

Calvin's Doctrines of Sovereign Grace:

Are They Contrary to the Gospel?

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Introduction

French-born theologian, pastor and reformer, John Calvin (1509–1566)¹ wrote his thesis on how he perceived salvation in his *Institutes of the Christian Religion* (1536).² Since then, there has been untold confusion in the evangelical community—a polarizing dichotomy about how and who can be a Christian. Is salvation a gift given by God’s grace to whomsoever will repent and embrace Christ?³ Is what Calvin taught the same as the Gospel Paul preached, or is it *another* gospel, as Calvin purported in his *Institutes*?⁴

Referred to as Calvinist, Reformed, Covenant, or Sovereign Grace, his theology teaches that God determined before the foundation of the world that only certain individuals, the *elect*, would be saved.⁵ He also determined that Christ’s atoning blood was shed only for the elect. As for the non-*elect*, according to Calvin they are born without hope. Their sin not being covered by Christ’s atoning blood, they would spend an eternity in the Lake of Fire by God’s design. Many Calvinists like Reformed pastor Daniel Scheiderer tend to be highly pedantic, zealously producing volumes of materials, fastidiously defending and dogmatizing fine distinctions between their specific points of view.⁶ This paper will demonstrate that Calvin's five doctrines of grace are *not* grounded in Scripture, but are of human origin, in direct contradiction to the plain teachings of the Word of God as seen in a literal, exegetical, hermeneutical interpretation.

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

⁴ For another Gospel see Paul’s Epistle to the Galatians 1:6–9.

⁵ Dave Hunt, *In Defense of the Faith: Biblical Answers to Challenging Questions* (Bend, OR: Berean Call, 2009), Kindle ed.: chap. 9, loc. 3712-5445.

⁶ Daniel Scheiderer, “Progressive Covenantalists as Reformed Baptists,” *The Westminster Theological Journal* 82, no. 1 (Spring, 2020), 137–52, <https://search-ebSCOhost-com.ezproxy.sdcc.edu:2443/>.

Belief Comparisons

The Biblical View: God's Grace

“These things 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).⁷

Salvation, as defined in Scripture, can be quantified as two sides of a coin: *grace* and *mercy*. Evangelical Christians concur that grace is defined as God's freely engifting lost sinners what they *don't* deserve—Salvation—which consists of forgiveness of all sin, eternal life, and a fully restored relationship with God the Father. The other side of the coin is mercy, defined as God's withholding from sinners that which they *do* deserve—judgment—for breaking His divine laws. Salvation is gained by personally embracing the atoning work of God's Son, the Lord Jesus Christ, on one's own behalf.

All persons not embracing God's freely offered gift of salvation will ultimately stand before Him to be judged at The Great White Throne Judgment, where every classification of humankind from every era will be judged, each according to each one's works. Then, 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 an eternity in the Lake of Fire (Revelation 20:11–15), reserved for Satan and his demons, separated forever from God and all that is good. On a side note: Robert Wilkin, author of *Freely by His Grace*, maintains that the terms *Lake of Fire* and *Hell* could be viewed as being synonymous.⁸

⁷ This writer uses the New King James Version (NKJV) in all Scripture quotes, from the online version, Copyright 2002. The *New King James Version* was commissioned in 1975 by Thomas Nelson Publishers, Nashville, TN.

⁸ Robert N. Wilkin, *Freely by His Grace: Classical Grace Theology* (Denver, CO: Grace Gospel Press, 2012), 90-94.

The Gospel Theme: Whosoever Will, May Come

“The Gospel is Good News, and if you don’t have good news *for all*, then you don’t have good news *at all*”⁹ (Isaiah 53:6; 2 Peter 3:9). The term Gospel (*evangelion*) means “glad tidings of great joy for all” (Luke 2:10).¹⁰ In comparison, Calvinism is indisputably a *perverted* gospel for the few (cf. Galatians 1:6–9). This writer will endeavor to show the significance between these two opposing beliefs as he understands them and as defined in his reference material. He will clarify his own beliefs; and, for anyone who might be unsure, he will bifurcate these two views—differentiating Calvinism’s teachings from the authentic Gospel that the Apostle Paul preached, which he received directly from Christ (1 Corinthians 15:3–8; Galatians 1:11).

The Gospel of John is an evangelistic message of grace and truth (John 1:14). In John 3:14, Christ gives the analogy of Moses raising a bronze serpent high above the Israelites, dying from poisonous snake bite due to their sin. Whoever gazed at that bronze effigy would be healed, because, Christ continues His personalized analogy, “... 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” (John 3:15–16). Salvation is gifted to *all* (not a *select* few) who come in repentant faith (Acts 20:21). “For there is no partiality with God” (Romans 2:11).

This is also seen in Christ’s dialogue with the Samaritan woman at Jacob’s Well (John 4:6–14). Coming to get water, she saw Jesus resting near the well, wearied after a long day’s journey. Asking for a drink, He told her that natural water could only quench her thirst temporarily, adding that He had water that would quench her thirst forever, resulting in a fountain of eternal life flowing from her being. Upon hearing Jesus’ abbreviated Gospel message, she believed and asked for a drink of that living water (John 4:15).¹¹

⁹ From a message by Pastor Dick Sanford, speaker at large for New Tribes Mission, Sanford, FL. Spoken at New Tribes Mission Primary Training Center, Durham, Ontario, Canada, 1970.

¹⁰ Biblestudytools.com, “*Ekleptomai* Meaning in New Testament Greek Lexicon,” Accessed October 5, 2020, <https://www.biblestudytools.com/lexicons/greek/nas/eklegomai.html>.

¹¹ Robert N. Wilkin, *Is Calvinism Biblical? Let the Scriptures Decide* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: chap. 1, loc. 219–2357.

Paul's First Epistle to the Corinthians states that everyone who receives Christ is baptized (incorporated) into the Body of Christ at that moment, having drunk the water of eternal life given freely by the Holy Spirit: "For by one Spirit are we all baptized into one body ... and 'have been all made to drink' into one Spirit" (1 Corinthians 12:13). Since the term "made to *drink*" is in the Greek indicative mood, a better rendering might be, "all have been *given* to drink."¹² This phrase is stated in aorist tense and passive voice, meaning it was accomplished for us by God, *once*, for eternity, which reinforces the doctrine of the security of the believer. Eternal life, like the Holy Spirit, is the gift of God, given as a result of exercising one's faith.¹³

The Bible Knowledge Commentary says that Revelation presents God's ultimate victory over Satan.¹⁴ 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.

Calvinists claim the new birth precedes repentance and faith.¹⁵ Jesus said, "But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31). Also, since the Scriptures declare all are born under sin, Calvinists believe that limited atonement extends to infants, that these little ones are damned for eternity if not of the *elect*.¹⁶ Consider King David's lament for his dead infant son, believing he will see him again. (2 Samuel 12:22–23).

¹² The word "drink" (*potizo*) is in the aorist, passive, indicative Greek form, meaning "to furnish" or "give to drink."

¹³ Wilkin, *Freely by His Grace* (Denver, CO: Grace Gospel Press, 2012), 90–94.

¹⁴ 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.

¹⁵ 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/>.

¹⁶ Nodal Milieus, *Calvinism Refuted: Questions Reformed Theology Can't Answer* (Seattle: Amazon, 2019), Kindle ed.: 8–9, loc. 175–2357.

The Calvinist TULIP: Another Gospel

Sovereign Grace is associated with John Calvin’s teachings, defined by the TULIP acronym. As taught by Calvin, God’s sovereignty (supreme authority), and His grace (divine favor), defines a limited salvation. It’s a salvation not offered to the non-elect, but is efficacious for the chosen. This means the call is irrefutable. Meaning, it is forced on the few whom God has pre-selected beforehand, culled out from among the masses whom He rejects. Also referred to as Reformed doctrine, each TULIP acronym letter represents five predefined points of Calvinism’s doctrinal position:¹⁷

1. Total Depravity—versus unable to save ourselves in our unrighteous condition (Ephesians 2:8–9).
2. Unconditional Election—versus “Whoever desires ... take the water of life freely” (Rev. 22:17).
3. Limited Atonement—versus “The Lord is ... not willing that any should perish” (2 Peter 3:9).
4. Irresistible Grace—versus “Whoever calls on the Name of the Lord shall be saved” (Romans 10:13).
5. Perseverance of the Saints—versus “kept by the power of God through faith for Salvation” (1 Peter 1:5).

Concerning Perseverance of the Saints, Calvinists believe no one can be sure of their eternal destiny until death if they don’t persevere.¹⁸ This is like works, because it causes them to strive, not look to Christ.¹⁹ As to the growing popularity of Calvinism, New York Times journalist Mark Oppenheimer, in a 2014 interview with Reformed Pastor Mark Dever of Capitol Hill Baptist Church, concludes Calvinism is trending among evangelicals.²⁰ This is disturbing for the non-Calvinist evangelical community. However, because of not wanting to be identified with Arminianism, many non-Calvinists refer to themselves as one, two- or three-pointers, not understanding the implications of the terms as defined in the TULIP acronym.

¹⁷ 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.

¹⁸ Wilkin, *Is Calvinism Biblical? Let the Scriptures Decide* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: intro., loc. 126–2357.

¹⁹ C. Gordon Colson, *Beyond Calvinism and Arminianism* (Cedar Knolls, NJ, Global Gospel Pub., 2002), 268.

²⁰ 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>.

The Arminian View: A Mixture

After John Calvin published his Institutes of the Christian Religion, later known as Calvinism, a colleague, 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. Whereas Calvin believed in *Individual Election*, 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.²¹ Arminius also held that saving grace is not secure or permanent. Vinson writes that according to Arminian tradition, man may walk away from salvation or lose it by falling into sin and backsliding.²² Colson adds that if their faith cools off, they fear their salvation is in jeopardy.²³

According to Milieus, perhaps no other issue in theology engenders so much controversy as the Calvinism versus Arminianism debate.²⁴ Calvin's theories came to be known as Calvinism at the Synod of Dort.²⁵ The following is a truncated comparison of Arminianism vs Calvinism arising from the controversy at the *Synod of Dort*—taken from an outline by Steele and Thomas.²⁶

The "Five Points" of Arminianism	The "Five Points" of Calvinism
<i>1. Free Will or Human Ability</i>	<i>1. Total Inability or Total Depravity</i>
<i>2. Conditional Election</i>	<i>2. Unconditional Election</i>
<i>3. Universal Redemption or General Atonement</i>	<i>3. Limited Atonement or Particular Redemption</i>
<i>4. The Holy Spirit Can be Resisted</i>	<i>4. Irresistible Grace or The Efficacious Call</i>
<i>5. Falling from Grace</i>	<i>5. Perseverance of the Saints</i>

²¹ Kevin Jackson, "An Explanation of Simple Foreknowledge," Society of Evangelical Arminians, April 16, 2012, <http://evangelicalarminians.org/an-explanation-of-simple-foreknowledge/>.

²² Vinson Synan, "Theological Boundaries: The Arminian Tradition," *Pneuma* 3, no. 2 (Fall 1981): 38–53, <https://search-ebscohost-com.ezproxy.sdcc.edu:2443/>.

²³ C. Gordon Colson, *Beyond Calvinism and Arminianism* (Cedar Knolls, NJ, Global Gospel Pub., 2002) 315.

²⁴ Milieus, *Calvinism Refuted* (Seattle: Amazon, 2019), Kindle ed.: intro., loc. 161–2357.

²⁵ Modern History Sourcebook, "The Canons of the Synod of Dort, 1618-1610," Fordham University, accessed October 27, 2020, <https://sourcebooks.fordham.edu/mod/1619dortd.asp>.

²⁶ David N. Steele and Curtis C. Thomas, *Romans, an Interpretive Outline* (Phillipsburg, NJ: Presbyterian and Reformed Pub., 1963) 147–148.

Misapplied Bible Passages

Ephesians 1:4–6: Who Is Chosen; For What?

This passage is central to Calvin’s TULIP doctrines of election, but are they biblical? Let the Scriptures decide.²⁷ “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 1:4–6). The question is, to whom is Paul referring as being chosen? Is the Church (The Body of Christ) in focus or individuals? And, chosen in what sense? Are Calvin’s predetermined *Elect* chosen for salvation; or, are believers chosen to stand holy and blameless before God in His love, in Christ? In Ephesians, the 1st person plural pronouns: *we*, *our*, or *us* appear numerous times referring to believers (plural).²⁸ Whereas, the 1st person singular pronouns *I*, *my* or *me* are used less—all by Paul in referring to himself.

An accurate interpretation of this passage also depends on the phrase “*before the foundation of the world.*” This phrase can refer to Christ, not to believers, since the same phrase is used two other times referring to Christ (John 17:24 and 1 Peter 1:20),²⁹ but never to believers. However, verse four could well have an inclusive 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 *The Body of Christ*), “should be holy and without blame before Him in love” (Ephesians 1:4b).³⁰

John 15:16: I Have Chosen You; To Do What?

Christ said: “You did not choose me, but I chose you and appointed you that you should...”
Chosen to be saved? No, to “...go and bear fruit, and that your fruit should remain.”

²⁷ Wilkin, *Is Calvinism Biblical?* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: intro., loc. 161–2357.

²⁸ This writer executed a word count in Ephesians in the New King James Bible using the popular Bible search program e-Sword®, version 10.4.0, owned by Rick Meyers, copyright © 2000–2014. He discovered 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.

²⁹ The writer also executed a search for the phrase *before the foundation of the world*, and found it occurred three times in association with Christ: John 17:24; Ephesians 1:4, and 1 Peter 1:20. At no time did it refer to people.

³⁰ Bob Kirkland, *None Dare Call It Heresy* (Eureka, MT: Lighthouse Trails Publishing, 2018), Kindle ed.: chap. 6, loc. 388–1755.

Romans 9:11–13: Jacob and Esau

“As it is written, ‘Jacob, I have loved, but Esau I have hated’” (Romans 9:13). Is this saying that God elected Jacob for Heaven and condemned Esau 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).

1 Timothy 4:10: Unlimited Atonement

“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 (of those who believe) in a literal, contextual interpretation. Yet Reformer John Samson claimed it meant: “For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, *especially of believers*,” posted on his “Effectual Grace” web log December 6, 2010.³¹

1 John 2:2: The Whole World

“And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.”³² By interjecting a personal interpretation into a biblical text to suit their beliefs,³³ Calvinists redefine its meaning as: “*the whole world of the Elect*.”³⁴

³¹ John Samson, “Effectual Grace,” *Effectual Grace* (blog), December 6, 2010, <http://effectualgrace.com/2010/12/06/understanding-1-timothy-410/>.

³² Dave Hunt, *What Love Is This?: Calvinism's Misrepresentation of God* (Bend, OR: Berean Call, 2013), Kindle ed.: chap. 16, loc. 6791–14255.

³³ Bob Kirkland, *Calvinism: None Dare Call It Heresy* (Eureka, MT: Lighthouse Trails Pub., 2018), Kindle ed.: chap. 3, loc. 328–1755.

³⁴ From a claim by Manley Johnson, pastor of Venice Baptist Church, Venice Center, NY, 1978.

Evaluating the Evidence

How Does God Save?

As the Lamb of God, Christ's finished work on the cross satisfied the wrath of God by shedding His blood as the atoning price for the sin of all mankind (Isaiah 53:6; John 1:29; Colossians 2:13–14; 1 John 2:1–2). With the provision bought and paid for by Christ, God the Father saves every sinner who comes to Him in repentant 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).³⁵

What Does Predestine Mean?

Bob Kirkland quotes John Calvin in his book: *Calvinism: None Dare Call It Heresy*:

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.³⁶

However, according to Scripture, Christians are not predestined to salvation but to be transformed to be more Christlike as we mature during the sanctification process, the second stage of our salvation: “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” (Romans 8:29). The completion of our likeness takes place upon our glorification. “We shall be like Him” (1 John 3:2), the third and final stage of our salvation.

Christians are also “*predestined ... to adoption as sons by Jesus Christ, according to the good pleasure of His will*” (Ephesians 1:5). In *Eerdmans Bible Dictionary*, Adoption means being declared by the Father as having full sonship status in God's family of saints, possessing all privileges and inheritance rights (cf. Colossians 1:11).³⁷

³⁵ Wilkin, *Is Calvinism Biblical?* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: chap. 6, loc. 797–2357.

³⁶ Bob Kirkland, *Calvinism: None Dare Call It Heresy* (Eureka, MT: Lighthouse Trails Publishing, 2018), Kindle ed.: introduction, loc. 95–1755.

³⁷ David Noel Freedman, *Eerdmans Dictionary of the Bible*, (Grand Rapids, MI: W.B. Eerdmans, 2000). Olive Tree edition: Adoption.

What Does Election Mean?

Eerdmans Bible Dictionary also describes the New Testament Greek word for election, *eklegomai*, as meaning to “pick” or “choose.” Its primary usage is in describing God’s initiative in choosing a people, or individuals, for his purposes.³⁸ The Greek for church is *ekklesia* meaning “called out ones.” The Church is the corporate body of called out ones—the *Elect* Body of Christ.

Election means chosen by God 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?³⁹ God doesn’t elect individuals for salvation; but He receives all according to *whoever will, may come* (Revelation 22:17). Furthermore, if election into salvation is true, why 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)?

Concerning God’s election, He elected His *angels* to serve as divine messengers and guardians in both heavenly and earthy 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).

God elected *Israel* as His chosen people, from whom the *Messiah* was born of the tribe of Judah.⁴⁰ “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).

God elected *believers*, whom He determined before the foundation of the world, that they who would believe, having responded to the convicting power of the Holy Spirit (John 16:8; Acts 20:21), would one day stand before Him as His *holy* (*hagios*) and *blameless* Saints (*hagios*), accepted through His love, as revealed in Christ (Romans 8:28–30; 1 Corinthians 1:30; Ephesians 1:4; 1 Thessalonians 5:23).

³⁸ David Noel Freedman, *Eerdmans Dictionary of the Bible*, (Grand Rapids, MI: W.B. Eerdmans, 2000). Olive Tree edition: Election.

³⁹ 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.

⁴⁰ Wilkin, *Is Calvinism Biblical?* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: appx. B, loc. 1888–2357.

Conclusion

Are Calvin's doctrines of Sovereign Grace contrary to the Gospel? As this paper demonstrates, they are in direct opposition to the revealed Word of God. This writer is neither a Calvinist or Arminian by persuasion. There is a more biblically correct position, *Biblicist*,⁴¹ the belief in the historically and grammatically correct, exegetically accurate, and hermeneutically interpreted teaching of the Scripture in its literal sense, as defined in Thiselton's *Systematic Theology*.⁴² This writer's views on Calvinism concur with other *Biblicists* like Dr. Curtis Hutson. Hutson gives a pertinent definition of Calvinism's inherent weaknesses at the conclusion of his explanation: *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.⁴³

As Kirkland states in *None Dare Call It Heresy*, Calvin's theories of Salvation are just that: *heretical*.⁴⁴ Calvinism's proponents, albeit good people, teach the same—contradicting the Gospel. Lastly, if the Apostle Paul were here, he would condemn Calvin's TULIP as *another Gospel*. On what authority might Paul speak? Christ entrusted him with the Gospel through a vision (Galatians 1:1–11). The Apostle Paul did not receive it passed down from men, like John Calvin.

⁴¹ Wilkin, *Is Calvinism Biblical?* (Denton, TX: Grace Evangelical Society, 2017), Kindle ed.: chap. 1, loc. 236–2357.

⁴² Anthony C. Thiselton, *Systematic Theology* (Grand Rapids, MI: Eerdmans, 2015), chap. 1, loc. 10. <https://search-ebshost-com.ezproxy.sdcc.edu: 2443/>.

⁴³ Curtis Hutson, *Why I Disagree with All Five Points of Calvinism* (Murfreesboro, TN: Sword of the Lord, 1980), loc. 20.

⁴⁴ 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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