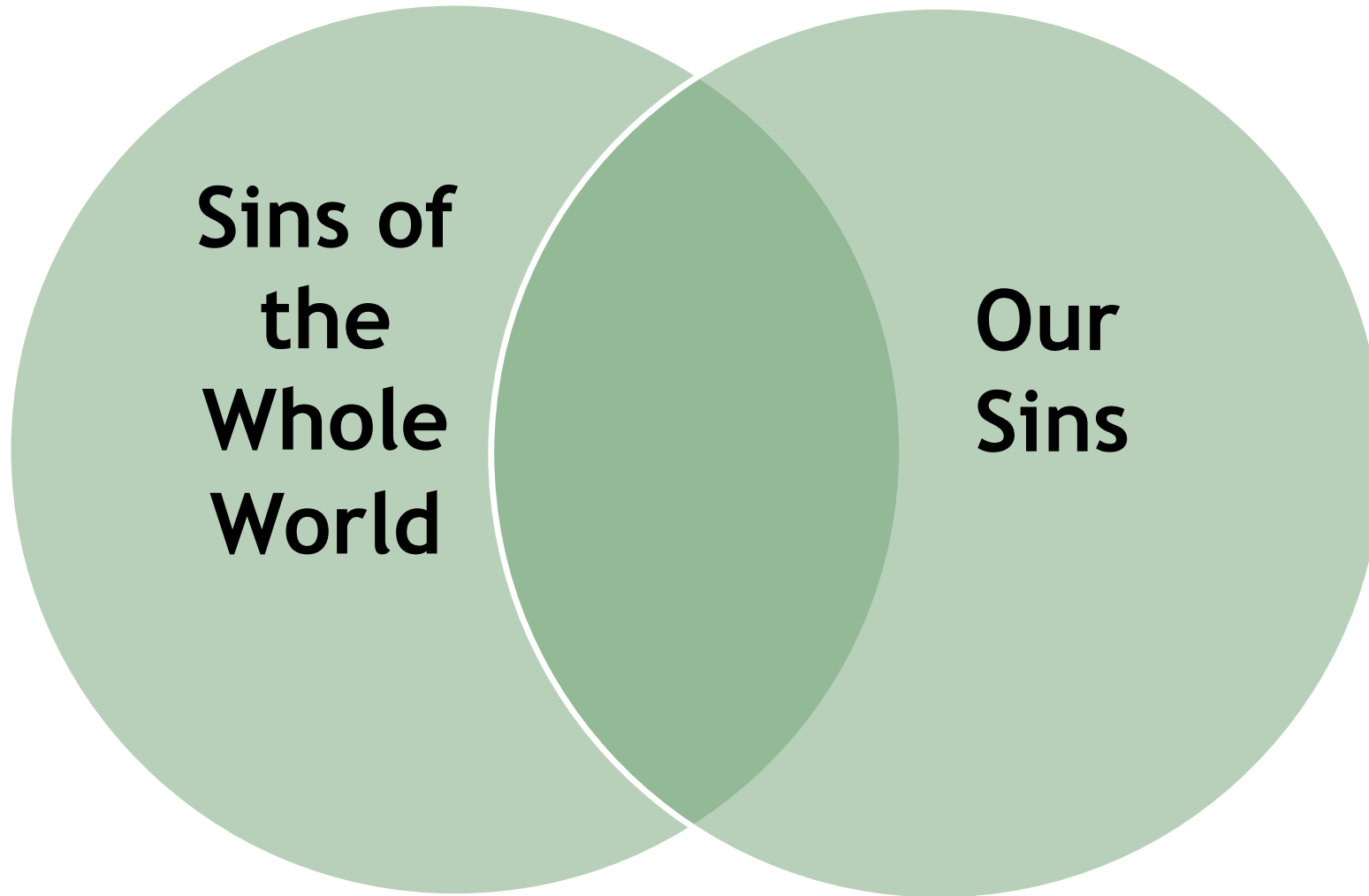
- A. Passages Containing the Word “World”-John 1:29; 3:16, 17; 4:42; 2 Cor. 5:19; 1 John 4:14
- B. Passages Containing the Word “Whosoever”- John 3:16; Acts 2:21; 10:43; Romans 10:13; Rev. 22:17
- C. Passages Containing the Word “All or its Equivalent”- Luke 10:19; Romans 5:6; 1 Timothy 2:6; 2 Corinthians 5:14-15; Titus 2:11; Hebrews 2:9; 2 Peter 3:9; 1 Timothy 4:10

Robert P. Lightner, *The Death Christ Died: A Biblical Case for Unlimited Atonement* (Grand Rapids, MI: Kregel Publications, 1998), 62.





# 1 JOHN 2:2



# UNCONDITIONAL ELECTION

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, and not the sinner's choice of Christ, is the ultimate cause of salvation.

David N. Steele and Curtis C. Thomas  
*The Five Points of Calvinism* (pp. 16-19)





## LEWIS SPERRY CHAFER

In speaking of Election Chafer distinguished himself from the Higher Calvinists that believe in an Limited Atonement. Chafer called himself a moderate Calvinists and held to an infralapsarian view of the order of elective decrees.





# LEWIS SPERRY CHAFER

Chafer lists 3 Categories of Calvinists

1. Supralapsarians- High Calvinists The decree to elect is before the Decree of Creation and the Fall (tends to support double-predestination)
2. Infralapsarians- (Chafer's View) The decree to Elect is after the fall and Salvation is offered for all men (support unlimited atonement)
3. Sublapsarians- The decree to Elect is after the fall and Christ's death is only for the Elect (supports limited atonement)



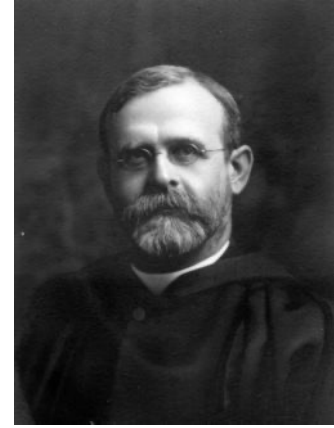
# UNCONDITIONAL ELECTION

There are other dispensationalist that have a different view of election.

1. Election for Service- Anthony Badger
2. Election for Sanctification- Tom Stegall
3. Election for Superior Privilege (corporate view)- R.B. Thieme Jr.
4. Election Based on Foreknowledge- Henry Thiessen; Dr. Harry Ironside
5. Election in Accordance with Foreknowledge- Normal Geisler



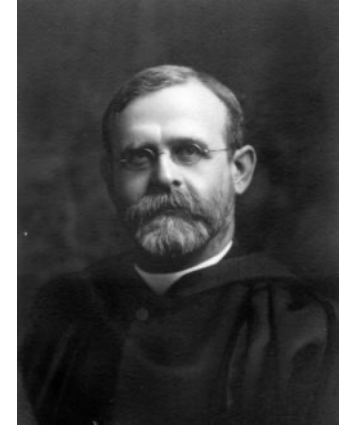
W. H. Griffith Thomas (co-founder of what later became DTS) combined many of these elements in his view of Election.



**W.H. GRIFFITH  
THOMAS**



*(a) Election is always associated with union with Christ. “Chosen in Christ” (Eph. 1:4). Christ and Christ alone is the sphere of Election, and it is only as the believer is in Christ that he can regard himself as one of “the elect people of God.”*

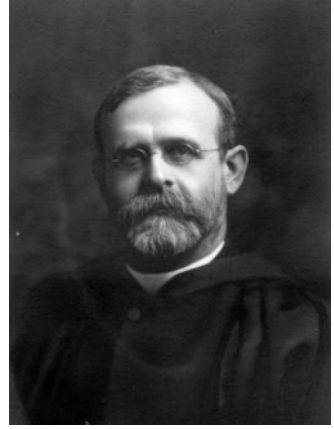


**W.H. GRIFFITH  
THOMAS**

*(b) Election is associated with God’s foreknowledge (Rom. 8:29; 1 Pet. 1:2). God sees and knows beforehand the issues of events and actions, and though we must be careful not to make His Divine action contingent on faith, as though that were the ground and cause of salvation rather than His mercy alone, yet the fact that election is thus associated with foreknowledge is a striking indication of the balance and precision of New Testament revelation concerning us.*



*(c) Election is associated with God's purposes of service (Eph. 2:10). God's chosen men are "choice" men, who are called to endure hardship, and do service for Him. So far from Election ministering to inaction and carelessness, the elect of God, whose lives are recorded in Scripture, were the most strenuous toilers, and often the greatest sufferers in history. They had the honour of being chosen, but it involved not being carried to heaven "on flowery beds of ease," but that they should "scorn delights, and live laborious days."*



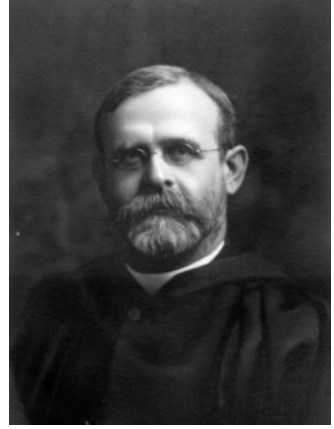
**W.H. GRIFFITH  
THOMAS**





*(d) Election is always associated with God's requirement of holiness (Eph. 1:5; 2 Thess. 3:13; 1 Pet. 1:2; Rom. 8:28-30). Holiness is the permanent and predominant thought of God in relation to man, and no election can be conceived of which does not issue in our being more and more conformed to the image of God's Son.*

W. H. Griffith Thomas, , New Edition. (London; New York; Bombay; Calcutta: Longmans, Green and Co., 1920), 103.



**W.H. GRIFFITH  
THOMAS**



# UNCONDITIONAL ELECTION

Election is for service. Anthony Badger, *Confronting Calvinism* (Createspace, 2013).

God chose Aaron and the tribe of Levi to be the priestly line (Num 17:5; 1 Sam 2:28; 2 Chron 29:11).

God chose that priests from the tribe of Levi would minister before him in the [tabernacle and] temple and would be paid by the tithes of the people (Deut 18:5-8; 21:5; 1 Chron 15:2).



# UNCONDITIONAL ELECTION

Specifically God chose Abraham (Neh 9:7), Isaac, Jacob (Ps 135:4; Isa 41:8; Ezek 20:5), and Judah (1 Chron 28:4; Ps 78:68) to be in the line of Messiah (2 Sam 6:21; 1 Kgs 8:16; 1 Chron 28:4; 2 Chron 6:6; Ps 89:3).

God chose Solomon over David's other sons to be king (1 Chron 29:1).



# UNCONDITIONAL ELECTION

Jesus was chosen by God the Father to be the chief cornerstone (1 Pet 2:4, 6), to be the Messiah (Isa 42:1-4; 49:7; Matt 12:18), and to die on the cross for our sins (cf. Matt 26:42, 56; Rev 13:8)



# UNCONDITIONAL ELECTION

Election is for Sanctification (Must Faith Endure-  
Tom Stegall)

Called to be holy- 1 Peter 1:15

Called to proclaim his virtue- 1 Peter 2:9

Called to suffer for Christ's sake- 1 Peter 2:20-21

Called to glory and virtue- 2 Peter 1:3

Chosen to bear fruit- John 15:15-16

Called to fellowship with God's Son- 1 Cor. 1:9

Called us to peace with one another- 1  
Corinthians 7:15

Called to liberty- Galatians 5:13

