

CALVINISM

Introduction

1. False teachers and false teaching have posed a problem since Satan's first effort to tempt Eve (Gen. 3).
2. Many of the main false ideas of denominations were set forth by John Calvin - they are connected (TULIP); when the basic one (T) is taken away, then the others fall.
3. The soil in which the tree of Calvinism flourishes is the excessive emphasis on the sovereignty (absolute authority) of God, to the neglect of man's active role in the work of salvation (Acts 2:38,40).
4. It is becoming rarer to find a full-fledged Calvinist, because of the influence of Modernism and the consequent de-emphasis on Scripture. Those still clinging to the tenets of Calvinism often speak a somewhat new language.
 - "Corrupt nature" or "sinful nature" has taken the place of total inherited depravity; sometimes you hear "sinners by nature."
 - "Predestined to salvation" has replaced "predestinated or reprobated."
 - "Carnal man can't understand the Bible" expresses the need for enlightenment or guidance by the Spirit outside the Scriptures.
 - "Once saved, always saved" is the popular statement of "perseverance of the saints."
 - "Imputing of the perfect righteousness of Christ" is used to express part of what the Holy Spirit does for the saved individual by means of "irresistible grace."
 - Reference to salvation as "unconditional" is another way of saying that there is nothing for man to do to be saved.
 - Because "all sin," there is frequent encouragement to draw no lines but to fellowship all professing faith in Christ.

I. Total Inherited Depravity (Basis)(Adam's first sin—realistic or federal - head theory→imputation of sin→depraved in all parts→total inability)

- A. No passage teaches it (cf. Psm. 51:5, 58:3; Eph. 2:3); it teaches the opposite (Mt. 18; Lk. 18:16).
- B. Sin is done or not done, not something inherited (1 Jn. 3:4; Jas. 4:17; Rom. 14:23).
- C. It makes God the author of sin (Zech. 12:1; Heb. 12:9).
- D. It makes Christ depraved (Heb. 2:14-18) and God a respecter of persons (Rom. 2:11).

E. Judgment will be individual (Rom. 14:12), covering deeds done in the body (2 Cor. 5:10); guilt does not accumulate (Ezek. 18:20).

False doctrines resulting from it.

1. Predestination
2. Imputation of sin and righteousness
3. Infant Baptism
4. Miraculous Conversion by Holy Spirit
5. Bible a dead letter apart from Holy Spirit
6. No human responsibility in salvation
7. Impossibility of Apostasy
8. Immaculate Conception

II. Unconditional Election – Predestination (Selection of a fixed number of people and angels to be saved; balance to be lost; predestination → election)

- A. It makes God a respecter of persons (Rom. 2:11; Eph. 1:4)
- B. Faulty view of predestination (Eph. 1:4-5; 2 Thes. 2:13; 1 Pet. 2:9; 1:2) Illustration: job requirements decided on by an employer = predestination of a group, or the kind of employees
- C. Conditions Set
 1. Obedience, Mt. 7:21
 2. Repentance, Acts 17:30
 3. Baptism, 1 Pet. 3:21
 4. Keep in memory, 1 Cor. 15:3
 5. Continue in the faith, Col. 1:22-23

Limited Atonement (Jesus' death for the elect and imputing quality & character of Christ's righteousness to elect)

It makes God a respecter of persons (Acts 10:34-35).

- B. It denies plain passages.
 1. Lk. 2:10, shall be to all people
 2. Jn. 3:16; Rev. 22:17, whosoever
 3. Rom. 11:3, mercy upon all
 4. Rom. 5:18, all men (conditional condemnation & justification)
 5. 1 Tim. 2:3-6, have all men to be saved; ransom for all
 6. Heb. 2:9, tasted death for every man

7. 1 Jn. 2:2, propitiation for sins of whole world
8. Jn. 12:32-33, will draw all men unto me
9. Rom. 14:15 & 1 Cor. 8:11, Christ died for those who perish & are destroyed.

C. Jesus died in vain.

1. Elect no more secure
2. Reprobate not helped by it

IV. Irresistible Grace (Direct, miraculous work of Holy Spirit; 3 imputations: Adam's sin to mankind, man's sins to Christ, and Christ's righteousness to elect)

- A. It violates man's freedom of will/human responsibility and discounts it in reprobate (Acts 10:34-35).
- B. Miracles did not save (Saul of Tarsus; Cornelius).
- C. Gospel is God's saving means (Rom. 1:16-17; 1 Pet. 1:22-25); it can be resisted (Acts 7:5 1; 1 Cor. 15:2).
- D. Faith = man's response (Acts 16:14; 15:7; Rom. 10:17; Mk. 16:15,16)
- E. It makes God a respecter of persons (Rom. 2:11).

V. Perseverance of the Saints (Once saved...)

- A. It makes God a respecter of persons (Rom. 2:11). Elect and reprobate can commit same sin, with one being changed and other not being charged with it.)
- B. It denies plain passages.
 1. Jn. 15:1-7, branch cast forth and burned
 2. 1 Cor. 9:24-10:12, Paul, Israel, any person can be lost
 3. Gal. 5:1-4, falling from divine grace possible
 4. Heb.3:12-14; 4:1,11; 10:26-29, saved can become lost
 5. 2 Pet.2:20-22, condition of the once-saved
- C. One for whom Christ died (elect) can perish (1 Cor. 8:11).

Conclusion

1. Though many try to hold to one part or two parts of the Calvinistic system, it is all *logically related*.
2. The tree can be dug up at the roots or it can be taken apart *one limb at a time*.
3. The whole system can be indicted for the partiality of God, which it necessitates throughout (Rom. 2:11).

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