

THE GOSPEL OF JESUS CHRIST:
WHO'S VERSION?

THE APOSTLE PAUL'S



OR

JOHN CALVIN'S



A Biblical Critique
Researched and Compiled
by
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The Gospel of Jesus Christ:
Whose Version; The Apostle Paul's or John Calvin's?
A Biblical Critique

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DEDICATION

This paper is dedicated to my professor, Dr. John Yeo,
who provided both inspiration and encouragement, and to
all those who might have been confused or misled
by the belief system known as Calvinism.

*“The Gospel means Good News, and if you don’t have good
news for all, then you don’t have good news at all”*

*“The whosoever will receive Christ are the vessels of God’s mercy,
while the whosoever won’t are the vessels of His wrath.”*

Table of Contents

Introduction.....	1
The Gospel Theme: Whosoever Will, May Come.....	4
A Comparison of Beliefs	6
The Calvinist View: Salvation by Preordained Election.....	6
The Arminian View: Salvation by Personal Maintenance	9
Findings and Determinations.....	11
The Biblicist View: Saved by Grace through Faith	13
Calvinism’s Misapplied or Altered Bible Passages	17
Ephesians 1:4: Who Is Chosen and for What?	17
Ephesians 2:8–9: Saving Faith or Dead Works.....	18
John 15:16: I Have Chosen You – Salvation or Service?	18
Romans 8:29–30: Predestined - Salvation or Glorification?.....	18
Romans 9:11–13: Jacob and Esau – Hellfire or Servitude?	19
1 Timothy 4:10: Salvation – Available For All.....	19
1 John 2:2: Atonement – Sufficient For All (Period!)	19
Evaluating the Evidence	20
How Does God Save?	20
What Does Predestine Mean?	21
What Does Election Mean?.....	22
Conclusion	24
Bibliography	26

Introduction

Half a millennia ago, a French theologian by the name of John Calvin (1509–1566)¹ introduced what amounts to a theoretical proposal in his thesis, *Institutes of the Christian Religion* (1536).² In it, Calvin laid out how he perceived God’s plan of Salvation—suggesting that He foreordained only a preselect few to be saved. Since then, there has been an incalculable amount of confusion in the Christian community. Which has engendered an ongoing polarizing dichotomy about who is qualified to receive God’s gift of salvation and who isn’t. That is, who can become a heaven-bound, born-again child of God and who can’t. This writer maintains Calvin’s theory is dubious at best and indefensible at worst when matched with Scripture and Paul’s Gospel.

Four fundamental questions arise from this watershed issue. (1) Is salvation truly the gift of God, given graciously to *whomsoever will* repent and receive Christ by grace through faith, without works, according to Romans 6:23, Ephesians 2:8–9, and Titus 3:5?³ Or (2), does God show partiality, giving salvation to only a few, as Calvin so boldly asserted?⁴ (3) Is Calvin’s theory compatible with the Gospel Paul preached, given directly from Jesus Christ? Or (4), is it *another gospel* altogether, contrived by men (1 Corinthians 15:1–4; Galatians 1:6–12)?⁵ Also, Proverbs 30:5–6 gives a stern warning about altering the scriptures, namely concerning the Gospel message and requirements for salvation, which states that "Every word of God is pure; do not add to His words, Lest He rebuke you and you be found a liar."

¹ Gene Taylor, "Calvinism Analyzed and Answered," Church of Christ in Zion, IL, March 2005, <https://www.padfield.com/acrobat/taylor/calvinism.pdf>, 4.

² Jean Calvin, *Institutes of the Christian Religion* (Louisville, KY: John Knox Press, 2006).

³ This writer uses all Scripture quotes, taken from the Authorized King James Version (KJV) Public Domain, as well as the New King James Version (NKJV) online in version, Copyright 2002. The *New King James Version* was commissioned in 1975 by Thomas Nelson Publishers, Nashville, TN.

⁴ Roy B. Zuck, "Whatever Happened to the Gospel of Grace?" *Bibliotheca Sacra* 159 (2002), 483–84.

⁵ For another Gospel see Paul’s Epistle to the Galatians 1:6–12.

This writer views Calvinism (also known as Reformed, Covenant or Sovereign Grace theology)⁶ as contradictory to the authentic Gospel Paul preached, given to him, not by man, but by the Lord Jesus Christ. According to John Calvin, God determined before creation that only certain preselected individuals, the *elect*, could (and would) be saved.⁷ It also asserts that Christ's atoning blood was shed *only* for the *prechosen elect*. Furthermore, those not elect are born without hope by God's predetermined design; because He created them specifically to spend eternity in the Lake of Fire, for His sovereign glory—their sin not being covered by Christ's atonement. Even if they repent and believe the Gospel, they can *never* be saved since they were not included in the body of God's *elect*!

This paper will to show how Calvinism's *doctrines of grace* are *not* grounded in Scripture, but are of human philosophical origin—*contrary* to the Gospel of Jesus Christ preached by Paul. They contradict the rightly divided word of truth, plainly understood according to a literal, contextual, and grammatically correct rendering, i.e., exegesis; to draw out the author's intended meaning contained within the text (2 Timothy 2:15). Not allegorize or alter the text to align with a preferred dogma, i.e., eisegesis—insert a different meaning into the text that it does not actually say or imply (2 Peter 1:20–21).⁸

Dr. Lance B. Latham (AKA "Doc Latham"), founding pastor of the North Side Gospel Center in Chicago, founding director of the AWANA youth program; and charter Executive Committee Member of The New Tribes Mission (circa 1942), stated in his treatise, *Discovering the Gospel*;

The Gospel is the Good News. It is not a new set of religious obligations or duties to be performed—new strivings or more agonizings—but rather an announcement of what has been freely and graciously done for us. Therefore, we do not merely declare the 'claims' of the gospel. We declare a wonderful free offer by God Himself to the lost sinner who believes.⁹

⁶ Although this writer uses the term “Calvinism” throughout this paper, his inference includes the whole genre of TULIP-related limited atonement theology despite whatever title it is given by different individuals or groups.

⁷ Dave Hunt, *In Defense of the Faith: Biblical Answers to Challenging Questions* (Bend, OR: Berean Call, 2009), Kindle ed.: chap. 9, loc. 3712-5445.

⁸ *Exegesis* means to “extract” or draw the literally-intended original meaning out of a passage, according to its context (which both God and the original human author intended). This is accomplished by employing exegetical and hermeneutical principles of interpretation. Whereas, *eisegesis* entails “inserting” an extraneous sense of meaning into the text, regardless of what its literal reading implies, forcing the Scripture to convey something it does not say.

⁹ Lance B. (Doc) Latham, “A Voice from the Past: DISCOVERING THE GOSPEL,” *Journal of the Grace Evangelical Society*, 1999, pp. 67-72.

Most Calvinists are humble, godly people like R.C. Sproul, founder of Ligonier Ministries.¹⁰ Others, like Daniel Scheiderer, tend to be very pedantic, zealously producing reams of materials, dogmatically defending minuscule distinctions between their specific positions.¹¹ Unfortunately, a few this writer has met are argumentative (even deceitful) narcissistic zealots. These types harbor sanctimonious attitudes while exhibiting a prideful unchristlike demeanor (instead of the fruit of the Spirit) in their quest to force their convoluted theology down other's throats (Ephesians 5:9; Titus 1:13–14, Jude 1:3–4).

Many who have bought into the Calvinist philosophy quite wrongly assume that they possess a greater intelligence and superior understanding of the Scriptures over non-Calvinists. As such, they are convinced they possess the *real* Gospel, and that non-Calvinists don't. Sadly, there are pastors that hold this mindset who also refuse to support missionaries that *are* preaching the true Gospel, claiming they're the ones preaching a false Gospel.¹² Be that as it may, this paper is not about evaluating people or critiquing personalities. Rather, it's about evaluating the doctrines and teachings of Calvinism and its out-workings from a biblical perspective. It will also cover the Armenian and the Biblicist doctrinal positions for comparison purposes.

The Gospel message of salvation from sin and death is found only in the Lord Jesus Christ, who said *"I am the way, the truth, and the life. No one comes to the Father but by Me"* (John 14:6). Peter adds, *"Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved"* (Acts 4:12). God's Word speaks of Christians being overcomers. How does one become an overcomer? *"For whoever is born of God overcomes the world. And this is the victory that has overcome the world; our faith. Who is he who overcomes the world but he who believes that Jesus is the Son of God?"* (1 John 5:4–5). This is something we dare not get wrong to our eternal peril. Note carefully. We are victorious overcomers, *not* by being one of the prechosen *elect*, but by exercising our personal *faith*; wholly *trusting* in the one who saves by grace, through faith alone, apart from works: The Lord Jesus Christ (Acts 16:31; Romans 8:37)!

¹⁰ Nathan W. Bingham, "Dr. R.C. Sproul," Ligonier Ministries: The Teaching Fellowship of R.C. Sproul, n.d., <https://www.ligonier.org/about/rc-sproul/>.

¹¹ Daniel Scheiderer, "Progressive Covenantalists as Reformed Baptists," *The Westminster Theological Journal* 82, no. 1 (Spring, 2020), 137–52, <https://search-ebcsohost-com.ezproxy.sdcc.edu:2443/>.

¹² This scenario describes the experience of the writer. He witnessed a hardline Calvinist pastor take over and demolish his loved home sending church, Venice Baptist, Venice Center, NY, even stopping the support of missionaries not holding the Calvinist position, claiming they weren't preaching the true Gospel, i.e., Calvinism.

The Gospel Theme: Whosoever Will, May Come

The term Gospel (*evangelion*) means “glad tidings,” as seen in Luke 2:10: “glad tidings of great joy for *all* people.”¹³ It has been said that; “*The Gospel is Good News, and if you don’t have good news for all, then you don’t have good news at all*” (Isaiah 53:6; 2 Peter 3:9).¹⁴ Conversely, Calvinism is indisputably *another* gospel only for the *few* (cf. John 12:32; Galatians 1:7). This writer will attempt to show the implications between these two opposing theological positions as he understands them and as defined in his reference material. He will clarify his own beliefs as well as contrast these two opposing views—separating Calvinism’s beliefs from the authentic Gospel that the Apostle Paul preached, having received it directly from the risen Lord Jesus Christ (1 Corinthians 15:3–8; Galatians 1:11).

If the rebuttal of Calvinism was reduced to one sentence, it would be: “The Gospel of Jesus Christ is for whosoever will!”¹⁵ The all-encompassing theme of John’s Gospel is a *whosoever will* message of grace and truth (John 1:14). In John 3:14–16, Christ explains the Gospel to Nicodemus. He recounts how Moses raised a bronze serpent over the Israelites dying from poisonous snake bite, explaining that whoever gazed at that bronze effigy would be healed. He related that to “*Whoever* believes in Him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that *whoever* believes in him should not perish, but have everlasting life.”

Bottom line? Salvation is given freely by God to *all* who come to Him humbly in repentant faith (Acts 20:21), not just a select few. “For there is no partiality with God” (Psalms 51:17; Romans 2:11). Also, concerning repentance; biblically speaking, repentance means a change thought or mindset, not a change of direction. The change of one’s direction sequentially follows a change of mind, not vice-versa, empowered by the indwelling Holy Spirit. (Acts 20:21; Romans 5:5)

A wise elderly pastor once explained that “The *whosoever will* receive Christ are the vessels of God’s mercy, while the *whosoever won’t* are the vessels of His wrath.”¹⁶ The Gospel message can also be

¹³ Biblestudytools.com, “*Ekleptomai* Meaning in New Testament Greek Lexicon,” Accessed October 5, 2020, <https://www.biblestudytools.com/lexicons/greek/nas/eklegomai.html>.

¹⁴ From a message by Pastor Richard Sanford, speaker at large for New Tribes Mission, Sanford, FL. Spoken at New Tribes Mission Primary Training Center, Durham, Ontario, Canada, 1970.

¹⁵ Grant Ralston and Edward Ralston, *Tackling Tulip: Exposing the Biblical, Theological, and Practical Errors of Calvinism* (Bloomington, IN: West Bow Press, 2019), Kindle ed.: fwd., loc. 54–3648.

¹⁶ Said by retired pastor Rev. Albert Garcia (Venice Baptist Ch.) to this writer at his home in Kissimmee, Florida, 1979.

seen in Christ's dialogue with the Samaritan woman at Jacob's Well (John 4:5–15). While coming to get water at Jacob's well, she noticed Jesus resting near the well, wearied after a long day's journey. After asking for a drink, He explained that natural water could only quench her thirst temporarily, but that He had water that could quench her thirst forever with in a fountain of eternal life flowing out from her being. Upon hearing Jesus' presentation, she believed and asked Him for a drink of that *living* water (John 4:15).¹⁷

Dr. J.B. Hixson of *Not by Works Ministries*, during his message *What the Gospel is Not (Part 4)*, stated that "context determines meaning." Dixson also stated that eternal life, being contingent upon one's faith, is mentioned 160 times in God's Word.¹⁸ Consequently, this writer believes the Calvinist argument is not against non-Calvinists, *per se*, but unwittingly against God Himself and His inspired written Word.

Furthermore, the Gospel message is a promise from God to save to the uttermost all who trust in His Son, Jesus Christ (John 3:14-16, 36; Romans 4:2–3; Galatians 2:16; Titus 3:5; Hebrews 7:25). It's *not* about personal piety, commitment, persevering, praying, striving, forsaking bad habits, seeking, or surrendering. Dr. Lance B. Latham says in his article "Discovering the Gospel" all these can be subtle forms of works, which cannot save.¹⁹ However, the *one* act that will save is a humble, heartfelt repentant plea for mercy as the corrupt tax collector did. That, as opposed to the self-righteous Pharisee's braggadocios claims in the account Jesus gave, noting which of the two men came away from the temple justified in God's sight (Luke 18:9–14).

What's the right response to the Gospel? Place one's trust fully in Christ alone and what He did—gave His lifeblood as full payment for the penalty incurred for one's sin (death). ... resting in that fact alone, apart from works or strivings. Rejection means eternal separation from God and all that is good in the *Lake of Unquenchable Fire*. Consider the analogy Jesus gave of Moses holding up the bronze effigy of a serpent (John 3:14–17). All who simply gazed on it were delivered from death, *not* just a select few (v. 14). That act signified Jesus being raised up on the Cross, that *Whosoever believed on Him* would be saved from condemnation (vv. 15–17).

¹⁷ Robert N. Wilkin, *Is Calvinism Biblical? Let the Scriptures Decide* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: chap. 1, loc. 219–2357.

¹⁸ J.B. Hixson, April 7, 2021, accessed March 14, 2021, <https://notbyworks.podbean.com/e/what-the-gospel-is-not-part-4/>.

¹⁹ Lance B. (Doc) Latham, "A Voice from the Past: DISCOVERING THE GOSPEL," *Journal of the Grace Evangelical Society*, 1999, pp. 67-72.

A Comparison of Beliefs

The Calvinist View: Salvation by Preordained Election

The term Sovereign Grace is linked to Calvin's teachings; defined in the TULIP acronym. Also called *Reformed* or *Covenant* theology, the emphasis is on divine sovereignty to the exclusion of human responsibility (mankind's free will), with which God created them. Each of the five letters represents a point of Calvin's doctrinal position:²⁰ According to Calvin, God's sovereignty (supreme authority), and His grace (divine favor), define God's plan of Salvation—*exercising faith* is wrongly seen as works. Limited atonement means Christ died only for the *elect*; whom God chose before He founded the world. As for the non-elect, God created them for destruction. Oddly, Calvinism teaches that infant or paedobaptism (christening) ensures election and salvation.²¹ This untenable rite is still practiced today.

1. Total Inability—versus: Depraved: there's nothing good in man to earn or deserve salvation (Eph. 2:8–9).²²
2. Unconditional Election—versus: “Whoever desires let him come take the water of life freely” (Rev. 22:17).
3. Limited Atonement—versus: “God our Savior . . . desires all men to be saved” (1 Timothy 2:3–5).
4. Irresistible Grace—versus: “You are not willing to come to Me that you may have life” (John 5:40).
5. Perseverance of the Saints—versus: “Kept by the power of God through faith for Salvation” (1 Peter 1:5).

According to Shawn Lazar, author of *Why Biblical Election Is to Service and Not to Eternal life*, “There isn't a single verse in the Bible that says God elects individuals for eternal life or for eternal death.”²³ Furthermore, J.B. Hixson, in *Getting the Gospel Wrong*, points out over a dozen Scripture passages where “whosoever” will exercise faith is a fact.²⁴ Combined with passages about justification by faith, there are over fifty passages that speak of exercising one's faith, from Genesis 15:6 to Revelation 22:17.²⁵ Yet those who hold to a Reformed view claim (wrongfully) that personal faith is a form of works. Not so, according to Ephesians 2:8–9, which separates them as opposites—exercising *Faith* being necessary for salvation while depending on *Works* nullifies it.

²⁰ Bob Kirkland, *Calvinism: None Dare Call It Heresy: Spotlight on the Life and Teachings of John Calvin*, 2nd ed., (Eureka, MT: Lighthouse Trails Publishing, 2018), Kindle ed.: chap. 3, loc. 388–1755.

²¹ Dave Hunt, *What Love is This?* (Bend, OR: Berean Call, 2006), Kindle ed.: chap. 26, loc. 11018-14255.

²² Curtis Hutson, *Why I Disagree with All Five Points of Calvinism* (Murfreesboro, TN: Sword of the Lord, 1980), loc. 1.

²³ Shawn Lazar, “Why Biblical election is to service and privilege, not to eternal life,” *Grace in Focus*, 2014, pp. 4-8, https://faithalone.org/wp-content/uploads/2014/03/GIF-September-October-2014_web.pdf.

²⁴ J. B. Hixson, *Getting the Gospel Wrong: The Evangelical Crisis No One Is Talking About*, Kindle (Duluth, MN: Grace Gospel Press, 2013).

²⁵ The writer verified the count using *BibleGateway.com* online Bible software of which he is a registered member.

Concerning *Perseverance*, Calvinists believe none can be sure of their election if they don't persevere.²⁶ This reflects both Arminian and Lordship theology—gaining salvation by observing certain dos and don'ts.²⁷ This amounts to trusting in ones' own works *instead* of Christ alone (Romans 5:1; 1 John 5:13). Scripture is very clear; no one can be saved by grace plus works, making Calvinism altogether *another* gospel (Galatians 1:9).²⁸

Perseverance of the Saints (works) is opposite in meaning from the *security of the believer*. Yet some non-Calvinists feel comfortable calling themselves one-point Calvinists, based on that false premise. Security of the believer means just what it implies; *saved forever* and kept by the power of God (1 Peter 1:5). Our sin debt was canceled, having been paid in full in our stead by Christ at the Cross (Colossians 2:14), who rose again by the Spirit; an indication that His propitiatory sacrifice for us was accepted by the Father (Romans 5:1, 8:11).

Calvinists, in believing they must persevere to maintain their so-called *elect* status, are in effect seeking to gain salvation by works—what does *persevere* mean if it isn't a synonym for works? This is opposite from God's *preservation* of His redeemed ones (the security of the believer) by His grace and power to save and keep to the uttermost and present us faultless before the throne (John 10:28; 1 Peter 1:5; Hebrews 7:25; Jude 1:24). Despite their claims of being *elect*, Calvinists are no different than Armenians, both of which believe they can lose their salvation status if they don't *persevere*. Therefore, these two opposing views are the same in practice, striving to maintain salvation by works through which no one can be saved since works cancels out grace.

Concerning *depravity*, it means to be in a fallen state without anything good to earn or deserve salvation (Jeremiah 17:9; Romans 7:14–31). Yet God, by His grace, has made alive those in Christ who were once depraved, dead in trespasses and sins (Ephesians 2:1; Colossians 2:13). Adherents who buy into Calvinism misrepresent total *depravity* by saying it means total *inability* to do anything, including the inability to trust Christ. They give the analogy of a corpse in a coffin. Being without physical life, a corpse is obviously unable to do anything but lay there motionless. The *correct* interpretation of *depravity* is that man is *spiritually* dead, therefore separated from God due to trespasses and sins, with nothing good in him or her to earn or deserve salvation, or aright their condition. So, depravity is different from inability—being dead spiritually versus dead physically.

²⁶ Wilkin, *Is Calvinism Biblical? Let the Scriptures Decide* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: intro., loc. 126–2357.

²⁷ Michael Halsey, editor, *Freely by His Grace* (McDonough, GA, Grace Gospel Press, 2012), Kindle ed.: chap. 1, loc. 133–12139.

²⁸ C. Gordon Colson, *Beyond Calvinism and Arminianism* (Cedar Knolls, NJ, Global Gospel Pub., 2002), 268.

These two views are altogether opposite. The Calvinist view of “*Perseverance of the saints*” is a works gospel. Whereas, the Biblicist view of “*Saved by grace, through faith*” and “*Kept by the power of God*” is 100% grace upon grace. Also, being *physically dead* (a corpse) versus *spiritually dead* (unable to redeem oneself), are totally different. Yet Calvinists like to use the *physically dead* analogy to prove their “total inability” doctrine, an unworkable and misleading analogy.

The difference between these two conflicting doctrinal views should be evident to Christians with an amount of discernment. Yet according to NY Times journalist Mark Oppenheimer—in an interview with Reformed Pastor Mark Dever of Capitol Hill Baptist Church—concluded that Calvinism is rising in popularity.²⁹ Why is this trend occurring? In his thesis “The Gospel Under Siege,” Zane Hodges offers an explanation:

The message of life which Jesus and His apostles preached is under attack by theologians today. No longer is justification by faith alone. . . . Theologians go to great lengths to define faith in such a way as to introduce commitment, obedience, and perseverance as conditions for everlasting life.³⁰

These trends are puzzling for non-Calvinist conservative Christians. Ironically, though, not fully understanding the doctrinal errors implied in the TULIP acronym, yet not wanting to be identified as Arminian, many wrongly call themselves one-, two-, or three-pointers.³¹ Excuse me for repeating myself, but this writer believes the Calvinist dispute is not against non-Calvinists, but against God’s Word itself, which opposes each of Calvinism’s five-point worldview, i.e., the TULIP doctrine.³² Any astute Biblicist³³ understands the implications involved and shuns both Calvinist and Arminian theologies.

Like other *extra*-biblical belief systems, Calvinists hold to a theological theory that blindly disregards Scripture, placing their TULIP doctrine above God’s Word.³⁴ This is a modern counterpart of the Pharisees’ practices of Christ’s day whom He severely castigates as: *setting aside scripture and teaching for doctrine the commandments and traditions of men* (cf. Mark 7:6–9). In doing so, Calvinists gravitate towards Reformed authors and *Articles of Faith* like the London Baptist Confession (1689) to bolster their beliefs, distorting and diluting Scripture with their unscriptural theories. However, Biblicists rely exclusively on the unaltered text of the written Word of God, believing and defending the truth contained therein (cf. Proverbs 30:5–6).

²⁹ Mark Oppenheimer, “Evangelicals Find Themselves in the Midst of a Calvinist Revival,” *The New York Times*, January 3, 2014. <https://www.nytimes.com/2014/01/04/us/a-calvinist-revival-for-evangelicals.html>.

³⁰ Zane Hodges, *A Free Grace Primer* (Denton, TX: Grace Evangelical Society, 2011), Kindle ed.: intro., loc. 107–8190.

³¹ Curtis Hutson, *Why I Disagree with All Five Points of Calvinism* (Murfreesboro, TN: Sword of the Lord, 1980), loc. 8.

³² *ibid.*, *Why I Disagree with All Five Points of Calvinism* (Murfreesboro, TN: Sword of the Lord, 1980), loc. 20.

³³ Belief in the historical, grammatical, contextual, exegetically accurate literal interpretation of Scripture as originally intended.

³⁴ Tom Tomasella, By, and -, “Calvinism Refuted with One Bible Verse [Podcast] - Todd Tomasella,” Safe Guard Your Soul, March 17, 2021, <https://safeguardyoursoul.com/calvinism-refuted-with-one-bible-verse/>.

The Arminian View: Salvation by Personal Maintenance

After John Calvin published his *Institutes of the Christian Religion*, later known as Calvinism, Jacobus Arminius presented his own views on salvation. Opposing the absolute sovereign predestination theory of John Calvin, Arminius held that free will is compatible with God's sovereignty. Calvin believed in *Individual Election*, whereas Jacobus Arminius believed in *Corporate Election*. One Arminian view is that God *looked ahead* to see whom He wanted to choose based on their foreseen faith.³⁵ Arminius also held that salvation is not secure or irrefutable. Vinson writes that according to Arminian tradition, one may walk away from salvation or lose it by falling into sin and backsliding.³⁶ Colson adds that if their faith cools off, they fear their salvation is in jeopardy.³⁷

John Calvin's theories became known as Calvinism at the Synod of Dort (1618–19), sixty years after his death (1566).³⁸ According to Nodal Milieus, perhaps no other issue in theology engenders so much controversy as the Calvinism versus Arminianism debate.³⁹ These two opposing views both thrive today. Arminianism is held by those who do not believe in the eternal security of the Christian (cf. John 6:47), believing instead that salvation must be *maintained* by following a vague man-made list of dos and don'ts. The following is a truncated comparison of Arminianism versus Calvinism, which arose from the controversy at the *Synod of Dort*—taken from an outline by Steele and Thomas.⁴⁰

³⁵ Kevin Jackson, "An Explanation of Simple Foreknowledge," Society of Evangelical Arminians, April 16, 2012, <http://evangelicalarminians.org/an-explanation-of-simple-foreknowledge/>.

³⁶ Vinson Synan, "Theological Boundaries: The Arminian Tradition," *Pneuma* 3, no. 2 (Fall 1981): 38–53, <https://search-ebscohost-com.ezproxy.sdcc.edu: 2443/>.

³⁷ C. Gordon Colson, *Beyond Calvinism and Arminianism* (Cedar Knolls, NJ, Global Gospel Pub., 2002) 315.

³⁸ Modern History Sourcebook, "The Canons of the Synod of Dort, 1618-1619," Fordham University, accessed October 27, 2020, <https://sourcebooks.fordham.edu/mod/1619dordt.asp>.

³⁹ Milieus, *Calvinism Refuted* (Seattle: Amazon, 2019), Kindle ed.: intro., loc. 161–2357.

⁴⁰ David N. Steele and Curtis C. Thomas, *Romans, an Interpretive Outline* (Phillipsburg, NJ: Presbyterian and Reformed Pub., 1963) 147–148.

The "Five Points" of Arminianism

1. *Free Will or Human Ability to Believe and Be Saved.*
2. *Conditional Election, by Grace through Faith.*
3. *Universal Redemption or General Atonement.*
4. *The Holy Spirit's Wooing Can be Resisted.*
5. *Can Fall from Grace by Unbelief or Misbehavior.*

The "Five Points" of Calvinism

1. *Total Inability to Believe and Be Saved.*
2. *Unconditional Election; by God's Sovereign Choice.*
3. *Limited Atonement or Particular Redemption.*
4. *Irresistible Grace or Effectual Call Cannot be Resisted.*
5. *Perseverance of the Saints. (Also works-based.⁴¹)*

This writer fails to see any basis for the wholesale rejection the Biblical truth that the believer is *forever secure in Christ* (Ephesians 1:14). Especially when compared to the many promises to the contrary in God's Word (John 10:27–29, Hebrews 13:5). Yet, Armenians would rather accept the fallacious belief that his or her salvation and standing *in Christ* is *insecure* (and must be assisted by good works) is incomprehensible. This writer has even heard Armenian zealots claim that "*The doctrine of eternal security is straight from the pits of Hell.*"⁴²

Saying that eternal security is "*straight from the pits of Hell*" is an affront to God and His Word. Multiple Scripture passages speak to eternal security: "Abraham believed God and his faith was counted as righteousness" (Genesis 15:6; Romans 4:3; Galatians 3:6); "God's mercy endures forever" (Psalm 136:1–3); "Shall never perish, but live forever" (John 3:15–16, 6:51 & 58, 10:28–29); Not by works, but by his mercy" (Titus 3:5); "I will never forsake you" (Hebrews 13:5); "Born again forever" (1 Peter 1:23); "Abides forever" (1 John 2:17, 2 John 1:2); "Reign forever" (Revelation 22:5), to name 18 of them. Yet no passages support the idea that our salvation and standing *in Christ* is insecure and needing works. This writer has spoken with those who once believed in "insecurity." They admitted to a constant uneasiness, wondering if they had done enough good works to stay saved. Whose list of works should one go by? God has only one requirement, found in John's Gospel. Jesus said, "*This is the work of God, that you believe in Him whom He sent.*" (John 6:29).

The simple yet profound truth is that, whosoever embraces God's gift of salvation, offered freely by grace, through faith, has passed from spiritual death to eternal life—paid in full by the atoning work of Jesus Christ on his or her behalf. And, is therefore saved and forgiven forever of all sin: past, present, and future—as well as all delivered from all judgement, reserved for the unrepentant sinner (Romans 8:1).

⁴¹ Wilkin, *Is Calvinism Biblical? Let the Scriptures Decide* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: intro., loc. 126–2357.

⁴² Tom Tomasella, By, and -, "Calvinism Refuted with One Bible Verse [Podcast] - Todd Tomasella," Safe Guard Your Soul, March 17, 2021, <https://safeguardyoursoul.com/calvinism-refuted-with-one-bible-verse/>.

Findings and Determinations

How do these two contrasting theological disciplines play out? Arminians *weaken* the power of the Gospel by denying the security of the believer. In turn, they emphasize man's free will and rely on personal good works to maintain salvation. Conversely, Calvinists stress God's sovereignty, discounting human responsibility altogether, and yet they also rely on personal good works through maintaining *perseverance*.⁴³ They presumptuously usurp Scriptural authority, adding erroneous beliefs, redefining truths to their own liking (eisegesis). As such, they not only promote and teach *another gospel*—one limiting the *whosoever will* Gospel of God's grace—but risk His judgement (Galatians 1:9; Revelation 22:18–19). Yet the Scriptures shout out: "Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5).

As we consider these opposing departures from the true Gospel that Paul preached—one limiting it and the other weakening it—ironically, both Calvinists and Arminians share the same faulty belief. That is, they both believe it necessary to maintain their salvation by perseverance and good works. This turns the true Gospel into *another gospel*—a gospel of dead works that does not promise salvation, but judgment (Galatians 1:6–9).⁴⁴ Consequently, neither position can enjoy the faith-rest life or the promised security of the believer ... always wondering if they have done enough to earn or maintain salvation.

According to this writer's understanding of Scripture, these types risk the possibility of placing themselves under God's curse by adding man-made requirements to salvation (Revelation 22:18–19), which is by grace alone through faith alone in Christ alone (Ephesians 2:8–9). Not unlike the Judiazers on Paul's day, they cancel out the power and scope of the Gospel by either denying the Deity of Christ or by limiting His all-encompassing atoning work for anyone who comes in repentant faith believing (Genesis 3:15; Isaiah 53:6; Acts 20:21; Galatians 3:8–10; 1 Timothy 4:10, 1 John 2:2; Revelation 22:17).

With all doctrinal positioning and pontification aside, both Calvinists and Arminians, although hold opposing positions, conjoin in that they are both trusting in *good works*. Neither are resting in the finished work of Christ on their behalf, since, ultimately, both opposing positions feel the need to persevere through

⁴³ From a conversation with Mr. Manley Johnson, Venice Baptist Church, Venice Center, NY, 1978.

⁴⁴ Robert N. Wilkin, "Works Salvation Does Not Work," *Grace in Focus*, 2021, pp. 4-7, https://faithalone.org/wp-content/uploads/2021/03/GIF-March-April-2021_web.pdf.

doing good works to maintain salvation—according to their schools of thought. That is the crux of the whole matter. Is Salvation attained by *Grace* through *Faith*, or by maintaining *good works*. Only one of these two makes a person acceptable before God and it's *not* through good works.

Scriptures declare in 1 John 4:8, and 4:16, that “God is Love” (*agape*). All three forms of Love in Greek (*agapaō*, *agape*, and *agapētos*) occur a total of 320 times in Scripture. Whereas, Calvinist's favorite buzzword “Sovereign” is found *nowhere* in scripture, except for one instance in the New King James version, referring to Saul establishing his *sovereignty* (or rule) over Israel (1 Samuel 14:47).

Unlike Calvinists (or even Armenians) Biblicists believe scripture teaches God *sovereignly* chose *whom* He would save, *how* He would save them, and by what *means* He would keep them from falling—as follows: God chose to save *all* who come to Him in faith (Matthew 11:28; Romans 9:14–15; Revelation 22:17). He chose to save them by *grace* alone, through *faith* alone, *without works* (Titus 3:4–5). He also chose to *keep* them eternally secure by *His mighty power* (John 10:28–30; 1 Peter 1:3–5; Jude 1:24), *apart from* any striving or persevering.

Once again, Salvation is a *gift* from God, given freely by grace through faith: “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast” (Ephesians 2:8–9). Works being contrary to saving faith, for what purpose are they? Are they to help one persevere? Or meant to maintain salvation? No. The following verse (v. 10) emphatically states that good works are sovereignly ordained for the purpose of glorifying and magnifying God through one's life, according to His purpose: “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (Ephesians 2:10).

Every knowledgeable Bible-believing Christian understands that salvation and eternal life is given fully and freely by grace, through faith, upon repentance (change of mind), embracing Christ's atoning work on their behalf (Acts 20:21). Salvation is given unconditionally to all who believe, without the aid of works of any kind and for any felt need or teaching, instead of according to God's promises in His Word (John 3:14–16, 3:36, 5:24; Romans 6:23; Ephesians 2:8–9; 1 Peter 1:5; 1 John 5:12).⁴⁵ The believer is also *kept* by the power of God and can never be lost. Again, this is according to the promises in God's Word—even if the believer might grow faint of heart at times, their salvation is secure (John 10:27–29; 2 Timothy 2:12–14; Hebrews 13:5).

⁴⁵ Robert N. Wilkin, “Works Salvation Does Not Work,” *Grace in Focus*, 2021, pp. 4-7, https://faithalone.org/wp-content/uploads/2021/03/GIF-March-April-2021_web.pdf.

The Biblicist View: Saved by Grace through Faith

A Biblicist is a Bible-believing Born-again Christian who believes in a literal, grammatical, historical method of Scripture interpretation, according to a traditional dispensational eschatology. A Biblicist also believes that the Scriptures, interpreted in their natural, literal sense, reveal divinely determined dispensations.⁴⁶ A Biblicist practices Biblical separation and defends the true Gospel as the Apostle Paul received it directly from the Lord Jesus Christ—salvation by grace, through faith, without works (Galatians 1:11–12; Ephesians 2:8–9; 2 Corinthians 6:16–18; Ephesians 5:11; 2 Thessalonians 3:13–15). A Biblicist not only believes in *free will* to receive or reject Christ, but also a *freed will*, freed from the law of sin and death (Romans 8:2).

The Apostle Paul defends Christ’s deity and bodily resurrection as the inseparable core of the Gospel which he received in a vision from the living Christ. This writer believes that Christianity (as we know it), began that Sunday morning in which the tomb was found empty, Christ having completed the justification aspect of our salvation by His bodily resurrection. He was seen first by His closest disciples, i.e., His Apostles in the upper room. He was later seen by over five hundred brethren at once, who saw Christ is His resurrected body (1 Corinthians 15:3–8). Lastly, Christ was seen by Paul, for which Paul gives his personal testimony before King Agrippa (Acts 26:12–16).

The Apostle John reinforces Paul’s account, “We have heard, seen and touched the Word of life” (1 John 1:1–3). There he writes, “I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may believe in the Name of the Son of God” (1 John 5:13). Bob Wilkin, Executive Director of Grace Evangelical Society, writes, “The teaching that you cannot be sure that Christ died for you is one of the worst false teachings of all time”⁴⁷ (Romans 5:6; 1 Corinthians 15:3).

⁴⁶ Cited from the doctrinal statement summary of Cornerstone Bible Institute School of Biblical Ministries, 2021. <https://www.cornerstonebibleinstitute.com/our-doctrinal-statement/>.

⁴⁷ Robert Wilkin, “Unlimited Atonement,” Grace Evangelical Society, January 20 2021, <https://www.faithalone.org/category/blog/page/2/>.

Biblicists also believe that salvation is the gracious gift of God (Romans 6:23) to all mankind, and expressly to all who believe—by grace, through faith (1 Timothy 4:10; 1 John 2:2). Salvation from sin’s judgement and a fully restored relationship with God the Father through God the Son is received by ^(a) heartfelt repentant faith before God (Acts 20:21), while ^(b) humbly embracing the atoning work of Christ on his behalf through simple, unadulterated faith alone, apart from works (Ephesians 2:8). Upon repentance and faith, the lost sinner is born-again spiritually into God’s family of Saints and can never be lost—kept safe by the power of God until the day of redemption (Ephesians 1:13–14; 1 Peter 1:5).

Salvation can be expressed as two sides of a coin (grace and mercy). Grace (*charis*) is defined as God’s engifting sinners with what they *don’t* deserve (salvation), consisting of eternal life, forgiveness of all sin, and a restored relationship with God the Father. Mercy or compassion (*eleos*) is God’s withholding from sinners that which they *do* deserve, judgement (Christ having paid sin’s price on their behalf, i.e., death), followed by and eternity spent in the *Lake of Fire*—just payment for breaking God’s divine laws (Romans 6:23).

On the other hand, anyone *not* embracing God’s freely offered gift of salvation by grace through faith, will ultimately give an account before Him at *The Great White Throne Judgment*. There, every classification of humankind from every era will stand before a righteous and holy God, to be judged, each according to his or her own works, things both seen and unseen. As a final check, if one’s name is *not* found written in *The Lamb’s Book of Life*, he or she will be condemned for their sin by God, the righteous Judge, and escorted by His angels to spend eternity in the Lake of Fire, reserved for Satan and his demons (Revelation 20:11–15). J.B. Hixson, author of *Freely by His Grace*, describes this place of judgement as eternal torment and separation from God and all that is good—the ultimate result of mankind’s enmity with God and their reward for unrepentance and unbelief.⁴⁸

⁴⁸ J.B. Hixson, Rick Whitmire, and Roy B. Zuck, editors, *Freely by His Grace: Classical Grace Theology* (McDonough, GA, Grace Gospel Press, 2012), Kindle ed.: chap. 3, loc. 891–12139.

The First Epistle to the Corinthians states that everyone who receives Christ is baptized (incorporated *or* placed) into the Body of Christ at the instance of salvation—having drunk the *water of life* given freely by the Holy Spirit (Revelation 21:6, 22:17). This is the same everlasting water of life, about which Christ spoke to the Samaritan woman at the well (John 4:5–15). “For by one Spirit are we all baptized into one body—whether Jews or Greeks [gentiles], whether slaves or free—and have been all *made to drink* into one Spirit” (1 Corinthians 12:13). The term “made to drink” (*potizo*) is in the indicative mood in Greek (informational, not an authoritative edict). Therefore, a more accurate rendering might be, “all have been *given to drink*, or *imbued with*.”⁴⁹

Also, the phrase *made (or given) to drink* is in the aorist tense and passive voice. Meaning, it was accomplished *for us*, by God (*once* for all eternity), which reinforces the truth of the security of the believer. Another idea taught by Calvinism is that faith, not eternal life, is the gift of God. Not so. *Eternal life* (as well as the Holy Spirit) is a gift, given as a result of exercising one’s faith (Acts 2:38; Romans 6:23).⁵⁰ Likewise, the view that the *elect* are regenerated first, before salvation—apart from their free will to accept or reject—is another misconstrued, *cart-before-the-horse* theory not supported anywhere in scripture (Acts 16:30–31, Ephesians 1:12–13).

The Bible Knowledge Commentary says that The Book of Revelation presents God’s ultimate victory over Satan.⁵¹ In Revelation’s final chapter the offer is repeated: “And the Spirit and the bride say, ‘Come!’ And let him who hears say, ‘Come!’ And let him who thirsts ‘Come.’ Whoever desires, let him take the water of life freely” (Revelation 22:17). “Come” in this passage is in the *imperative* mood! The water of eternal life is offered to all, but is only effectual for *whoever* obeys, i.e., comes and drinks. It is an all-encompassing invitation, opposite of Calvinism, which portrays God as withholding the living water from the lost masses, only allowing the pre-chosen *elect* to quench their thirst.

⁴⁹ The word “drink” (*potizo*) is in the aorist, passive, indicative Greek form, meaning “to furnish” or “give to drink.”

⁵⁰ Charles Bing, editor, *Freely by His Grace* (McDonough, GA, Grace Gospel Press, 2012), Kindle ed.: chap. 5, loc. 2284–12139.

⁵¹ John F. Walvoord, “Revelation,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures: New Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1983), Olive Tree ed., chap. Q 7.

Calvinists, who claim the new birth precedes repentance and faith, are contradicted by Jesus Christ Himself.⁵² He said, “These are written that you may ^(a) believe that Jesus is the Christ, the Son of God, and ^(b) that believing you may ^(c) have life in His name” (John 20:31). Note also the sequence of events in Ephesians 1:13: They ^(a) heard the Gospel; ^(b) believed; ^(c) were saved; and ^(d) were sealed by the Holy Spirit. Calvinists also believe that limited atonement extends to unborn infants or those still in a state of innocence—that, if they are *not* of the *elect*, these little ones are damned for eternity.⁵³ Note that in King David’s recorded lament over his dead infant son, he was sure that he would see the child again (2 Samuel 12:22–23).

On a side note: Ironically, anyone who believes the doctrines of Calvinism *does not* automatically mean they are one of the so-called *elect*, and vice-versa. Meaning, one can totally reject Calvin’s doctrines of predetermined election unto salvation and limited atonement and *still* be one of the so-called *elect*. According to this, who can know whether they are saved, or lost? This is a doctrine of confusion: “For God is not the author of confusion but of peace, as in all the churches of the saints” (1 Corinthians 14:33).

Lastly, being firmly committed to a Biblicist position, this writer believes the Gospel of Jesus Christ, as preached by the Apostle Paul, is the sole condition for receiving the gift of everlasting life, whereupon the believer is forever secure in Christ. That is, whomsoever will come is saved by grace alone, through faith alone, in the Lord Jesus Christ alone (apart from works), who died a substitutionary death on the cross for the forgiveness of sin, and rose bodily from the dead to secure justification (John 3:16–18; 6:47; Acts 16:31; Romans 5.1).⁵⁴

⁵² Brian J. Abasciano, “Does Regeneration Precede Faith? The Use of 1 John 5:1 as a Proof Text,” *Evangelical Quarterly* 84, no. 4 (October 2012): 307–22, <https://search-ebSCOhost-com.ezproxy.sdcc.edu:2443/>.

⁵³ Nodal Milieus, *Calvinism Refuted: Questions Reformed Theology Can't Answer* (Seattle: Amazon, 2019), Kindle ed.: 8–9, loc. 175–2357.

⁵⁴ “What We Believe: Affirmations of Belief,” *Grace In Focus Magazine*, Grace Evangelical Society, Denton, TX, 2021. <https://faithalone.org/beliefs/>.

Calvinism's Misapplied or Altered Bible Passages

Ephesians 1:4: Who Is Chosen and for What?

“Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love” (Ephesians 1:4). This passage is central to Calvin’s doctrines of election, but do they really apply? Let the Scriptures decide.⁵⁵ The question is, to whom is Paul referring as being chosen, and in what way? Is it the Church—The Body of Christ—being chosen to stand “holy and blameless” before God in Christ? Or, is it Calvin’s theory of *Elect* individuals being chosen for salvation?

Throughout the Ephesians, wherever first-person *plural* pronouns occur (*we, our, or us*), they always refer to believers, collectively.⁵⁶ And, wherever first-person *singular* pronouns occur (*I, my or me*), Paul is referring to himself exclusively. Finally, the Greek term for elect (*eklektos*) does *not* occur anywhere in the entire book of Ephesians.

Furthermore, an accurate interpretation of this passage hinges on the phrase, “*before the foundation of the world.*” This phrase most likely refers to Christ, not to believers, since the same phrase is used two other times referring to Christ (cf. John 17:24 and 1 Peter 1:20), but never for believers.⁵⁷ However, verse four could well have an inclusive secondary meaning to which this writer concurs. First, Christ being ordained by the Father before the foundation of the world to provide atonement for all. Second, as a result, we—the corporate *Body of Christ* and members in particular—“should be holy and without blame before Him in love” (Ephesians 1:4b).⁵⁸

⁵⁵ Wilkin, *Is Calvinism Biblical?* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: intro., loc. 161–2357.

⁵⁶ A word count in Ephesians in the New King James Bible was done using the popular Bible search program e-Sword®, version 10.4.0, by Rick Meyers, copyright © 2000–2014. The search revealed that the pronouns *we, our, or us* appear 43 times referring to *believers*. Whereas *I, my or me* occur 30 times—used only three times in chap. one, all by Paul referring to himself. This is evidence that Ephesians 1:4 does not refer to individuals being elected.

⁵⁷ This writer did a search for the phrase *before the foundation of the world*, and found it occurred three times in reference to Christ (John 17:24; Ephesians 1:4, and 1 Peter 1:20). At no time in Scripture did it refer to persons, individually or collectively.

⁵⁸ Bob Kirkland, *None Dare Call It Heresy* (Eureka, MT: Lighthouse Trails Publishing, 2018), Kindle ed.: chap. 6, loc. 388–1755.

Ephesians 2:8–9: Saving Faith or Dead Works

“By grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast” (Ephesians 2:8–9). Simply put, *saving faith* is believing, or resting in the Name, Person, and Work of the Lord Jesus Christ alone, on one’s behalf, apart from works. Instead of “rightly dividing the Word of Truth” (2 Timothy 2:15), Calvinists prefer to insert their own theories, distorting the original text to match their beliefs. By ignoring the grammatically correct rendering, Calvinists claim that *faith* (not salvation) is the gift of God. This contradicts Romans 6:23 which states “*the gift of God is eternal life in Christ Jesus our Lord.*” Exercising one’s *faith* is necessary for salvation. Whereas, relying on perseverance is *dead works*, which voids the gift of salvation. According to Ephesians 2:10, God ordained works to follow salvation as an integral part of a Christian’s life of faith. Calvinists also believe that the *elect* are *regenerated* with new life first (overriding free will) contrary to the given sequence in Ephesians 1:13–14. Lastly, Calvinists claim that the faith of *non-elect* persons is works, since their sin was not covered by Christ’s *limited atonement*, leaving them with nothing in which to place their faith. **Note:** Concerning the actual gift of faith, it is a spiritual gift spoken of in 1 Corinthians 12:9, and is given by the Holy Spirit for the functioning of the Body of Christ. This leaves Calvinist’s theories on Ephesians 2:8–9 altogether wrong.

John 15:16: I Have Chosen You – Salvation or Service?

Christ told His disciples: “*You did not choose me, but I chose you and appointed you that you should...*” Is it true, as Calvinists argue, that this a proof text for unconditional election, apart from human choice? No. Christ explicitly told His disciples that He had chosen them to “*...go forth and bear fruit, and that your fruit should remain.*” Their fruit? Spread the Gospel and win souls for Christ (Proverbs 11:30).

Romans 8:29–30: Predestined - Salvation or Glorification?

“*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.*” Paul states here all the good things purposed by God (v. 28) for all who believe. ^(a) (v. 29) We are *Pre-determined* by God’s will to become *Christ-like* as adult sons (Ephesians 1:5). ^(b) (v. 30) We were *Called* to salvation by the Holy Spirit’s conviction upon hearing the Gospel (John 16:8; Romans 10:17; Ephesians 1:13). ^(c) Upon exercising faith, we were *Justified* or declared Righteous (Romans 5:1). Finally, we will be *glorified* to be like Christ when we see Him (1 John 3:2).

Romans 9:11–13: Jacob and Esau – Hellfire or Servitude?

As it is written, “Jacob, I have loved, but Esau I have hated” (Romans 9:13). Is this verse suggesting that God elected Jacob for Heaven and condemned Esau, whom He *hated*, to Hell? No. It refers to two rival nations of whom Jacob and Esau are the progenitors. It begins with their rivalry in the womb (Genesis 25, 27 and Malachi 1:1–5). When Rebecca conceived, she was carrying twin boys, rivals from the onset. God told her, “Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger” (Genesis 25:21–23). The term *hated* does not refer directly to Esau but to his descendants, the Edomites, who greatly displeased the Lord (Malachi 1:4).

1 Timothy 4:10: Salvation – Available For All

“For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe.” This verse means exactly what it says in a literal sense—*the Savior of all men*... Yet Reformer John Samson claims it should read: “For this is what we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, *especially of believers*.” Meaning, *the irresistibly elect through limited atonement*, as posted on his “Effectual Grace” web log December 6, 2010.⁵⁹

1 John 2:2: Atonement – Sufficient For All (Period!)

“And He Himself is the propitiation (atonement, payment price) for our sins, and not for ours only but also for the whole world.”⁶⁰ By interjecting a personal interpretation into this biblical text,⁶¹ Calvinists contort and redefine its intended meaning into “the whole world ‘*of the Elect*’” to align with their beliefs.⁶²

⁵⁹ John Samson, “Effectual Grace,” *Effectual Grace* (blog), December 6, 2010, <http://effectualgrace.com/2010/12/06/understanding-1-timothy-410/>.

⁶⁰ Dave Hunt, *What Love Is This?: Calvinism's Misrepresentation of God* (Bend, OR: Berean Call, 2013), Kindle ed.: chap. 16, loc. 6791–14255.

⁶¹ Bob Kirkland, *Calvinism: None Dare Call It Heresy* (Eureka, MT: Lighthouse Trails Pub., 2018), Kindle ed.: chap. 3, loc. 328–1755.

⁶² From a stated claim by Mr. Manley Johnson, Venice Baptist Church, Venice Center, NY, 1978.

Evaluating the Evidence

How Does God Save?

The Blood of Christ saves us. “For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul” (Leviticus 17:11). Mankind’s lifeblood is tainted by sin from the Fall. Christ’s blood is spotless, shed for us as a willing sacrifice, making it possible for all mankind, everywhere, to be saved from sin (Isaiah 53:6; 1 Timothy 4:10; 1 Peter 1:18–21). Christ then rose bodily by the power of God (Acts 2:24). Henceforth, God saves all repentant sinners who come *by His Grace, through our faith* (Ephesians 2:8). Also, contrary to Calvinist’s claims, *Eternal Life* is the *gift* of God, not our faith, which must be exercised to be saved (Romans 6:23).

Jesus, the Lamb of God who takes away the sin of the world (John 1:29), shed His Blood as the atoning price for all sin, satisfying the demands of God’s righteous wrath (Isaiah 53:6; Colossians 2:13–14; 1 John 2:1–2). He then rose for our justification (Romans 4:25). The price paid; God can forgive and *save to the uttermost* every sinner who comes in repentant faith (Acts 20:21). Note the sequence in Ephesians 1:13; hearing and believing *precede* the new birth (not vice-versa). Also, in the Gospel of John: “These are written that ^(a) you may believe that Jesus is the Christ, the Son of God, and ^(b) that believing, you may have life in His name” (John 20:31).

God does not save us from judgement by keeping His Laws, and never did. He gave them to reveal sin (1 Timothy 1:8–10). God gave the Ten Commandments to the Israelites by Moses on Mount Sinai—where they claimed they would gladly do whatever God desired. By giving the Law, God showed them His absolute holiness and righteousness, while revealing how desperately wicked they were (Jeremiah 17:9; Romans 3:10–12). Being depraved (as are we) they were unable to meet God’s righteous requirements. Whereupon God, in His Love, initiated the archetype animal sacrifice system at the Fall (Genesis 3:21), done to cover their sins in the interim until “the Lamb of God, who takes away the sin of the world” would come (John 1:29; Ephesians 2:8–9).

The Apostle Paul went into explicit detail in Galatians how God gave the Law as a stern tutor or school master (Galatians 3:23–25), to drive us to the Cross of Christ for forgiveness of sin and a fully restored relationship with God. We are justified fully by faith and are acceptable in His sight *by grace, through faith alone*, apart from the Law (Romans 5:1, 8:1). All mankind, is spiritually (*not physically*) dead in trespasses and sins (Ephesians 2:1); as such, we are totally unable to save our depraved selves from God’s judgement (or help Him out), especially by trying to keep the works of the Law (Romans 3:28; Galatians 2:16, 3:10).

What Does Predestine Mean?

Dr. Bob Kirkland quotes John Calvin's Salvation as he perceives it in his book:

Calvinism: None Dare Call It Heresy. Calvin writes:

By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regards to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of these ends, we say that he has been predestinated to life or to death.⁶³

Does Scripture teach that only a prechosen few are predestined to be saved as Calvin suggests? No. It reveals God's predetermined redemptive plan to justify, sanctify and glorify whosoever believes (Romans. 10:11; John. 3:16; Ephesians. 1:1–14).⁶⁴ "For whom He *foreknew*, He also *predestined* to be *conformed* to the image of His Son [Sanctification]" (Romans 8:29). "When He is revealed, *we shall be like Him*, for we shall see Him as He is [Glorification]" (1 John 3:2). Ephesians 1:4 clearly states that God chose redemption's plan before He founded the world, not to save preselected individuals, but that "we [who trust in Christ] should be holy and without blame before Him in Love [Glorification]."

God, as part of our eternal heritage in Christ, also "*predestined* us to be adopted as sons unto Himself, by Jesus Christ, according to the good pleasure of His will" (Ephesians 1:5). As full-fledged sons, God has "qualified us to be partakers of the inheritance of the saints in light" (Colossians 1:12). *Eerdmans Bible Dictionary*, defines the Scriptural meaning of the term *Adoption* as having complete sonship status in God's family, possessing all rights and privileges.⁶⁵

⁶³ Bob Kirkland, *Calvinism: None Dare Call It Heresy* (Eureka, MT: Lighthouse Trails Publishing, 2018), Kindle ed.: intro., loc. 95–1755.

⁶⁴ Leighton Flowers, *The Potter's Promise: A Biblical Defense of Traditional Soteriology* (Evansville, IN, Trinity Academic Press. 2017), Kindle ed.: intro., loc. 175–3050

⁶⁵ David Noel Freedman, *Eerdmans Dictionary of the Bible*, (Grand Rapids, MI: W.B. Eerdmans, 2000). Olive Tree ed.: Adoption.

What Does Election Mean?

Shawn Lazar wrote in his book *Why Biblical Election Is to Service and Not to Eternal Life*, “There isn’t a single verse in the Bible that says God elects individuals for eternal life or for eternal death.”⁶⁶

Eerdmans Bible Dictionary describes the Greek word for election and chosen (*eklegomai*) as meaning to *pick* or to *choose*.⁶⁷ Its primary usage is in describing God’s initiative in choosing a people, or individuals, for his purposes. For the believer, election is for service, not eternal life, or death.⁶⁸ The Greek term for church is *ekklesia* meaning *a gathering of called out ones*.⁶⁹ Hence, the Church is the collective body of called out ones (the *elect* Body of Christ) which Paul refers to in the book of Ephesians using the plural form “us” or “we” 39 times total, and three times *us* and *we* collectively in one sentence.

Therefore, biblically speaking, election means that God chose certain groups or individuals for a particular purpose or assignment, according to His sovereign predetermined design. How should the sovereignty of God and His divine election be understood compared to the doctrine of human free will?⁷⁰ God doesn’t elect individuals for salvation; but He receives all according to *whoever will, may come* (Revelation 21:6, 22:17). Furthermore, if people were absolutely elected to salvation overriding their free will (as in Calvinism’s *Unconditional Election*), why then did Isaiah prophesy saying: “Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the Lord, And He will have mercy on him; And to our God, For He will abundantly pardon” (Isaiah 55:7)?

⁶⁶ Shawn Lazar, *Chosen to Serve: Why Divine Election Is to Service, Not to Eternal Life* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: intro., loc., 387-3461.

⁶⁷ David Noel Freedman, *Eerdmans Dictionary of the Bible*, (Grand Rapids, MI: W.B. Eerdmans, 2000). Olive Tree ed.: Election.

⁶⁸ ———, *Chosen to Serve: Why Divine Election Is to Service, Not to Eternal Life* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: intro., loc., 387-3461.

⁶⁹ ———, *Eerdmans Dictionary of the Bible*, (Grand Rapids, MI: W.B. Eerdmans, 2000). Olive Tree ed.: Church.

⁷⁰ Harold Wells, “The Sovereignty and Self-Limitation of God: Biblical and Theological Reflections on Providence,” *Touchstone* 36, no. 2 (June 2018): 6–17, Atla Serials.

Concerning *angels*, God elected His angels to serve as divine messengers and guardians in both heavenly and earthly assignments. “I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality” (1 Timothy 5:21).

Concerning *Israel*, God elected them as His chosen people, from whom the *Messiah* was born of the tribe of Judah.⁷¹ “For Jacob My servant’s sake, and Israel My elect, I have even called you by your name; I have named you, though you have not known Me” (Isaiah 55:4).

Concerning *Believers (The Church)*, God elected before the foundation of the world that they would one day stand before God as *holy* and *blameless*, accepted through His love as revealed in Jesus Christ (Romans 8:28–30; 1 Corinthians 1:30; Ephesians 1:4; 1 Thessalonians 5:23), having responded to the convicting power of the Holy Spirit (repentance or change of mind) and embraced (place one’s trust in) the Christ of the Gospel message, in accordance with John 16:8 and Acts 20:21.

Concerning *Individuals*, Paul was chosen (elected) directly by the Lord Jesus Christ, who said to Ananias concerning Paul, “he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel” (Acts 9:15)

Concerning *Calvinists*, i.e., all who hold to a Reformed doctrinal position, this writer is convinced that *not one* of them was ever saved following the manner their TULIP doctrine of election teaches, but by God’s Grace, through faith, apart from works as one of the *whomsoever will*, just like everyone else who is a born-again child of God—if, in fact they are saved (Ephesians 2:8–9).

Concerning *Jesus Christ*; two things. First, Jesus was the *Christ*, meaning the anointed *chosen* one (Messiah). Also, as Peter preached to the multitudes in Acts, although Christ’s crucifixion was arranged by Jewish religious leaders; He was ultimately *chosen* to be slain according to the predeterminate counsel and foreknowledge of God as the Lamb who takes away the sin of the world (John 1:29; Acts 2:23; Ephesians 1:4).

⁷¹ Wilkin, *Is Calvinism Biblical?* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: appx. B, loc. 1888–2357.

Conclusion

Are John Calvin's doctrines of Sovereign Grace contrary to the Gospel? The writer believes this paper demonstrates that Calvinism's *doctrines of grace*—as seen in his thesis, *Institutes of the Christian Religion*—clearly contradict the Word of God and the true Gospel that Paul preached. They are merely a theory Calvin proposed about how he perceived God's plan of Salvation—unprovable by Scripture. This writer holds a *Biblicist* position,⁷² not Arminian or Calvinist—meaning to believe in the ultimate authority of rightly divided Scripture (2 Timothy 2:15),⁷³ understood in a literal and logical sense—historically grammatically, and exegetically interpreted as defined in Thiselton's *Systematic Theology*.⁷⁴

This writer's views also concur with those of Dr. Curtis Hutson. Hutson quantifies the meaning of *Biblicist* and gives a pertinent definition of Calvinism's inherent weaknesses at the conclusion of his publication: *Why I Disagree with All Five Points of Calvinism*:

I am neither Arminian nor Calvinist! I believe in salvation by grace through faith in the finished work of Christ! I believe in the eternal security of the believer! I believe that Jesus Christ died for all men, and I believe what the Bible says, "*That whosoever shall call upon the name of the Lord shall be saved.*"

It is true that God foreknows everything that will happen in the world. It is true that God ordained and determined some events ahead of time and selected some individuals for His purposes. It is certain that people are saved by grace, and are kept by the power of God. That far, Calvinists may well prove their doctrines by the Scriptures. But beyond that, Calvinism goes into a realm of human philosophy.

No, Calvinism is *not a bona fide* Bible doctrine It is especially appealing to the scholarly intellect, the self-sufficient and proud mind. Brilliant, philosophical, scholarly preachers are apt to be misled on this matter more than the humble-hearted, Bible-believing Christian.⁷⁵

⁷² Wilkin, *Is Calvinism Biblical?* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: chap. 1, loc. 236–2357.

⁷³ Christopher Cone, *Priority in Biblical Hermeneutics and Theological Method* (Raymore, MO: Exegetica Pub., 2018), Kindle ed.: chap. 1, loc. 107–4152.

⁷⁴ Anthony C. Thiselton, *Systematic Theology* (Grand Rapids, MI: Eerdmans, 2015), chap. 1, loc. 10. <https://search-ebshost-com.ezproxy.sdcc.edu: 2443/>.

⁷⁵ Curtis Hutson, *Why I Disagree with All Five Points of Calvinism* (Murfreesboro, TN: Sword of the Lord, 1980), loc. 20.

As Kirkland states in *None Dare Call It Heresy*, John Calvin’s views on who can be saved (and how) are just that; what many would call *heretical*.⁷⁶ Albeit good people, most Calvinism’s proponents teach and hold to the same theological position as he—contradicting the Gospel that the Apostle Paul preached and died defending.

Lastly, if the Apostle Paul were here, he would likely condemn Calvinism’s TULIP as *another gospel*. On what authority might Paul speak? The great Apostle did not receive the Gospel passed down from other men, like John Calvin, as they perceived it to be, or formulate it from his own studies, but the Lord Jesus Christ personally entrusted him with it through a vision (1 Corinthians 9:16–18; 15:1–10; Galatians 1:11).

Do you know anyone confused or being misled by the belief system known as Calvinism (or Reformed doctrine)? It can sound convincing if not debunked by the *rightly divided* study of Scripture (2 Timothy 2:15). Meaning, to study God’s Word for correct understanding in a literal and logical sense, as it was intended by the original author . . . historically, grammatically, and exegetically interpreted. This method (*hermeneutical exegesis*) is the proper way to interpret scripture since it is the best means available to extract the correct meaning. Whereas, Calvinism inserts a totally different meaning (*eisegesis*), which contorts the original meaning of the Gospel Paul preached into *another gospel*, with an altogether different message.

As the last but arguably greatest Apostle, Paul exclaims in a moment of exhilarating gratitude as he recalls how Christ graciously chose him for service that day on the road to Damascus (1 Timothy 1:12–15); transforming him from a lost, self-righteous, Christian-hating Pharisee to knowing his Messiah personally, as his Creator, Lord, and Savior; Paul exclaims:

“Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! “For who has known the mind of the Lord? Or who has become His counselor?” “Or who has first given to Him and it shall be repaid to him?” For of Him and through Him and to Him are all things, to whom be glory forever. Amen (Romans 11:33–36).

⁷⁶ Bob Kirkland, *Calvinism: None Dare Call It Heresy* (Eureka, MT: Lighthouse Trails Pub., 2018), Kindle ed.: chap. 6, loc. 764–1755.

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