

## The Doctrines of Grace

### Introduction:

“Christianity is a religion of utter reliance on God for salvation and all things necessary to it . . . .”

J.I. Packer

### Selective Scriptures:

Matt 7:28-29, John 7:16-17, John 8:28, I Cor 14:20, Eph 4:14, Col 2:8, I Tim 1:3, I Tim 4:16,  
I Tim 6:3-5, II Tim 3:10, II Tim 3:16-17, II Tim 4:1-5, Titus 2:1, 6-7, 10, Heb 5:12-14

“Let us hold fast, tenaciously, doggedly, with a death grip, to the truth of inspiration of God’s Word”

Charles Spurgeon

# The Doctrines of Grace

## Introduction

### Introduction:

- in every generation the Christian in the pulpit and the Christian in the pew has had an need of a clear and concise understanding of the Gospel
- why is this so important ? ? ?
- because the Gospel “. . . . . is the power of God to salvation for everyone who believes . . . . .”  
Rom 1:16
- you see, it is of the utmost importance that the Gospel proclaimed and believed be the “good news” from God
- underpinned by His authority and therefore based on His Word
- for this reason I have prepared this brief study of **“The Doctrines of Grace”**
- loved ones, as an Evangelical Christian, one who believes and proclaims the Gospel of Jesus Christ, I am concern that what the visible contemporary church believes and preaches be the same “good news” that Jesus preached
- and that He commissioned His apostles and the church throughout all time to preach
- you see, those who are Evangelical Christians are divided today concerning certain components of the Gospel
- whether one will admit it or not, they are either Calvinists or Arminian
- now, that be the case, there are two basic issues at stake in the view one takes
- let’s briefly look back at church history

## I. Church History:

- the first issue has to do with man
- since the fall of man, **what can man do toward his own salvation** ???
- now, it's not a question of man's responsibility, for both Calvinists and Arminians hold that all fallen men are accountable to God
- both, call on all men to **“..... repent and believe in the Gospel”** Mark 1:15
- the second issue has to do with God
- **what kind of a salvation does God set before men** ???
- is what God offers for salvation an **actual salvation or a possible salvation** ???
- these are the two basic issues which have been raised in the church repeatedly
- they were first brought to a head in the controversy between Augustine and Pelagius in the late fourth century and early fifth century
- through the Middle Ages they were discussed and debated by the medieval theologians
- then in the sixteenth century Luther defended the Augustinian position against Erasmus
- Calvin entered the controversy in opposition to the church of Rome and the semi-Pelagians of his day, including Jacob Arminius, from whom we get Arminianism
- and then again in the seventeenth century these issues were debated at the Synod of Dort (1618-1619)
- at this Synod, a group of men who were followers of Jacob Arminius presented a protest against the Augustinian-Calvinistic understanding of the Gospel
- the response of the Synod in regard to these two issues was to uphold as biblical truth the teachings of Augustine and Calvin, and to reject that of Arminius
- friends, the Synod's response may be briefly summarized by the word **“TULIP”**

- **“TULIP”** is an acronym that presents the Synod’s view of the two issues at stake
- I admit, that each of the five teachings of Scripture represented by **“TULIP”** may be defined more precisely by the use of other words
- but, the acronym does serve a great purpose in helping to define the issues at stake
- beloved, these five teachings constitute **“The Doctrines of Grace”**
- so, let’s take a brief glance at the word **“TULIP”** noting what each letter represents and the opposing point of view

## II. "T.U.L.I.P."

- **T – Total Depravity**

- man, after the fall is totally depraved or corrupted and therefore unable to do anything toward his own salvation
- the opposing view, is that man is accountable before God to repent and believe the Gospel, therefore, he must be able to do so

- **U – Unconditional Election**

- God from all eternity did unconditionally elect to salvation certain ones out of the mass of sinful men
- He did this **not** because He foresaw that they should believe the Gospel when offered to them
- but, because of His own love and **purpose** to glorify Himself in the salvation of those whom He chose freely by His own will unconditionally
- the opposing view, is that God's election is conditional
- that He foresaw that certain men would believe the Gospel
- and on that basis, He chose them to be heirs of life eternal

- **L – Limited Atonement**

- Christ, in the sacrifice of Himself on the cross, bore our sins of those whom God had elected unconditionally to eternal life
- thus, He actually secured the salvation of those for whom He died
- therefore, His atonement is thus limited to them, the elect

- the opposing view, is that Christ sacrificed Himself for each and every man to make salvation possible for them by removing every obstacle in the way of man
- therefore, allowing man to be a recipient of eternal life if He believes in Christ
  
- **I – Irresistible Grace**
- God’s grace is irresistible in the elect (those for whom Christ died)
- God’s purpose of election and the benefits of Christ’s saving work will be effectively applied to them by the Holy Spirit, so that they will be regenerated and believe the Gospel
- the opposing view, is that God’s grace is resistible by all
- and that its reception is based not only on the work of the Holy Spirit, but, on the cooperation of man receiving God’s grace in faith
  
- **P – Perseverance of the Saints**
- those whom God has chosen, for whom Christ died, who have been regenerated by the Holy Spirit, will be preserved by God’s power
- and will persevere in faith unto the end and be saved
- the opposing view, is that man who truly believes the Gospel may at some point or time leave off believing in Christ and therefore lose eternal life and perish eternally
  
- beloved, we will address each of these arguments at great length as we continue our study of **“The Doctrines of Grace”**
- but, the source of our study, will be no more and nothing less than the Word of God alone