The Doctrines of Grace #8

Study Handout – Grace Bible Chapel
Calvinism – Total Depravity

July 28th, 2024

Introduction:		
What is Calvinism? –		
The short version used to re Total Depravity Unconditional Election Limited Atonement Irresistible Grace Perseverance of the Saints What is Arminianism?	emember the tenants of Calvir	nism
A Brief History -		

A Comparison of Man's Ability

Free-Will or Human Ability

Arminianism

Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. Every sinner has the ability to repent and believe. God does not interfere with man's freedom. Each sinner possesses a free will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters. Man's will is not enslaved to his sinful nature. Every sinner has the power to either cooperate with God's Spirit and be regenerated or resist God's grace and perish. The lost sinner needs the Spirit's assistance. but he does not have to be invaded by the Spirit before he can believe, for faith is man's act and precedes the new birth. Faith is the sinner's gift to God; it is man's contribution to salvation.

Calvinism

Total Inability or Total Depravity

Because of the fall, man is unable of himself to savingly believe the gospel. As a sinner he is dead, blind, and deaf to the things of God. His heart is deceitful and desperately corrupt. His nature is that of a child of wrath, or in opposition to God. His will is not free, it is in bondage to his corrupted nature. Therefore, man is unable of himself and has no desire to choose good over evil in the spiritual realm ruled of God. Consequently, it takes more than the words of truth to bring a sinner to Christ - it takes a regenerative work of God in the sinner making him receptive to truth, and giving life that brings about a new nature. Faith is not something man initiates for salvation but is itself God's gift as a result of God's work of salvation in the sinner's heart - it is God's gift to the sinner, not the sinner's gift to God.

Total Depravity – what the Scriptures say:

- Its origin Gen. 2:16-17; 3:1-24; James 1:14-15.
- Its imputation Rom. 5:12-18; Ps. 58:3; 1 Cor. 15:22; Heb. 2:14-15
- Its consequences Gen. 3:7-24; Prov. 19:3; Is. 59:2; Jer. 17:9; John 3:36; 5:42; 8:44; Rom. 5:10; 7:18,23; 8:7, 20-23; Eph. 2:1-3; 4:18; Rom. 3:9-20; 2 Tim. 3:2-4; Tit. 1:15; Heb. 3:12; 1 John 5:19.

Its consequence related to total inability – John 1:13; 3:5; 6:44; 8:34; 15:4-5; 1 Cor. 2:14; 2 Cor. 3:5; Eph. 2:1, 8-10; Heb. 11:6. Man's corruption as total inability, is meant in two manners: 1) that the un-renewed sinner cannot do any act, however thought of as significant, which fundamentally meets with God's approval and answers to His demands of holiness; and that he cannot change his fundamental preference for sin and self to love for God, nor even make an approach to such a change. He is unable to do any spiritual good (Is. 64:6).

The Calvinism argument – All people are born spiritually dead, being under our federal head Adam, and having a sin nature ruined at the fall. No person of his own will can therefore come to Christ for salvation. Faith does not originate with any person; they must first be effectually drawn by God's Spirit in order to exercise faith.

Scriptural support: Gen. 6:5; 8:21: Deut. 30:6; Job 14:4; Ps. 51:5; 58:3; 143;2; Jer. 13:23; 17:9; Eze. 36:26-27; Matt. 7:16-18; 19:25-26; 23:37; Luke 24:45; John 5:21; 6:37, 44, 63-65; 8:31-32; 34, 43, 47; 15:16; Acts 13:48; 16:14; 18:27; Rom. 1:18-23; 3:9-18; 6:20; 8:5-11; 9:16; 14:23; 1 Cor. 2:14; 4:7; 2 Cor. 4:4-6; Eph. 2:1-10; Phil. 1:29; Col. 2:13; 2 Tim. 2:25-26; Titus 1:15; Heb. 11:6; 12:2.

- Blindness of mind and heart 2 Cor. 3:14; Eph. 2:1-3; 4:18; Rom. 3:11, 17; 1 Cor. 1:21.
- Disordered affections Heb. 3:12; 10:38; Jer. 2:13; Col. 3:5; 1 Cor. 10:6; James 1:14-15.
- Corrupted conscience 1 Cor. 8:12; 1 Tim. 4:2; Heb. 10:22; Isa. 5:20.
- Disabled will Prov. 21:10; John 6:44; John 8:36; 1 John 5:19.

Some things Total Depravity **does not mean:**

- That every person exhibits his condition as thoroughly as capable.
- That unsaved do not have a conscience.
- That unsaved people indulge in every conceivable sin.
- That those unsaved do not engage in actions that are good in the sight of others.

Practical Argument – Man's condition in sin:		