

What is wrong with Calvinism?

It is my responsibility to share with you in two sessions the answer to the question, "What is wrong with Calvinism?"

The Holy Spirit inspired Paul in writing to the Corinthian Church. He wrote in his second letter, (2 Corinthians 11:1-4) *"Would to God ye could bear with me a little in my folly: and indeed bear with me. (2) For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. (3) But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. (4) For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."*

In these verses he exposes his care and concern for the Corinthians. He loved them dearly and did not want them swayed by the false teachers that had sprung up in their region. He begins his plea by speaking of the three identifiers of false teachers. These are teachers who sought to beguile them from the simplicity that is in Christ.

- If he comes with another Jesus.
- If he comes with another spirit.
- If he comes with another gospel.

Paul's warning was clear, if someone came with a better Jesus, a better spirit, and a better gospel than certainly go (bear) with him. Paul's confidence in the truth made it clear they would never find another Jesus, spirit, or gospel, that would be better than the incomparable Christ.

Hebrews 2:1-18 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. (2) For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; (3) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; (4) God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? (5) For unto the angels hath he not put in subjection the world to come, whereof we speak. (6) But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? (7) Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: (8) Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. (10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. (11) For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me. (14) Forasmuch

What's wrong with Calvinism?

then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; (15) And deliver them who through fear of death were all their lifetime subject to bondage. (16) For verily he took not on him the nature of angels; but he took on him the seed of Abraham. (17) Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (18) For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Calvinism does exactly what Paul warned of in 2 Corinthians.

Calvinism bring us another Jesus:

The Jesus of John Calvin introduces is one who can save all but chooses not to save them.

Calvinism brings us another spirit.

The spirit of John Calvin introduces is one of fear, forcefulness, terror, legalism, and wrath.

Calvinism bring us another gospel.

The gospel John Calvin offers is not simple but complex. “the simplicity in Christ” vs. the complexity of Calvin.

John Calvin offers “another Savior.”

John Calvin offers “another spirit.”

John Calvin offers “another Salvation.”

Acts 4:10-12 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. (11) This is the stone which was set at nought of you builders, which is become the head of the corner. (12) Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Our study will look at the Man behind Calvinism, The message of Calvinism, and the Motive of Calvinism.

John Calvin the Man behind the School of thought.

I. The Messenger of Calvinism. The wrong messenger.

a. His beginnings:

- i. Born July 10, 1509 in Noyon, France. His real name Jean Cauvin.
- ii. A real power center for the Catholic Church. A Catholic bishop lived there.
- iii. His father, a lawyer / secretary, worked for a bishop, “the reverend father in God.”
- iv. One of four children the second oldest.
- v. He served on the payroll of the church from the time he was 12 in a chaplaincy roll. His father helped in this role.
- vi. At the age of 14 he was sent to Paris to study the classics, philosophy and to prepare for the priesthood.

What's wrong with Calvinism?

- vii. Martin Luther was 25 years old when Calvin was born.
- b. His family:
 - i. His father spoke out against the corruptions in the church and deep financial difficulties his father was excommunicated.
 - ii. His brother, a priest was also excommunicated for heresy. When he died he was buried beneath the town's gallows to serve as a lesson to all the townspeople.
- c. His conversion:
 - i. Precious little is given about the conversion to JC.
 - 1. (It is important to understand that in light of what we will see about his life, the lack of conversion is substantiated.)
 - ii. In 1533 his cousin Olivetan, a Waldensian Pastor that translated the Bible into French, discussed with him the way of salvation as being solely through Christ.
 - iii. While he was in college an event that affected him was the burning of a Protestant at the stake.
 - iv. Once in a commentary on the Psalms wrote, "God, by sudden conversion brought my mind into a teachable frame. Having thus received some taste and knowledge of true godliness I was immediately inflamed with so intense a desire to make progress therein..."
 - v. The liberal historian Schaff wrote that his conversion was from Catholicism to Protestantism. THIS IS NOT A CONVERSION!
 - 1. "Calvin was not an unbeliever, nor an immoral youth.
 - 2. "He was a devout Roman Catholic of unblemished character.
 - vi. In his first year at Paris he wrote The Institutes of the Christian Religion.
 - vii. His baptism
 - 1. He was baptized as an infant in the RCC.
 - 2. He said, "*I renounce the charism; I retain the baptism.*" The charism refers to oil used in the baptism. Remember this baptism is for the remission of sins.
 - 3. He stated, "*what matters is that we should have been baptized in Christ, and notwithstanding any errors or unworthiness in the priests who administer the baptism, the divine purpose is fulfilled toward us.*"
 - 4. Yet, this same man killed Anabaptists for their baptism.
 - 5. He did not distinguish between sprinkling of an infant and immersion of a believer.
 - 6. In The Institutes of the Christian Religion he wrote that the blood of Jesus Christ washes away sins and in another place it was the waters of baptism.
 - 7.
- d. The beginnings of Calvin's Philosophy.
 - i. In Paris he met a man named Nicolas Cop. In a speech at the university of Paris, a Catholic school, Cop commended the

What's wrong with Calvinism?

- Protestants. He called the teachers at nearby school “sophists”.
(One who argues about things of which he knows nothing.)
- ii. Both Cop and Calvin were charged with heresy and escaped. Those who held these ways were executed some 50 other people. (Lest we get excited about their rebellion and think these are our roots, keep in mind we are not Protestants.)
 - iii. At this point he still remained on the payroll of the church. When he returned to his birthplace he resigned and was imprisoned twice.
 - iv. King Francis I, issued a decree to kill those who held out for reformation in the RCC. All the while people were being burned at the stake for their belief apart from the RCC.
 - v. During this period he his half sister and brother went to Geneva to escape.
- e. Calvin at Geneva
- i. Geneva had reached a place of wearying with the strong hold of the RCC.
 - ii. A reformed church was born in Switzerland. The leader of that group was William Farel. These men held to the view that every citizen of Geneva must be a member of their church. Not born again believers, just by reason of where they lived they had to be a part of their church.
 - iii. Farel sought Calvin’s help in bringing in the reformation for the glory of God and the church. They sought to impose the reformed church and their brand of Christianity on every citizen. (A state controlled church.)
 - iv. These men appealed to a weary group of city leaders with the RCC a better way. Their way.
 1. They would have swift penalties and excommunication for those who would stray.
 - a. Women who wore hats were imprisoned.
 - b. Gamblers were put in stocks.
 - c. Adulterers were drug through the streets in banishments and executions.
 2. Every citizen had to submit to “Holy Communion.”
 3. They made moral and marital laws that brought severe punishments. They went door to door to force this on every person to either agree or disagree.
 4. Anabaptists whether true or false were banished from the city and told they would be killed if they returned.
 5. The people after two years had enough of these Protestant popes and forced them to leave the city.
- f. Calvin at Strasbourg. (
- i. Here he would come in contact with Bucer who held views as Calvin.
 - ii. Calvin convinced two Anabaptists to convert. Then husband would later die and he married his widow. Ten years later she dies after bearing him a son that died. (She had two daughters by her first husband.)

What's wrong with Calvinism?

- iii. Here he became better acquainted with Luther and his Lutherans.
- iv. Here fought fiercely against the Anabaptists.
- v. While Calvin lived in Strasbourg the city government changed in Geneva.
 - 1. The RCC sought to gain control again
 - 2. The people of Geneva rid themselves of Calvin's enemies and invited him back.
- g. Calvin returned to Geneva:
 - i. He came back to establish the kingdom of God on earth.
 - ii. He determined to make it a community without corruption, disorder, vice or sin.
 - 1. A new Jerusalem
 - 2. A city from which the world's salvation would come.
 - iii. He setup councils and advisers who would enforce his laws and ordinances.
 - 1. He truly setup a state church.
 - 2. He believed governments existed for the defense of the church.
 - 3. He silenced, stripped, and killed leaders who dared not to come to his way of reformed Christianity.
 - iv. The incident with Servetus
 - 1. a Spaniard who attended university with Calvin and escaped after the speech by Cop, wrote a tract refuting the Trinity.
 - 2. He attended a service where Calvin was preaching in Geneva.
 - 3. Calvin had him arrested. This arrest violated his own laws as a stranger he should have been released. JC had written seven years to Farel earlier that if Servetus ever came to Geneva he would have him killed.
 - 4. Now with Servetus in jail in control of Calvin with the principal charges being he denied the Virgin Birth and the Trinity. He 33 other accusations.
 - 5. JC used Leviticus 24.16 as proof that it was right to kill Servetus. Leviticus 24:16 *“And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.”*
 - 6. The two month trial ended. Servetus was guilty JC offered him mercy if he converted to his reformed church. He refused and was burned at the stake.
 - 7. The RCC now stands in applause with JC as Servetus was dead.
 - v. Calvin relied on 18 men who made up his consistory. This solemn council helped police this church state. Under Calvin's rule:

What's wrong with Calvinism?

1. The moral vices of Dancing , Gambling, drunkenness, going to taverns, profanity, luxury, excesses, extravagance and immodesty of dress, licentious irregular songs were forbidden.
2. The number of dishes at a meal was regulated.
3. Parents were forbidden to name their children after any RCC saint. They had to use Bible names.
4. The death penalty was used for heresy, idolatry, blasphemy.
5. You were fined for not going to church.
6. The consistory visited every home annually to inspect and seek people's pledge of commitment to the reformed church.
7. A man was banished from the city for three months. In jest after hearing a donkey bray he said, "He prays a beautiful psalm."
8. The wife of a general was imprisoned for dancing.
9. A young man gave his bride a book on housekeeping and said, "this is the best Psalter." He was punished.
10. Three men who laughed during a message were imprisoned three days.
11. A girl was beheaded for striking her parents as a violation of the fifth commandment.
12. A Banker was executed for adultery.
13. Anabaptists were drowned for their faith.
14. During the years 1541-59 20 witches were burnt alive. 58 judgments of death, 76 decrees of banishment were issued.
15. If you were late for church you were fined.
16. If a women's hair was too high she was jailed.
17. To speak against Calvin or the Consistory was a crime.
18. An Anabaptist women for having a Latin Bible in her home. Calvin's men tied her down applied thumbscrews till blood splattered she would not recant. They then applied screws to her shin and still would not she fainted and was killed.
19. Citizen members spied on each other and were rewarded for telling on fellow citizen members.
20. Girls could not wear silk before 15. After that age they were not allowed to wear velvet.
21. Gold and silver lace, and needless buttons were banned.
22. Married folks could not give gifts given until 6 months had passed from their wedding.
23. A man smiled at a Baptism as was imprisoned for three days.
24. It was prison for a man who slept in church.
25. A man ate a pastry at breakfast and was sentenced three days of bread and water.

What's wrong with Calvinism?

26. Two lazy fellows fought, none were hurt; they were executed.
27. A man who called Calvin a hypocrite was placed on the rack and killed.
28. Two boys faced burning at the stake for acting indelicately. The sentence was commuted as they were quite young.
29. However not all the rules applied to Calvin:
 - a. He dispensed with church to attend a drama he wanted to see.
 - b. When John Knox visited him, he was found playing a game on Sunday.
 - c. When his two step children sinned grossly they were spared the punishment of those who sinned lightly.
- h. John Calvin's connection to Constantine
 - i. Constantine, 1200 years before Calvin's second entry into Geneva, attempted to do to Rome. He with a questionable conversion sought to make the world Christian. He forced soldiers to mark their shields with a cross and conquer in that sign. This was because he had a vision.
 - ii. Constantine and Calvin both sought to make church state religions.
 - iii. Each ruled over government councils.
 - iv. Each punished people severely.
 - v. Each sought to force religion on people
- i. John Calvin's morals:
 - i. He believed that it was okay to drink wine. In a dispute with an Anabaptist preacher John Calvin faced his accusation of why his salary was twice that of average preachers and why his household consumed 250 gallons of wine a year.
 - ii. Calvin said, "*The gaiety and pleasure which we get from wine may not disturb our worship of God... let us use wine and other created things soberly with temperance in order that satisfied by them we may receive new strength for the fulfillment of our vocation.*" He went on to say, "*A man should be able to hold his drink, then he can serve God with strength, joy and pleasure.*"
- j. His death:
 - i. He died may 27th 1564.
 1. The RCC cheered.
 2. The tortures he instituted remained 150 year after his death.

II. The message of Calvinism. – The wrong Message.

- a. Remember our verse: (4) *For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.*
 - i. Calvinism does just that of which Paul warned:
 1. It presents another Jesus –
 - a. One who could save but doesn't.

What's wrong with Calvinism?

- b. One who says He loves, but reserves it for His preferred.
 - c. One who promises heaven for all, but prevents some from going.
 - d. One who sends some to Heaven and some to Hell against the will of man who he gave free will.
2. It presents another spirit –
 - a. Not holy, but unholy.
 - b. Not loving, but unloving.
 - c. Not acceptance but terror.
 - d. Not gentle and peaceable, but fierce and furious.
 3. It presents another gospel. –
 - a. A gospel that can not be accepted unless you get saved first.
 - b. A gospel that is not of human will but divine.
 - c. A gospel that is unattainable, not attainable.
- b. Calvinism, named after John Calvin and his thoughts which were copied from Augustine 12 centuries earlier, seeks to explain God and His salvation and how it reaches mankind.
 - i. Calvinism is a finite's explanation of the Infinite's salvation.
 - ii. Calvinism is a created being's explanation of the Creator's salvation.
 - iii. Calvinism is a human's explanation of the Divine's salvation.
 - iv. Calvinism is a collection of human thought and ways seeking to explain God's salvation.
 - c. What is Calvinism? It has come to be known by the word tulip. It serves as an acrostic:
 - i. Total depravity
 - ii. Unconditional election
 - iii. Limited atonement
 - iv. Irresistible grace
 - v. Perseverance of the Saints
 - d. The origin of Calvinism –
 - i. A man named Augustine, in the fourth century, began writing of God and his salvation.
 - ii. Augustine's understanding of what the church was influenced by Constantine's crusades. He believed that the church was made up of believers and unbelievers. If they were unbelievers they were to be converted by force.
 1. In Augustine's day he stood in opposition to the Donatists. They believed the church was made of pure believers who lived in true devotion to God.
 2. Augustine held that the Donatists should be viewed criminals and unbelievers, pagan and poisoners.
 3. Augustine held to the view that these should be put to death.

What's wrong with Calvinism?

- iii. Calvin read all of Augustine's writings. In his *Institutes* he would often refer to Augustine. He would quote as "confirmed by the authority of Augustine."
- iv. Calvin's beliefs came while he was a Roman Catholic. Augustine was referred to as the best Catholic that ever lived.
 1. It was from Augustine he determined and wrote in his *Institutes*:
 - a. God's Sovereignty is the cause of all including sin.
 - b. God predestines some to Heaven and others to Hell.
 - c. God election
 - d. Faith as being irresistible.
 2. It was Augustine's thinking that unless the church dictated it he would not believe it.
 3. It was from Augustine that the RCC built it form that it holds today.
 - a. Infant Baptism for regeneration. (Infants who die without baptism are damned.)
 - b. The necessity of baptism for salvation.
 - c. Purgatory
 - d. Salvation solely through the RCC and its sacraments.
 - e. Persecution of those who rejected the RCC.
 - f. The acceptance of the apocrypha.
 - g. The allegorical acceptance of the Bible.
 - h. Millennial reign of Christ. We are in it now and Satan is bound.
 - i. The fact that tradition and the church hold to the same level as the Bible.
 4. Calvin called himself an Augustinian theologian.
- v. The system of Calvinism came to be known as such after the death of Calvin.
 1. It came to be known first as seven point then later as five as the men at the council of Dort sought to answer five principles that stood in opposition to that which they held by John Calvin/Augustine.
 2. A man named Jacobus Arminius held to views other than Calvin. He led the Dutch Reformed Church to these views which the reformed church of Calvin's movement needed to give answer.
 - a. God determined in eternity past to save all who believe in Jesus and leave the unbelieving in sin and to face His wrath.
 - b. Christ died for and obtained redemption for all, but they are effective to those who believe.
 - c. Man can not think, do or will anything that is good including saving faith he must be regenerated.

What's wrong with Calvinism?

- d. God's grace is absolutely essential for salvation, but it may be resisted.
 - e. The truly saved through faith in Christ are empowered by the Holy Ghost to resist sin. But whether they could fall away from the faith must be more particularly determined out of Holy Scripture before we can teach it with full persuasion of the mind.
3. The points of Calvinism flow out of response to those claims.
- a. **T ... Stands for Total Depravity.**
 - i. This simply means that man is so thoroughly sinful that he is totally **unable** to respond to any of the things of God.
 - ii. He cannot even respond to the invitation to be saved.
 - iii. Hence the absurd teaching that he repents and believes *after* being saved..
 - iv. **On this first point the Calvinists confuse Total Depravity with Total Inability. The latter has nothing to do with the former.**
 - b. **U ... Stands for Unconditional Election.**
 - i. If one accepts the Total Depravity of man as explained above by the system of Calvinism, then it follows that he *must and will* accept point U.
 - ii. Unconditional Election means that God in eternity past selected out of mankind whom he would save and the rest were reprobated to hell. God decided who He would redeem and Who would be damned.
 - iii. And (of course), He did this out of "his sovereign good pleasure." In other words it was *all* settled, affirmed, and snap frozen from the beginning! Nothing can be changed for God has decreed it to be this way.
 - iv. This *is fixed fatalism* and God gets the credit for it.
 - c. **L ... Stands for Limited Atonement.**
 - i. Obviously if one accepts the U heresy above, he has no option except to embrace the Limited Atonement that follows.
 - ii. For as in U, God has already settled who will be saved and who will not, it follows that those who will, are the ones for whom the atonement was given.

What's wrong with Calvinism?

- iii. Therefore, the atonement is limited exclusively for those God elected or chose before the foundation of the world. Again the demon of *fixed fatalism* shows his dirty face.
- d. **I ... Stands for Irresistible Grace.**
 - i. This point logically follows the L heresy just mentioned.
 - ii. Because God has already elected who will be saved and the atonement for sin is limited only to them, then they are the objects of saving grace that they cannot resist. That is, they will (sort of) be saved like it or not.
 - iii. In other words they cannot finally “resist” saving grace!
- e. **P ... Stands for Perseverance of the Saints.**
 - i. Lastly, this is the conclusion of all just mentioned above.
 - ii. Because God unconditionally elected whom he would save, because he provided atonement *only for them*, and because his grace will finally capture (kidnap!) and save them, then, it follows they will persevere or be faithful to the end of life.
 - iii. To put it another way, they are saved forever and cannot lose their salvation.
 - iv. The Calvinistic Perseverance of the Saints is a classic corruption of the great doctrine of the eternal security of the truly born again soul.
- e. The system of Calvinism presents another Jesus, spirit, and gospel. These are dangerous.
 - i. Calvinism bring us another Jesus – The Jesus of John Calvin introduces is one who can save all but chooses not to save them.
 1. Calvin’s Jesus has power to all but doesn’t.
 2. Calvin’s Jesus promises redemption but withholds it from some.
 3. Calvin’s Jesus authors sin and righteousness.
 4. Calvin’s Jesus atonement is not enough. We must persevere.
 5. Calvin’s Jesus promises love, but doesn’t love.
 - ii. Calvinism brings us another spirit. – The spirit of John Calvin introduces is one of fear, forcefulness, terror, legalism, and wrath.
 1. They hold hostage the people of God with their views of Salvation.
 2. They seek to impose and divide.
 3. It becomes a clique of the pseudo-intellectually elite.

What's wrong with Calvinism?

4. It robs the believer of taking God's Word for truth and fits into the RCC mode of Scripture, tradition, and the church. It makes people consult the books of Calvin and not the Word of God.
- iii. Calvinism bring us another gospel. – The gospel John Calvin offers is not simple but complex. “the simplicity in Christ” vs. the complexity of Calvin.
 1. A gospel that teaches Total Depravity which really means total inability.
 - a. Calvin's gospel says man is so dead he can not even respond to God. Therefore God has to save him before He can trust Him.
 - b. Calvin teaches that it is all the Sovereign will God for everything.
 - i. God willed some men to Hell.
 - ii. God willed some men to Heaven.
 - iii. God willed sin into existence.
 - iv. He created man, so he could punish man, and choose others for reward all for His own pleasure.
 - c. Calvin's gospel needs two atonements. Christ's Gospel offers one atonement, not two.
 - i. Heb. 9:12 - “Once”
 - ii. Heb. 9:25 - “Not often”
 - iii. Heb. 9:26 - “Once”
 - iv. Heb. 9:28 - “Once”
 - v. Heb. 10:10 - “Once for all”
 - vi. Heb. 10:12 - “One sacrifice”
 - vii. Heb. 10:14 - “One offering forever”
 - viii. Heb. 13:20 - “Everlasting covenant”
 - ix. I Peter 3:8 - “Once”
 - x. 10.Eccl. 3:14 - “Forever”
 - d. With the death of Jesus on the cross all offerings and sacrifices for mankind's sins totally ended forever! Now, “...there remaineth no more sacrifice (animal or human) for sins” (Heb.10:26). Only through the finished, one-time-forever work of Christ can men be saved from sin.
 - i. There is no other way for forgiveness before God.
 - ii. There is no other way to heaven (John 14:6 with I John 5:11-12).
 - iii. Men who know Christ as personal Lord and Savior are saved forever.
 - iv. Those without Him are lost.
 - e. They teach that a man must be saved before he can be regenerated. If this is so then the following verses would have to be rewritten to explain this “another Gospel.” (*Verses below with*

What's wrong with Calvinism?

notes taken from Henry R. Pike's book – head to heart study no 2.)

- i. Matt.1:21, "...and thou shalt call his name Jesus: for he shall save his people from their sins." (But they can only believe to be saved after they have already been saved.)
- ii. Matt.4: 17, "From that time Jesus begin to preach and say, Repent:" (you of the elect, you are saved, then you can believe in me) "for the kingdom of heaven is at hand."
- iii. Matt.7: 17, "Enter ye (the elect, who have repented and believed in me you were saved) in at the straight gate."
- iv. Mat. 11:28, "Come unto me all ye that labour and are heavy laden, and I will give you rest." (This only means all the elected ones. However, they cannot believe in Christ until after they have been born again. Then they may come to him for rest.
- v. Matt.15: 13, "...every plant (non-elect person, who has not believed because he was not elected) which my heavenly Father hath not planted (elected) shall be rooted up."
- vi. Matt.26:28, "For this is my blood of the New Testament, which is shed for many (the elect only, who will believe they are saved) for the remission of sins."
- vii. Mk.2: 10, "But that ye may know that the Son of man hath power on earth to forgive sins" (Only of the elect who repent and believe they were saved.)
- viii. Mk.3:35, "For whosoever (of the elect, who believed on me after they are saved) shall do the will of God, the same is my brother, and my sister, and mother."
- ix. Mk. 5:36, "Be not afraid (you of the elect) only believe." (Remember now you can only believe you have been saved.)
- x. Mk.6: 12, "And they went out and preached that men should repent." (But only the elect can repent they are saved.)
- xi. Mk.9:23, "Jesus said unto him, If thou canst believe (but you cannot believe unless you are of the elect, and then only you are saved) all things are possible to him that believeth." (That is of the elect who believe salvation.)

What's wrong with Calvinism?

- xii. Mk.1 1:22, "Have faith in God." (Only the elect can have faith in God their conversion.)
- xiii. Mk.16: 15, "Go ye into all the world, and preach the gospel to every creature." (For the elect will be among them, and they will be saved, then, afterwards repent and believe in the Gospel you are preaching.)
- xiv. Lk.2:11, "For unto you (the elect only) is born this day in the city of David a Saviour." (Born only for the elect who will believe in him after they have been saved.)
- xv. Lk.5:32, "I came not to call the righteous (those elected from the foundation of the world) but sinners (those chosen ones) to repentance." (Which they can only do they are saved.)
- xvi. Lk.7:50, "And he said unto the woman, Thy faith (which you received you were saved) hath saved thee." (You were saved first, than after being saved had this faith through which you were saved.)
- xvii. Lk. 13:3, "...except you repent (but you can only repent you are saved) you shall all likewise perish."
- xviii. Lk.19:10, "For the Son of man is come to seek and save that which was lost." (Only of the elect who repented of their sins and believed on the Son of man they are saved).
- xix. John 1:12, "But as many (of the elect) as received him, to them gave he power to become the sons of God." (This power was received only after they were converted). Crazy!
- xx. John 1:19, "Behold the lamb of God which taketh away the sin of the world." (The elect in the world). John 3:7, "Marvel not that I said unto thee, Ye (of the elect) must be born again." (Remember that it is only after you are born again can you believe in being born again).
- xxi. John 3:16, "For God so loved the world (of the elect), that he gave his only begotten Son, that whosoever (of the elect) believeth (but you cannot believe until you are born again) on him should

What's wrong with Calvinism?

not perish, but have everlasting life.” Now this one is a real mess!

- xxii. John 3:36, “He that believeth (of the elect) on the Son hath everlasting life” (Only you are saved can, you believe on the Son.)
- xxiii. John 5:24, “Verily, verily I say unto you, He (of the elect) that heareth my words and believeth on me after he has been saved) hath everlasting life.”
- xxiv. John 10:9, “I am the door: by me if any man (of the elect) enter in, he shall be saved.” (And after he has been saved he can repent of his sins and believe in me the door to heaven and eternal life.)
- xxv. Acts 4:12, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we (of the elect) must be saved” (And we are saved we can believe on this name.) Acts 13:48, “...and as many as were ordained (elected before the foundation of the world) to eternal life believed.” (Yet they could not believe until after they were saved. Then they had faith and repented of their sins because they were saved). Note: God ordained that all who repent and believe will have eternal life. Acts 16:31, “Believe (but after you are saved can you do this), on the Lord Jesus Christ, and thou shalt be saved...” (Which salvation comes before you believe.) The apostle Paul sure messed this one up!
- xxvi. Rom. 1:16, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one (of the elect) that believeth.” (However you cannot believe until he has been saved.) Rom. 5:8, “But God commendeth his love toward us (the elected ones who will believe they have been converted) in that while we were yet sinner Christ died for us.” (That is the elect, who will repent and believe after they have been saved.)
- xxvii. Rom. 10:9, “. . . and believe in thine heart that God hath raised him from the dead thou shalt be saved.” (That is, if you are one of the elect then you will believe, but you can only believe you have been saved.)

What's wrong with Calvinism?

- xxviii.I Cor.1:21, “. . . it pleased God by the foolishness of preaching to save them that believe.” (But they only believed in this preaching they were saved.)
- xxix.I Cor.4:15,”.. I have begotten you (because you believed after you were saved) through the gospel.”
- xxx.II Cor. 5:17, “Therefore if any man (of the elect) be in Christ he is a new creature.. .“ (But he could not believe to become a new creature before he was saved. He could only believe he was saved.)
- xxxi.Gal. 1:4, “Who gave himself for our sins.” (That is he gave himself only for the sins of the elect, who will believe in him after he has saved their souls.)
- xxxii.Gal. 3:26, “For we (the elected ones) are all the children of God.” (But we did not become his children until we were saved, then we had faith that we had become his children after we were born-again.)
- xxxiii.Eph. 1:7, “In whom we (the elect) have redemption through his blood the forgiveness of sins.” (This redemption was received before we believed, but only we were redeemed did we then believe in it.) Eph.2:8, “For by grace are you (the elect) saved through faith.” (But you did not have this faith through which you were saved until *after* you were saved, then you had it!) Now this one takes the cake!
- xxxiv.Phil. 2:12, “...work out your own salvation.” (Which you received *before* you trusted Christ, but then you could only trust him for it after you had received it).
- xxxv.II Tim. 2:10, “Therefore I endure all things for the elect’s sake (even though they were elected before the world was) they may also obtain the salvation (but they really don’t obtain it until they are saved and then they can have faith that they have obtained it) which is in Christ Jesus.” Wow!
- xxxvi.Titus 1:2, “In hope of eternal life which God that cannot lie promised (only to the elect, while he had consigned all others to hell) before the world began.”

What's wrong with Calvinism?

- xxxvii. Titus 2:11, "For the grace of God that bringeth salvation hath appeared to all men." (But only all who are elected, but they cannot know this saving grace until they are saved, then they can have faith in it.)
- xxxviii. Phil. 1:6, "That the communication of thy faith (which you did not have until you were saved, then you had it) may become effectual..."
- xxxix. Heb. 1:3, "...when he had by himself purged our sins." (But only the sins of the elect, who did not know this until they had faith they were saved to believe it.)
- xl. Heb. 11:6, "Have faith in God." (Which you cannot have until you have been saved, then you can look back and have faith in God. No man can have faith in God before he is saved for a dead man cannot believe).
- xli. Jas. 1:21, "...receive with meekness the engrafted word, which is able to save your souls." (But you must be one of the elect to receive this "engrafted word," and you cannot believe in it until you are saved, then you can believe in God's word).
- xlii. I Peter 1:18-19, "(you were redeemed) with the precious blood of Christ." (However, you could not believe in this precious blood until you were saved, then your salvation you believed in it.)
- xliii. II Peter 2:1, "But there were false prophets...even denying the Lord that bought them, and bring upon
- xliv. themselves swift destruction." (They were "bought" by the Lord, but going into "swift destruction." Did these bought "elected ones" somehow, get *unelected* or perhaps *un-bought*? Or were they bought and paid for but not of the elect? See asterisk* on page 13, for further discussion of this passage.)
- xlv. I John 2:2, "And he is the propitiation (covering) for our sins: and not ours only, but also the sins of the whole world." (However, this is only the world of the elect and they cannot believe in this until after they have been saved. But after

What's wrong with Calvinism?

they are saved then they will believe in Christ.)

xlvi.II John 2, "For the truth's sake which dwelleth in us." (But only in the elect, who could not even believe in this truth, until they were saved, then they could believe it.)

xlvii.Rev. 22:17, "And whosoever will, (of the elect, who will believe in me they are saved) let him take the water of life freely." (But he cannot take it until I give it to him, then after that he can believe in it.)

- f. All of the above verses gathered from a short overview of the N.T. reveal how utterly absurd and impossible is the Calvinistic teaching that a man cannot repent and believe in Christ until after he has been saved!
 - g. If this is true then various writers of the N.T. did not know what they were writing and Paul did not understand his own preaching and teaching.
 - h. When the convicted jailer inquired of missionary Paul, "What must I do to be saved?" (Acts 16:30), why did Paul (in answering his question) put faith in Christ BEFORE salvation?
 - i. The answer is obvious to any Sunday School child. It is because men believe in Christ and then they are saved! However, the doctrinally muddled Hyper Calvinists must distort this simple passage to fit their previous heretical teaching. And rest assured this is exactly what they do.
 - j. Those who teach that a man cannot repent and believe until after he is saved, teach a vicious error that flies in the face of N.T. soul-winning, missions and evangelism. Their sincerity should not be doubted. But the spirit that "led" them to embrace and propagate such absolute falsity is not the Holy Spirit of God (U Cor. 11:4). It is an evil spirit whose work is to distort and confuse such serious issues.
2. A gospel that teaches Unconditional Election.
 - a. The gospel Calvin brings changes whosoever to an Elect gospel. God elected some to Heaven and some to Hell.
 - i. You have no choice.
 - ii. It requires no faith.
 - iii. You are elected by the mere mystery of His will.
 - iv. You have nothing to do with your salvation or damnation.

What's wrong with Calvinism?

- v. God has predestined man's every thought, word, and deed, including the most heinous of atrocities. Man is acting out what God put in his heart.
- vi. Man is merely God's puppet.
- b. God's Word stands in opposition to this. The word "elect" is used in the Bible in many ways.
 - i. Used to describe Israel.
 - ii. Used to describe Christ.
 - iii. Used to describe a lady.
 - iv. Used to describe the church.
 - v. Used to describe angels.
 - vi. It is never used to describe a group whom God has predestined to eternal life.
- c. Predestination has to do with a special blessing in the Word of God.
 - i. Calvin's election/predestination contradicts God's Word.
 - ii. Predestination is easily explained by foreknowledge. God is God, he knows all things yet, He allows man to choose.
 - iii. Consider his attempts to reach his elect Israel. He sent prophets, He plead with them, He urged them to come to Him.
 - iv. Consider His attempts to reach mankind.
 - 1. He came for redemption not condemnation.
 - 2. He came to save all. (the Savior of the world.)
 - v. You must keep in mind Eph 2.8-9. It is by grace through faith.
- d. Calvin's Gospel is bad exegesis. In order to explain his point you have to twist and bring new meaning to clearly defined words to support this philosophy of election/predestination.
 - i. John 3.16,17; 1.29; 1 John 2.2 all make clear he came for everyone.
 - ii. A Calvinist requires that when you see the word "whosoever" it really means the elect.
 - iii. Whosoever is found 183 times in 163 verses. The word is everyone without exception.
 - iv. Consider Calvin's gospel, listen to the other Jesus, Gospel and Spirit he offers;
 - 1. God pleads with man to repent.
 - 2. He sends servants to preach a gospel that seems to be for everyone.

What's wrong with Calvinism?

3. He damns those who do not believe because He did not give them the faith to believe in response to His pleadings.
 4. Calvin's "another Jesus" in eternity past irrevocably damned them to Hell.
- e. Calvinism and Acts 13:48. "such as were ordained unto eternal life believed."
 - i. They take this to mean predestined.
 - ii. However the context bears another thought.
 - iii. They had just rejected the gospel and Paul made it clear they were going to the Gentiles. This is a Jew Gentile distinction.
 - f. Bible Predestination—Election is never unto Salvation.
 - i. For the Calvinist it always is to Salvation.
 - ii. Romans 8:30 predestination is separate from salvation whether in its call, justification, or glorification.
3. A gospel that teaches Limited Atonement
 - a. Calvin's gospel offers Salvation to the elect.
 - i. The doctrine of limited atonement is simply that the cross of Christ provides a sure, secure, and real salvation for everyone God intended to save and for them alone.(Gunn)
 - ii. Consider this: (Horton)
 1. If Jesus died for every person, but not everyone one is saved, His death did actually save anybody.
 2. If Christ died for people in hell, his efforts can not be called a saving work and his blood can not save.
 - iii. This is to say redemption is exclusively for the elect.
 - b. However, you must know for whom Christ died:
 - i. Isa. 45:22 - "All the ends of the earth"
 - ii. Isa. 53:6 - "Us all"
 - iii. Isa. 53:12 - "Many"*
 - iv. Matt. 1:21' - "His people"
 - v. Matt. 26:28 - "For many"*
 - vi. Mk. 10:45 - "For many"*
 - vii. Mk. 13:20 - "The elect & chosen"
 - viii. Lk. 19:10 - "That which was lost"
 - ix. John 1:29 - "The world"
 - x. John 3:16 - "The world & whosoever"

What's wrong with Calvinism?

- xi. John 9: 39-41 - "They which see not - blind"
 - xii. John 10:11,15 - "The sheep"
 - xiii. Acts 13:38 - "All that believe"
 - xiv. Acts 20:28 - "The Church of God"
 - xv. Rom. 4:25 - "Our offences"
 - xvi. Rom. 5:6 - "The ungodly"
 - xvii. Rom. 5:8 - "Sinners"
 - xviii. Rom. 5:15 - "Many"*
 - xix. Rom. 8:32 - "For us all"
 - xx. Rom. 8:33 - "God's elect"
 - xxi. 1 Cor. 6:19-20 - "Ye are bought"
 - xxii. 1 Cor. 15:3 - "Our sins"
 - xxiii. 1 Cor. 5:19 - "The world"
 - xxiv. 1 Tim. 2:6 - "A ransom for all"
- c. I John 2.2 "not for ours only, but for the sins of the world."
4. A gospel that teaches Irresistible Grace.
- a. Considering the slippery path of Calvinism: "Because of total depravity, those whom God has unconditionally elected and predestinated to eternal life and for whom alone Christ died are first sovereignly regenerated without faith, or even understanding what happened to them. Then, the grace to believe on Christ as Savior and Lord is irresistibly imposed upon the newly regenerated elect whom God from eternity past determined to save."
 - b. Piper – God is sovereign and can overcome all resistance to His grace...irresistible grace refers to the sovereign work of God to overcome the rebellion of our hearts and bring us to faith in Christ.
 - c. If this is so, What about Adam and Eve?
 - d. The gospel of Calvin needs this to bolster their other tenets.
 - e. Man can and does reject God every day. Judas for example resisted God's grace.
 - f. They need this to overcome man's dead state, to show that when God saves him so he can exhibit faith to be saved it was because they could not resist his grace.
5. A gospel that teaches Perseverance of the Saints.
- a. While on the surface this seems to be a point of eternal security; it is not.
 - b. The gospel of Calvin presents the assurance that you are in the elect is the guarantee of your salvation.
 - c. The Gospel of Christ relies on Him for assurance.

What's wrong with Calvinism?

- d. The Calvinist must show good works as proof of his election. He will struggle with assurance as he is counting on his status as elect.
- e. John Piper – “No Christian can be sure he is a true believer; hence there is an ongoing need to be dedicated to the Lord and deny ourselves so that we might make it.” – We must endure to the end to be saved.
- f. Calvin taught that being born into a Calvinist family automatically made the child elect. So did infant baptism if you believed in its efficacy.
- g. Sproul – “Infants can be born again, although the faith they exhibit cannot be visible as that with adults.”
- h. The oddity of Calvin's gospel is that the first four points say I can do nothing. Yet the fifth point says he has to do everything.