

In response to the letter from the Student Council, I gave two talks on the Reformed Faith during the semester. I intended to follow these with a third one, but there were temporary situations or occurrences that led me the next two times I spoke to speak on other matters.

I would like now to give the third talk on the Reformed Faith. I heard recently of a man who was candidating in a church. He had spoken in the church and the people seemed well impressed with him. He appeared before the official board and they were going to question him, and as they began he said, I want you to know that I am a Five Point Calvinist! Though they had been well-pleased with him up to that point they decided not to go further. in considering him.

I question whether he knew what a Calvinist is or whether they knew. I think there was a misunderstanding on both sides. I heard of someone who called himself a four and a half point Calvinist!

I'd like to point out that Calvinism or the Reformed Faith is not a matter of points. It is a system of doctrine. It is the system of doctrine that St. Augustine taught. The system that insisted on the fact that man is completely lost as a result of his own sin, his own wickedness, his own turning away from God and that God by His wonderful mercy sent his son Jesus Christ to give his life as a ransom for many.

Luther and Calvin held unitedly to the various aspects of this great system of doctrine, and it was characteristic of the Reformation. I do not believe you can divide it up into little points. You can't take specific matters to emphasize.

This idea of 5 points seems to have developed within the last century. It is said to be based upon the actions of the Synod of Dort, which met in Holland in ~~1619~~ 1619, but I have found no reference to 5 points of Calvinism till within the last century.

We would like to think a little of the Reformed Faith, and I would like to summarize it now under four heads. Of these four heads the first is that

God has complete control of all things from the very beginning. This is certainly taught in Scripture and is summarized in the Confession of Faith. I read to you from the ch. before that is so very important. It is so clearly expressed, I want to read it to you again now.

"God did from all eternity from the most wise and holy counsel of his own will freely and unchangeably ordain whatsoever comes to pass." If we stopped there we might think it was fatalism. But it very definitely is not. It continues: Yet thereby neither is God the author of sin," James said, When a man is tempted he is never to say that God has tempted him. He is led away of his own lusts. He is led away by the desires of his own wicked heart.