

Calvinism Dispensationally Considered

Introduction

Just what is this study about? Probably not what you would usually expect. This study will not be the average verse/counter-verse argument type of study you would usually see. Calvinists have their verses to counter the Armenians out there, and since I am neither a Calvinist, nor an Arminian, I will take a different approach.

I will use the scripture alone to refute the positions of Augustine, John Calvin and all the modern-day Calvinists.

Calvinism is Anti-Semitic What I mean by saying that Calvinism is extremely antisemitic is not that if you believe in the doctrines of Calvinism, you automatically hate the Jewish people, but that the doctrines are as such that they steal verses meant for the nation of Israel who were under the law, and they claim them as their own.

Let's say we have two buildings side by side one another, one a beautiful new church, and the other an ancient synagogue that had closed almost two thousand years ago and was now only a place for tourist to come and visit to be reminded of what Judaism was like in the days before Christianity.

Then one day the members of the church decided to have a look inside this ancient Jewish synagogue which now was only a museum, so all the members of the church spent the whole day at the synagogue hearing about Judaism from an old Jewish man.

The Jewish man told them about the law that was given to his forefathers (the children of Israel), and the priesthood that was also given to them, and all the traditions, and on and on he went, so proud of his heritage.

The members of the church were very interested in all the Jewish traditions, so when they got back to their building, they held a meeting to discuss what they had seen in the synagogue.

While they all talked it became apparent that they admired a lot of things that the children of Israel had practiced under the law, and they became very envious of what the children of Israel once had, and they wanted them for themselves.

It wasn't long after that visit that the museum closed, and the church decided that since the synagogue was closed that they would go over there and take everything they wanted.

They only left a few things in the old synagogue, they left circumcision, and the animals sacrifices, because they were too costly, and way to bloody for their nice new church.

Some in the church asked however, why they were leaving circumcision behind, and they didn't have a good reason, so they came up with a new doctrine that their baptism was a replacement for Jewish circumcision. A very small group protested and said, these things are not ours, and also said we are stealing from the children of Israel.

To that the now newly proclaimed priest, formerly a pastor, decreed that God is done with the real children of Israel, and we have become the Israel of God, we are now all spiritual Jews, and all their promises are now ours, presto chango. I know this illustration sounds crazy, but that is exactly what the 'church' has done to the children of Israel.

We have taken the law that was given to them and have placed the body of Christ under the law, even though the apostle of the Gentiles tells us plainly we (the body of Christ or the church) are not under the law, but under grace. Romans 6:14-15

I do hope this study will serve as a warning to those being enticed into the snare of Calvinism and serve as a life rope to those already sinking in the waves of false doctrines that originated with Catholicism's greatest theologian, and philosopher, and that is Augustine.

I hope this new approach to looking at Calvin's teachings compared to God's word will be just what the reader needed to finally get some clarity on this subject. It is desperately needed.

The five pillars of Calvinism are the teachings that have been written down by John Calvin (1509-1564) and what we will be examining in the book that I am calling, the house that Calvin built.

Calvin's teachings did not originate with him, but rather he was expounding upon the teachings of the early church father Augustine (a Philosopher) from the 4th century 346-430 AD.

These five main teachings are unfortunately built upon a foundation of sinking sand, because Augustine, and later John Calvin, did not see the distinctive ministry of the apostle Paul.

How could Catholicism see Paul's distinct ministry when its eyes were fixed on the apostle Peter, and his ministry to the circumcision? They, along with Jesus, were ministers of the circumcision for the truth of God, to confirm the promises made unto the fathers: Galatians 2:7-9 and Romans 15:8.

Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; **8** (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) **9** And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Romans 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

Peter, and the eleven apostles to Israel were given the keys to Israel's kingdom, but they have nothing to do with the body of Christ. The body of Christ began with the apostle of the Gentiles, Paul.

Israel's kingdom is yet in the future when Peter and the eleven apostles will be resurrected to sit on twelve thrones judging the twelve tribes of Israel.

Matthew 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

The apostles of the circumcision (the Jews) were given the power to remit or to retain sins. No denomination has that power today. Because Israel (the Circumcision) rejected their King, its kingdom was put on hold, and God ushered in his mystery program, the dispensation of grace, which had been kept secret since the world began, but now is made manifest through Paul's epistles.

It is that dispensation that we are now in still today. All the doctrines of this present dispensation can be found in the apostle Paul's writings in the books of Romans through Philemon. John Calvin did not go back far enough; he went back 1200 years to Augustine when he should have gone back another 300 years to the apostle Paul.

Why would someone want to go back to the "early church fathers" to get a pattern for what their church should look like and believe when they have the Bible, which

plainly tells them that the apostle Paul as a wise master builder has laid for us the foundation and we are to take heed how we built thereon.

1st Corinthians 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

Augustine and John Calvin did not take heed to their apostle, but wrongly assumed that the dispensation of grace was the same thing as the new covenant, and they are not by a long shot. The new covenant was made with the house of Israel, and the house of Judah just like the Bible teaches, it was never made with the body of Christ.

Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

The teaching that the church has replaced Israel is the wrong foundation to build your doctrine upon, and it is the root of the rampant antisemitism that is in many mainline churches and denominations today. If you start off with the wrong foundation, there is no chance that you will ever end up building what intended to build.

The building material used is also important and because John Calvin and others who tried to reform Catholicism from within from all of its abuses unfortunately kept a lot of wrong teachings into their new systems of theology, those, while better than that of the old Catholicism, still had many flaws.

Some of you have written me off all ready and I say to you, you are not being good Bereans. Please be patient and search out the scriptures to see if a thing is so first, and then make your decision.

1st Corinthians 3:9 For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Does the apostle of the Gentiles words mean nothing to you Calvinist? John Calvin built upon a different foundation than the one the apostle Paul laid for us as a wise master builder. he built upon Augustine's view of Scripture.

Calvin did not take the proper heed to the blueprints dispensed to the apostle Paul by God himself which are found in the books of Romans through Philemon as he built his new doctrines.

Romans 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

John Calvin placed the writings of the gospels, Peter, James, John, and Jude equally alongside the writings of the apostle Paul. And while he would say he believed in Sola Scriptura; he would qualify that by adding that the scriptures needed a system of interpretation to determine the precise meaning of the scriptures.

Calvin proposed that Augustine had the best understanding of just what it was that the scriptures taught and all that was doing by his volumous writings was putting to pen just what it was that Augustine believed in a systematic way to enlighten the masses.

The Bible itself, it turns out, wasn't enough for mankind, you needed Augustine's teachings interpreted with John Calvin system of theology to reform the Catholic church. The writings of the apostles to Israel (the circumcision) are of utmost importance to the audience they are written to (the Jews under the kingdom program of Israel).

Paul's writings are also of utmost importance to us in the body of Christ today. James is clearly writing to "the twelve tribes scattered abroad as it says so in the opening verses. The book of Hebrews is written to, Hebrews.

Peter and John's epistles are written to the same audience as Revelation is written to, Israel, who will have to go through the time of Jacob's trouble (the seven-year tribulation period). This was the exact thing that Paul was warning the Corinthians not to do.

Paul laid the correct foundation as a wise master builder would, and he serves as our pattern for building on the foundation that he laid.

Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Colossians 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

These two verses are removed from most modern Bibles to a Calvinist's delight, because they are "covenant Theologians," not dispensationalist. God gave the new covenant to the house of Israel and to the house of Judah. Jeremiah 31:31.

The Five Pillars of Calvinism are:

*** Total depravity * Unconditional election * Limited atonement**

*** Irresistible grace * Perseverance of the saints.**

These teachings form the acronym, TULIP. We will deal with these five pillars in the following chapters, as well as the doctrines of predestination, and foreknowledge.

The acronym T.U.L.I.P didn't originate with John Calvin; it is a relatively new way that is used by the followers of Augustine and Calvin to systematize their teachings in an easy to remember format.

Chapter One

Total depravity as defined by Calvinist: "It is the teaching that, as a consequence of the Fall of Man, every person born into the world is enslaved to the service of sin as a result of their fallen nature and, apart from the efficacious..., grace of God, is utterly unable to choose to follow God, refrain from evil, or accept the gift of salvation as it is offered." Wikipedia

Calvinist also like to clarify their definition by adding that "total depravity does not mean that man is as bad as he could be." Well how nice of them to tell us the obvious. Calvinist changes the doctrine from the total depravity of man (which is supported by the Bible), to the total inability of man to choose God.

That is a totally different subject! Just because a man is totally depraved does not mean that he is also totally unable to choose God. Calvin used the bait a switch method employed by the Serpent in the Garden of Eden to deceive Eve into eating the forbidden fruit.

Calvin, while saying he was teaching man's total depravity switched to what he was really wanting to teach, and that is the doctrine that mankind is totally "utterly" unable to choose to follow God, when that does not define total depravity at all.

Let's compare what God said, with what the serpent said, and see the serpent's method of baiting Eve, and how he then switched subjects. God to Adam: Of every tree of the garden thou mayest freely eat: Genesis 2:16 Serpent to Eve: Yeah, hath God said ye shall not eat of every tree of the garden? Genesis 3:1

First of all, the serpent turns the positive statement of God's gift to Adam of every tree in the garden, into a negative statement that God is keeping something from Adam and her.

What is the real debate about between Eve and the Serpent? The question posed by the serpent is: Did God say you couldn't eat from every tree in the garden?

Scripture teaches that man is totally depraved clearly, but Calvin wants you to blindly jump to another conclusion altogether, that man's total depravity proves man's total inability to choose God.

They are different arguments. If you are defining total depravity then define total depravity, not total inability. If you really want to teach man's total inability to choose God to someone then be honest about it in the beginning and say so.

Don't beguile them through subtilty by claiming to teach about man's total depravity. They are not the same thing. If you watch any political debate, you will see this tactic used often.

A question is posed that the person it is posed to doesn't want to answer for fear of losing the debate so the person to whom the question is posed simply changes the question to a question they want to answer that will make them look better in the eyes of the voters.

There is no difference in the tactic used here to switch from one subject to the other and pretend like we are debating total depravity when the whole time the Calvinist agrees with you on total depravity, but he wants you to believe that because total depravity is true, then you can't question man's total inability to choose God. They are two totally different debates.

They must be argued separately as well. Most Calvinist believe that because of the fall, man is unable of himself to believe the gospel. The sinner is dead, he is blind, and he is deaf to the things of God; his heart is deceitful and desperately wicked. His does not have free will, he is in bondage to his evil nature; therefore, he cannot choose good over evil.

God's word said, Ye shall surely die, Eve added, Neither shall ye touch it, the serpent said, Ye shall not surely die. And Eve's addition to the word of God given to Adam, the Serpent outright contradicts the word of God teaching the first false doctrine known to man:

You won't die, God is keeping you in darkness (they could actually see) about the fact that you will be enlightened by disobeying him, and not only that, but you will become as gods, knowing good and evil. Who wouldn't want that after all? Let me ask you a question.

Did Adam and Eve die? Yes, they did. Who was right? God was. Did they end up knowing good from evil, as a result of disobeying God? Yes, but that was not the teaching that God was trying to teach. God was actually teaching the total inability for Adam and Eve to live if they disobeyed him.

Satan's doctrine was the exact opposite of God's, he was teaching that Adam and Eve would be totally able to stay alive if they disobeyed God. He was wrong and so is Calvin's teaching on total depravity/total inability.

Let me ask you some even more important questions, Did God give Adam and Eve a choice to choose to obey him, or was it preordained before the foundation of the world that Adam and Eve would like robots do the opposite thing that God wanted them to do.

Did they irresistibly choose to sin because they were forced to make that choice? No, of course not, and I think most Calvinist would agree. The problem arises not so much with Adam and Eve, but with their descendants who would be born in sin, because Adam and Eve were not born, so they did not inherit sin from their parents, they simply chose to sin.

What about you and me today? Can we choose to accept God's free offer of salvation, or are we totally unable to choose to follow God, or refrain from sin, unless he intervenes first and elects us to salvation?

Election will be covered in the next chapter. We only have to look at Cain and Abel to get our answer.

Genesis 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground

an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.

What did Cain offer of his own free will? The wrong offering. He didn't "do well" so he was not accepted, his brother did with his offering, and he was accepted. Where were the Calvinist in Cain's day to explain to him that he shouldn't be mad because he was preordained by God before the foundation of the world to be cast into hell?

Where were the Calvinist to explain to Abel that the reason why he couldn't offer the wrong offering was because he was predestined to do the right thing, and that he will go to heaven one day because God choose him to go there?

It is very clear by the words in the chapter that if Cain had done well, he would have been accepted, but because he chose to do "not well" then sin was lying at his door. Cain and Abel both had free will and they both made a choice to either do well, or to not do well.

God did not say to Cain, "Why art thou wroth? And why is thy countenance fallen? If I have predestined you to wrong choices and to hell you should not be upset, you can't help yourself, so get over it.

There is nothing you can do about it." Even Cain had a choice, not according to Calvin and his followers.

John 5:40 Ye will not come to me, that ye might have life.

Matthew 23:37 O Jerusalem, Jerusalem thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Please notice that Jesus said, Ye would not, and he didn't say "Ye could not!

John 1:9 That was the true Light, which lighteth every man that cometh into the world.

Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Every man has received light from Christ, but not every man has responded to the light received. So, men go to Hell, not because of they are unable to come to Christ, but because they will not come to Christ.

The Pillar built by John Calvin and others that man is totally unable to come to Christ to trust Him as our Saviour is not a sound doctrine to build upon. The Bible teaches that Christ will draw all men unto himself.

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

All men are drawn by Christ, not just the elect, but all men do not trust Christ for their salvation. The Bible does teach that men are totally depraved, (not in those exact words) which simply means that there is nothing good in man to merit, or to earn salvation.

While the Bible teaches the depravity of the human race, it does not teach that man is totally unable to choose to follow God, refrain from evil, or accept the gift of salvation as it is offered. The Bible does however teach that people are lost because they are unwilling to come to Christ

Chapter Two

Unconditional Election

“Unconditional election (also known as unconditional grace) is a Reformed doctrine relating to Predestination that describes the actions and motives of God in eternity past, before He created the world, where he predestinated some people to receive salvation, the elect, and the rest he left to continue in their sins and receive the just punishment, eternal damnation, for their transgressions of God's law as outlined in the old and new Testaments of the Bible.

God made these choices according to his own purposes apart from any conditions or qualities related to those persons.” Wikipedia What does scripture teach about election?

First of all, the Bible does teach election, it just doesn't teach the man-made doctrine of unconditional election. John Calvin and others have built that teaching all on their own.

God's word warns us that Satan uses "doctrines of devils" to seduce people. This is not to say that John Calvin was a devil, but that the doctrine that he came up with while coming out of Catholicism had a lot of problems with it and the devil has used his system to confuse untold millions over the years.

Let us allow the Bible to tell us just who the elect are, and how they became elect, and just what election means, and not some YouTube site that switches from the Biblical doctrine of election to a man-made doctrine called unconditional election.

Mark 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

The elect are those whom God hath chosen, pure and simple. Chosen for what? Elect for what? This verse is speaking about the elect of Israel, which will believe the gospel of the kingdom during the time of Jacob's trouble, A.K.A. the tribulation period.

Isaiah 45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: God has elected those whom he had chosen (believing Israel) to rule with him in the kingdom, as a nation of priests.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

The children of Israel that believed the gospel of the kingdom in Jesus' day and that of the twelve apostles to Israel, are chosen to serve as priests in that future kingdom, so will those that believe the gospel of the kingdom in the tribulation period.

Matthew 24:13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand

in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains:

The kingdom will begin immediately after the time of Jacob's trouble. Jeremiah 31:31

Because of the terrible circumstances happening at the end of the tribulation period God intervenes and shortens those days so that there are some elect of Israel that are still alive to go into the kingdom.

The other elect children of Israel who have died will soon be resurrected into that kingdom and Israel will be born again as a nation in a day. The word election appears six times in scripture and none of them are in the old testament.

The word appears the first four times in Paul's epistle to the Romans, and in a very unique place. They all appear in Romans nine through eleven, the three parenthetical chapters that deal with the nation of Israel's fall, and subsequent blindness.

This fact should have given Calvin a clue as to whom those first four foundational verses were speaking about, because none of them were to him or to us in the body of Christ!

Romans 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

God elected believing Israel to be his servants. He did not call the elder Esau, but the younger Jacob to be his servants. Esau's descendants will serve Jacob's descendants in the kingdom.

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Paul is clearly talking about believing Jews, but Calvinist make themselves "spiritual Jews" so Abracadabra, this verse is now talking about them.

Romans 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

This verse speaks those Jews who believed Paul's gospel of grace in his day, it is not speaking of the little flock of Luke 12:32 who believed that Jesus was the Christ (The gospel of the Kingdom), they were the Israel of God, also known as the remnant. Romans 11:28

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. Unbelieving Israel are enemies of the gospel, while the elect (those Jews that believed in Paul's gospel during his day) were beloved for the father's sake.

2 Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

You don't hear this verse quoted as often as Romans 9:11 and I can see why, it refutes John Calvin and his follower's teachings. Election is not synonymous with predestination. Who exactly are the elect? Who are the elect in scripture?

The word elect appears only four times in the whole old testament, and all of them are in the later part of the book of Isaiah the prophet. The word itself only appears twenty times all together in the scriptures and never does it even remotely refer to anyone being elected to salvation, to service yes, but never to salvation or condemnation.

Isaiah 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. Isaiah is speaking about Jesus as God's servant, and he calls him his elect. People who are elected are elected to be servants as you shall see.

Isaiah 45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Jacob has his name changed to Israel by God, and here he is called God's servant, God's elect. So, both Jesus and Israel are called God's elect, they are elected to be his servants, not the salvation!

Isaiah 65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

Who will inherit the mountains? Israel is elected to inherit it and to be his servants in the kingdom.

Isaiah 65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

Again, it is Israel, God's servants in view here, not you and me. What about in the new testament? The word elect appears sixteen times, seven more times in the gospels and they are all referring to Israel enduring the time of the tribulation period and who are to be God's servants during that time to reach the world.

Paul only mentions the word elect five times in his thirteen epistles and the one in 2nd Timothy is the only one that mentions salvation in the context of the elect.

2 Timothy 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

The elect in this verse or those in Israel that are elect to be God's servants. Israel as a nation is elected to serve God. All of Israel was not saved at the time Paul wrote verse ten, and they are not all saved today.

The elect in the Bible refer to Christ as God's elect, Israel as God's elect nation, the elect angels, and in second John it refers to the elect lady and the elect sister who are one and the same. In none of those references are the elect elected for salvation, they are however elected for service as God's servants.

Just what is it that Israel is elected to do as a nation? Many things! She was elected to be the nation by whom the Messiah would come, she was elected as the channel of blessing for the Gentile nations as salvation was through the Jews.

She was elected to receive the oracles of God (the word of God), and lastly, she is elected to be God's servant nation in the kingdom as a royal priesthood, an holy nation. She will be a nation of priests in that future kingdom sent out to minister to the Gentiles, as promised in Exodus 19:5 & 6.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

John Calvin in his "Institutes," Book III, chapter 23, says ".... Not all men are created with similar destiny, but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say, he is predestined either to life or to death."

So, Calvinism teaches that it is God's own choice that some people are to be damned forever. They teach God never intended to save them but foreordained them

to go to hell. And when God offers salvation in scripture, they teach that God does not offer it to those who were foreordained to be damned.

It is offered only to those who were foreordained to be saved. There is the scriptural doctrines of foreknowledge, predestination, and election. Most knowledgeable Christians agree that God has his controlling hand on the affairs of men.

They agree that according to scripture, God selects individuals like Abraham, Isaac, Jacob, and David as instruments to do certain things that he has planned. Most Christians agree that God choose a nation, Israel, through which He gave the law, the prophets, and eventually through whom the Saviour himself would come, and that there is scriptural proof that God foreknows all things.

God in his foreknowledge knows who will trust Christ as Saviour, and he has predestined to see that they are justified and glorified. God will keep all those who trust him, and see that they are glorified, but the doctrine that God elected some men to hell, that they were born to be damned by God's own choice, is a radical heresy not taught anywhere in scripture.

Do the words elect, and chosen mean the same thing? The word chosen is used 30 times and interestingly enough, it is only used in the "new testament". Of those 30 times the Greek word Eklektos is used only seven times out of the thirty times so that tells you the words are synonymous, but they do not always have the exact same meaning, we must see the context to determine the meaning each time.

Ephesians 1:4 He hath chosen us in him before the foundation of the world.

If you stop there you only have a 1x2 instead of a 2x4 to build your house John Calvin. The entire verse reads: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

The verse says nothing about being chosen for heaven or hell. It says we are chosen that we should be holy and without blame before him in love. Guess what? The entire verse reads:

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

The verse says nothing about being chosen for heaven or hell. It says they are chosen to go and bring forth fruit, which simply means that every believer is chosen to be a soul winner. The fruit of a believer is other believers.

Proverbs 11:30 says, "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

Nowhere does scripture teach that God wills for some to go to heaven, and wills others to go to hell. Scripture teaches that God would have all men to be saved.

Second Peter 3:9 He is not willing that any should perish, but that all should come to repentance.

First Timothy 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The man who goes to heaven goes because he comes to Jesus Christ and trusts him as Saviour. And the man who goes to hell does so because he refuses to come to Jesus Christ and will not trust him as Saviour.

Lastly, believing Israel is the Israel of God, not the church today. Israel alone is elect to be God's servants on the earth in the kingdom, not you and I, we have a heavenly destiny that is brought out over and over again in our apostle's epistles to the body of Christ.

John Calvin was following instructions for Israel and their new testament and at the same time he was trying to mesh those instructions with the ones found in our epistles and they do not mesh because they are not meant to. Notice what Peter says to the Jews that were scattered among Gentile nations concerning "Their future":

1 Peter 2:4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto

also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Peter is speaking to who he addresses his epistle to, and it is not you today in the body of Christ! Read the opening two verses. It is addressed to the children of Israel who were scattered among the nations. The very same people he made the same promise to in Exodus 19:5 & 6.

You are not that nation, Israel was. You are not that royal priesthood, believing Israel was. You are the body of Christ! 1 Corinthians 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Chapter Three

Limited Atonement

The doctrine states that though the death of Jesus Christ is sufficient to atone for the sins of the whole world, it was the intention of God the Father that the atonement of Christ's death would work itself out in the elect only, thereby leading them without fail to salvation.

According to Limited Atonement, Christ died for the sins of the elect alone, and no atonement was provided for the reprobate." Wikipedia If John Calvin's doctrine of unconditional election is wrong, then the doctrine of limited atonement has to be wrong as well, because everything in Calvinism rises or falls on the doctrine of unconditional election.

How so? Well, if the elect of John Calvin's teachings are not the elect of the scripture, then the house that Calvin built comes tumbling down because it is built on a faulty foundation. We have already shown that the church is not Israel in the previous chapters.

While John Calvin and his followers today claim to know that God really intended for Christ's death would only work itself out in the elect alone. Again, the elect were chosen to be servants, (to serve) as shown clearly in the preceding chapters, they were never chosen to salvation.

Not one verse in scripture teaches that, but if you know what God really intended then I suppose you don't need a verse to actually say that Christ only died for the elect, you can read God's mind.

When talking to Calvinist they will usually argue that if you believe that Jesus' death on the cross was for everybody, then you must believe that everybody (including Hitler and the devil) are saved because Jesus atoned for everyone. This argument can stump the average Christian, but it won't if the average Christian would follow 2 Timothy 2:15:

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Let's take a look at the word atonement in the scriptures, shall we? First of all, the word atonement appears eighty-one times in scripture and all but one of those are in the old testament. Only one verse in Paul's epistles uses the word atonement and we will look at that as well as what the old testament defines the word atonement as.

The word atonement is used ten times in the old testament along with the statement that the atonement was for Israel. See: Exodus 30:16, Leviticus 16:16, 17 and 34, Numbers 8:19, Numbers 15:25, Numbers 25:13, Chronicles 6:49, 2 Chronicles 29:24, and Nehemiah 10:33.

It also says in some of those occasions that it was for all of Israel, not just a select group. That atonement, however, did not include the whole world, but was limited to all of Israel.

The atonement was for all of Israel, but not all of them were recipients of the atonement made on their behalf, because of unbelief. What about that one verse not found in the Jewish writings? What about Romans 5:11?

Romans 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

From this verse we learn that it is through the Lord Jesus Christ that Paul, and his audience, received the atonement (we have as well because we are also in the body of Christ as was Paul).

I could just be taking this pretty simple verse totally out of context as Calvinist are forced to do because they think they are spiritual Jews, or the Israel of God, so let's look at the context. Notice a few verses later Paul tells us something to give us a better understanding of Romans 5:11 in verses 17 & 18:

Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Do you see the plain teaching here that just as death reigned upon all men because of the sin of one (Adam) that the free gift came upon all men unto justification of life by the righteousness of one (Jesus Christ)?

With Calvinists the word all as found in Romans 5:18 is constantly attacked to not mean all whenever it is related to the five points of Calvinism and especially unconditional election and limited atonement.

Whenever God's word is teaching that Jesus died for all, the all is defined as some from all nations, or the elect from all nations. All nations always mean all to the Calvinist, but Jesus dying for all just means all the elect because the Calvinist remember, knows what God intention that the atonement would work itself out in the life of the elect only.

Chapter Four

Irresistible Grace

Irresistible grace (or efficacious grace) is a doctrine in Christian theology particularly associated with Calvinism, which teaches that the saving grace of God is effectually applied to those whom he has determined to save (the elect) and, in God's timing, overcomes their resistance to obeying the call of the gospel, bringing them to faith in Christ.

According to Calvinism, those who obtain salvation do so, not by their own "free" will, but because of the sovereign grace of God. That is, men yield to grace, not finally because their consciences were more tender or their faith more tenacious than that of other men.

Rather, the willingness and ability to do God's will are evidence of God's own faithfulness to save men from the power and the penalty of sin, and since man is so corrupt that he will not decide and cannot be wooed to follow after God, God must powerfully intervene by drawing the sinner to himself. In short, Calvinism argues that regeneration must precede faith." Wikipedia

Chapter Five

Perseverance of the Saints

Perseverance of the saints (also referred to as eternal security or as once saved, always saved) is a teaching that asserts that once persons are truly "born of God" or "regenerated" by the indwelling of the Holy Spirit, nothing in heaven or earth "shall be able to separate (them) from the love of God" (Romans 8:39) resulting in a reversal of the converted condition...

Calvinists maintain that God selected certain individuals before the world began and then draws them to faith in His Son, Jesus Christ. They believe that when Jesus said, "**No man can come unto Me except the Father which hath sent Me draw him**" (John 6:44), that Jesus was saying that men had to be drawn to Him by God before they would believe and that He only draws those to Him whom He had chosen.

Calvinists have long taught that when the apostle Paul wrote, "God hath chosen us in Him before the foundation of the world" (Ephesians 1:4), he was indicating that God actually chose believers in Christ before the world was founded, not based on foreseen faith, but based upon His sovereign decision to save whomever He pleased to save.

According to Calvinism, God begins a good work in only those He chooses and then continues it. They attempt to prove that with the text from the book of Philippians where the apostle Paul writes, "**He which hath begun a good work in you will perform it until the day of Jesus Christ**" (Philippians 1:6)." Wikipedia

Now that we have heard from John Calvin, let's see what the scriptures have to say. To begin let's look at the title of this chapter for a moment. Perseverance of the saints. The word perseverance appears only once in scripture, and it is associated with continual prayer:

Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Not a good word to choose if you want to be sound biblical when defending your doctrine. At least when a Calvinist uses the word election, they have a little more credibility as it is used six times, the first four times speak of Israel's election as a nation, and not that of an individual believer today in the dispensation of grace.

Calvinist and others have seen over the years how hard it is to fool the common person with their doctrines whose titles are not found in scripture and so they have searched for other titles such as eternal security or once saved always saved to better defend their wrong teachings.

It doesn't matter what title you put on the same old philosophy, if the teaching is wrong it does not matter what you call it. The problem lies with the deceit involved by the Calvinist who say they believe in Eternal Security who will fight like cats and dogs with another person who also claims they believe in eternal security.

The problem is they both have a different definition of just what eternal security is. Who is right? The scriptures are right, so why don't they get a title from the scriptures that says exactly what they believe? That wouldn't appeal to the masses.

What is wrong with using the scriptural term, eternal life? It is used more than once in scripture unlike the word perseverance, and when it is used it almost always is used to describe eternal life, imagine that, speaking scripturally. We should all try it.

The title the perseverance of the saints is extremely misleading because the words imply that it is the saint who is to persevere, which would mean works salvation. A Calvinist does not believe that a person works to get or maintain their salvation, but the title of this man-made doctrine implies the man endures, perseveres.

The problem comes about when the definition of the wrong title is explained. God is the one elect someone to salvation before the foundation of the world and it is God that keeps that elect person saved (a saint).

How do they convince people of this? Usually, they run to the Greek or Hebrew whenever challenged, but often times they challenge the very meaning of the words in the scripture. Yea, hath God said...,

Let's look at some of these teachings of Calvinism as found on Wikipedia: "Calvinists maintain that God selected certain individuals before the world began and then draws them to faith in His Son, Jesus Christ."

This we disproved already when we showed you in chapter that Ephesians 1:4 was taking about God choosing all who would believe to be holy and without blame, no mention of chosen for salvation is found in their proof text, thus disproving their teaching.

They believe that when Jesus said, "No man can come unto Me except the Father which hath sent Me draw him" (John 6:44), that Jesus was saying that men had to be

drawn to Him by God before they would believe and that He only draws those to Him whom He had chosen."

First of all, we are dealing with Israel in this passage while they were still under the law of Moses before the cross, but context rarely ever stopped a Calvinist. Jesus was telling all those that would believe in him he would resurrect at the last day. Let's get some context to shed some light on this passage, shall we?

John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life.

How was someone to come to Christ according to verse forty-five. First God would teach them as foretold by the prophets, Secondly all that hath heard, and hath learned of the Father, will come unto the Christ.

The first heard the word of God taught and then those that learned came unto Christ, those who did not learn, did not come to Christ. Romans 10:17 So then, faith cometh by hearing, and hearing by the word of God.

The End

Calvinism Tests 1.50 Credit hours

To submit a test simply copy and paste the questions below **along with the answers in bold font** into the body of an email and send your tests to:

test@schoolofthebible.us

Introduction Test

1. When did John Calvin live?
2. What did John Calvin wrongly assume about the dispensation of grace and the new covenant?
3. Who was the new covenant made with according to Jeremiah 31:31?
4. What did John Calvin believe about the church and Israel?
5. What system of Theology did John Calvin trying to reform?
6. What structure does Paul tell the Corinthians they are in 1 Cor 3:9?
7. What does Paul say was given unto him in v:10?
8. What does Paul compare himself to in v:10?
9. Who laid the foundation for God's building according to v:10?
10. What are those "like Calvin" who build upon that foundation supposed to do according to v:10?
11. What happens to those people's buildings (ministries), that didn't take heed to the wise master builder's plan, and built upon the foundation with wood, hay, and stubble?
12. Who is the apostle of the Gentiles? Give verse to support your answer:
13. Who was given the dispensation of the grace of God to give unto usward? Give two verses to support your answer:
14. What are the five pillars of Calvinism?
15. What well-known acronym do these five pillars form?

Chapter One Test: Total Depravity

1. Define total depravity as it is taught by a Calvinist:
2. What do Calvinist change the doctrine of the total depravity of man into?
3. Where was this method first used in scripture?
4. What was the first tactic used by the serpent to deceive Eve?
5. What was the debate between God's and the serpent's teachings?
6. What was the second tactic used by the serpent to get Adam and Eve to sin?
7. Did Eve tell the serpent the exact same thing that God told Adam?
8. Could Adam and Eve see before they ate of the forbidden fruit?
9. Did Adam and Eve die physically when they ate of the forbidden fruit?
10. Did they realize that they were naked after they had eaten the fruit?
11. What was God actually teaching if Adam and Eve didn't obey him?
12. What was Satan actually teaching Adam and Eve if they disobeyed God?
13. Did Adam and Eve eventually die?
14. Did God give Adam and Eve a choice to choose to obey God?
15. What was different about Adam and Eve from their descendants?
16. Did Cain choose to bring the offering from the ground, or was he unable to choose the right offering?

Give two verses that support your answer:

17. Would Cain have been accepted by God if he brought the correct offering?
18. Why don't people have life?
19. Why couldn't Jesus gather all Israel unto him as a hen does with her chickens?
20. Did Jesus give light to every man that cometh into the world?
21. Who does Revelation 22:17 say can take the water of life freely?
22. How many people did Christ say he would draw unto him if he be lifted up?
23. What is the reason that the Bible teaches that people are lost?

Chapter Two Test: Unconditional Election

1. What is unconditional election also referred to as on Wikipedia?
2. Who are considered the elect according to Wikipedia's explanation of election?
3. Does the scripture actually teach about election?
4. What does Satan use to seduce people?
5. What did the Lord do for the elect's sake in Mark 13:20?
6. Who were the elect that Mark 13:20 was speaking about?
7. What verse tells us Israel is God's elect?
8. What verses tells us Israel was to be a kingdom of priests?
9. What verses in Matthew 24 prove that the gospel of the kingdom will be preached again during the tribulation period?
10. How many times does the word election appear in the old testament, and the new testament?
12. What three important chapters does the word election first appear in?
13. What is the subject of those three chapters?
14. Which brother's descendants were called (elected) to be the servants of the other brother in Romans 9:11-12?
15. Which brother was elected (called) to be God's servants?
16. Who are the elect in Luke 12:32 that will inherit the kingdom?
17. What verse is rarely ever quoted by Calvinist in Peter's epistles?
18. How many times is the word elect found in the old testament?
19. Who is referred to as the elect in every one of those verses?
20. What in 2 Timothy 2:10 proves that people are not elect to salvation?
21. What does John Calvin on page 23 of his "Institutes" teach about predestination?

22. How many times does the word "chosen" appear in the whole bible?
23. How many times does it appear in the old testament?
24. What are we chosen to be in Ephesians 1:4? Don't paste the whole verse, just the part with the answer in it.
25. What does John 15:16 teach believers are chosen to do?
26. What does 2 Peter 3:9 say about God's will that refutes unconditional election?
27. What does 1 Timothy 2:4 say about God's will that refutes unconditional election?
28. Who is Peter referring to in 1 Peter 2:4-9 as chosen and later as elect?
29. Who is Peter referring to in 1 Peter 2:6 as a holy priesthood?

Chapter Three Test: Limited Atonement

1. Who do Calvinists say that the atonement of Christ's death would work itself out in?
2. Is there one verse that says that Christ's atoning death would work itself out in one group only?
3. What argument do Calvinists usually like to throw at non-Calvinists when trying to debate them?
4. How many times does the word atonement appear in the old testament?
5. How many times does the word atonement appear in Paul's epistles?
6. Was the atonement found in the old testament primarily limited to the children of Israel? Explain
your answer:
7. How many verses that use the word atonement also mention Israel directly as the recipient of that atonement?
8. Were all in Israel "saved" in the old testament, because the atonement was for all?

9. What is the one verse in Paul's epistles that mentions the atonement?
10. What one word which is used twice in Romans 5:18 disproves limited atonement?

Chapter Four Test: Irresistible Grace

1. How many times is the word grace used in scripture?
2. What word is associated with grace the first twenty-five times it is mentioned in scripture?
3. Are the adjectives irresistible, or efficacious ever used in conjunction with the word grace?
4. What four adjectives are used in scripture before the word grace?
5. Can the Holy Ghost be resisted? Give a verse
6. According to Calvinism, who is the only ones who can receive irresistible grace?
7. According to Calvinism, what in God's timing overcomes the elect's resistance to obey the call of the gospel?
8. According to Calvinism, how does one obtain salvation?
9. According to Calvinism, what must precede faith?

Chapter Five Test: Perseverance of the Saints

1. What are two other names used to describe this teaching?
2. What is the correct title used in the scriptures for the doctrine being discussed?
3. What does Ephesians 1:4 teach about what was actually chosen before the foundation of the world?
4. Why is it wrong to use John 6:44 alone to teach this Calvinist philosophy?