

## TULIP

### The Five Points of Calvinism (Reformed or Augustinian Doctrine)

\*The so-called Five Points, summarized under the acronym TULIP, were not chosen by the Calvinists as a summary of their teaching. They emerged as a response to the Arminians who chose these five points to oppose in the Remonstrance of 1610.

**T** – Total depravity (Rom. 3:23; Rom. 7:18)

**U** – Unconditional election (John 10:26; Eph. 1:3-6)

**L** – Limited atonement (John 10:15; Rom. 8:32)

**I** – Irresistible grace (John 6:44; Rom. 9:14-20)

**P** – Perseverance of the saints (1 Cor. 15:1-2; 2 Tim. 2:11-12)

\*John Piper, a well known Reform theologian, finds that people grasp these five points more easily if they are presented in the order in which he believes they are experienced.

1. We experience first our depravity and need of salvation.
2. Then we experience the irresistible grace of God leading us toward faith.
3. Then we trust the sufficiency of the atoning death of Christ for our sins.
4. Then we discover that behind the work of God to atone for our sins and bring us to faith was the unconditional election of God.
5. And finally we rest in His electing grace to give us the strength and will to persevere to the end.

### Key Names and Terms:

1. John Calvin (1509-1564) was a famous theologian and pastor of Geneva. Along with Martin Luther in Germany, he was the most influential force of the Protestant Reformation. His Commentaries and Institutes of the Christian Religion are still exerting tremendous influence on the Christian Church worldwide.
2. Jacob Arminius (1560-1609), a professor of theology in Amsterdam, came to reject Calvinist teachings. From 1610 the controversy he began spread all over Holland and ultimately through Christendom.
3. Election – Eternal life is obtained for a man not by his choice but by God's.
4. Sovereignty – God exercises complete control.

5. Foreknowledge – God’s ability to know everything beforehand
6. Free will – man’s ability to accept God’s offer of salvation through Jesus Christ
7. Absolute predestination – The Calvinist doctrine that states that God has absolutely decreed, from all eternity, to save such and such persons, and no others; and that Christ died for these, and none else.
8. Conditional predestination – The Arminian belief that God has decreed, from all eternity, touching all that have the written word, “He that believeth shall be saved: He that believeth not, shall be condemned.”

Bible Passages to Consider  
(NIV Translation)

John 3:16-19

16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but to save the world through him. 18 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

Rom 8:29-30

29 For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. 30 And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

1 Cor 9:22-23

22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. 23 I do all this for the sake of the gospel, that I may share in its blessings.

1 Tim 2:3-7

3 This is good, and pleases God our Savior, 4 who wants all men to be saved and to come to a knowledge of the truth. 5 For there is one God and one mediator between God and men, the man Christ Jesus,

1 Peter 1:1-2

1:1 Peter, an apostle of Jesus Christ,  
To God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

2 Peter 3:8-9

8 But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. 9 The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

