

A Fresh Look at Predestination

# Calvin's Imprecise Use of Scripture

...mostly by ignoring the **CONTEXT**

of 50 of the "proof texts."

*The second most devastating mistake was to assume Augustine's logic was correct (400 AD).*

There is no clear Scripture which specifically defines any of the 5 pillars of T.U.L.I.P.  
*Every verse Calvinism uses actually supports the Corporate Election position.*

Phil Myers, PhD  
www.PhilMyersBlog.com  
rev 2024

A Workbook  
Examining 5 Flawed Premises of T.U.L.I.P. p.#3

12 Blogs from [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)  
in order of appearance

<u>Corporate Election</u> ( <i>not Calvinism, not Arminianism</i> ), 10 pp	p.6
220X, Belief & Faith	p.10
2 Kinds of Repentance: for unsaved & for saved, 6 pp.	p.18
2 Calvinists Anxiety About their Own Salvation: MacArthur & Sproul	p.20
3 Nice Things About Eternal Security	p.21
10 Kinds of People in Our Churches	p.21
69 Irreversible Changes at Salvation	p.22
Lots of Good Works are Expected, 4 pp	p.23
New Nature & Old Nature: Why do Christians Still Sin? 3 pp	p.24
50 Damnable Habits ( <i>if used as proof of salvation</i> )	p.25
Roman Catholic Baggage in Ref. Theo	p.26
Acts & Salvation: 12 Individuals & 20+ Groups	p.28

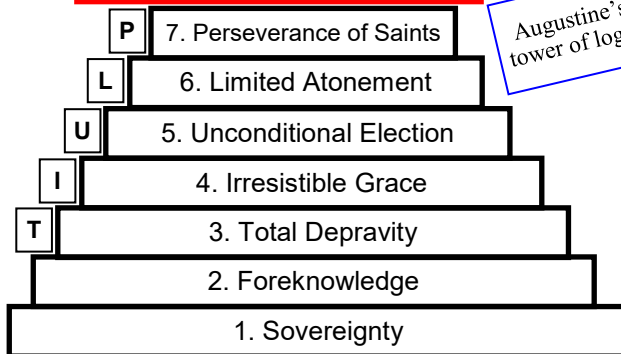
A list of the 50+ common verses supporting biblical election, arranged by topic [TULIP] p.37

pages 33-34

## Finding Common Ground between Calvinist & Corporate-Election Friends

A discussion based on Scripture alone.

### The 7 Presuppositions



Augustine's tower of logic

### "The 7 Layers of Calvinism"

Each one is thought to be logically dependent on assumption in the layer below.

See page 32 for Calvin's faulty definitions of Foreknowledge & Sovereignty.

- a. Augustine [400 AD] seems to be the first to gather the above group of logical-sounding thoughts together.
- b. Augustine was primarily a rhetorician, a persuasive speaker, not a theologian, but savvy at logic.
- c. He was evidently the first to try to simplify the methodology God used to provide salvation to man.
- d. Calvin then looked for Scripture to support Augustine's logic.

Calvinists think we are wrong because we believe every verse which mentions election is to be understood literally and in context and we refute their assumptions if the context is not salvific.

We are both looking at the same verses seeing them through different lenses. Our lenses are our presuppositions.

### TABLE OF CONTENTS

7 Layers of Calvinism	cover
Calvinism survey	2
Purpose Statement	3,4
Calvin's Misuse of Scripture	4
Whosoever will, 33X	5
CORPORATE ELECTION	6
*description and explanation of how we understand Calvinism	
T.U.L.I.P.'s commonly used Scripture to support Calvinism	7-25
<i>assertions &amp; refutations each side</i>	

John 3.16 according to Calvin	26
3 Viewpoints, <i>an overview</i>	26
TULIP, from our perspective	27
The Methodology Issue ( <i>chronology</i> )	28
Sovereignty, how Calvin got it wrong	29
Faith & seeking	29
Anxiety of 2 famous Calvinists	30
Carnal Christians, a conundrum	30,31
9 definitions Calvin got wrong	32
Finding 16 points of common ground	33-34
List of Scripture examined	35
Answers to "Calvinism Survey" <i>fr. p.2</i>	36
50+ additional verses to explain	37

### Calvinism Survey

1. What are the 5 points of Calvinism?  
T \_\_\_\_\_ D \_\_\_\_\_  
U \_\_\_\_\_ E \_\_\_\_\_  
L \_\_\_\_\_ A \_\_\_\_\_  
I \_\_\_\_\_ G \_\_\_\_\_  
P \_\_\_\_\_ of the S \_\_\_\_\_
2. Does Calvinism hold to salvation by faith alone without works?  
 Yea, verily       No, not so       I don't know
3. When did the Reformation take place?  
 1300       1500       1700       1900
4. What Bishop of Hippo formulated the doctrines of Calvinism?  
 Calvin       Augustine       Paul       Luther
5. Circle the "5 Solas" of the Reformation?  
faith      grace      church      liberty  
Scripture      God's glory      Christ      salvation
6. Which 3 churches **were not created as a result** of the Reformation?  
 Lutheran       Methodist       Anglican  
 Reformed       anabaptist       Unitarian       Baptist  
 Greek Orthodox       Mennonites       Hussites
7. If you are a saved, Bible believing Christian and you're not Reformed, your church probably holds to:  
 Arminian       Catholic       Dispensational       Pentecostal
8. Do Calvinists believe in eternal security?  
 Yea, verily       No, not so       I don't know
9. Do most Calvinists say that they have the assurance of eternal life?  
 Yea, verily       No, not so       I don't know
10. Do most Calvinists use the KJV?  
 Yea, verily       No, not so       I don't know
11. Dispensationalism has been around since:  
 1459       1836       1900       Paul's day

Bonus

- A. What does Calvinism teach about carnal Christians?  
 Expel them from fellowship       They are of Satan  
 None exist       It's an oxymoron
- B. Is Calvinism:  
 Systematic theology       Biblical theology  
 A series of 5 logical syllogisms       Primarily anti-Rom. Cath.

Answers on p.#36

★ Throughout the paper this mark indicates a very strong point for Corporate Election, 52X

These are very hard for Calvin to refute.

#### Put these in Calvinistic chronological order

- 1<sup>st</sup>   2<sup>nd</sup>   3<sup>rd</sup>   4<sup>th</sup>
- \_\_\_ believe
  - \_\_\_ regenerated
  - \_\_\_ dead
  - \_\_\_ everlasting life
  - \_\_\_ saved
  - \_\_\_ born again
  - \_\_\_ born of Spirit
  - \_\_\_ regenerated
  - \_\_\_ foreknowledge
  - \_\_\_ irresistible grace
  - \_\_\_ elected
  - \_\_\_ edict "by faith"
  - \_\_\_ limited atonement

Some occur simultaneously.

## Calvinism and Corporate Election

The purpose of this study is to examine the 50+ Bible verses most often used by Calvinists which supposedly support the 5 basic premises of TULIP.

### **Calvin's 5 Imprecise or Flawed Premises Under Examination**

- T - TOTAL DEPRAVITY. . .the non-elect are so dead they can't even believe in Christ  
 U - UNCONDITIONAL ELECTION. . .non-elect man does not have a free will [*ability*] to choose [*or reject*] salvation.  
 L - LIMITED ATONEMENT. . .Jesus died only for the elect, not for the lost.  
 I - IRRESISTIBLE GRACE. . .a special efficacious grace assures that certain people will believe, but all others can't believe.  
 P PERSEVERANCE OF THE SAINTS. . . all the elect will live pure and holy lives without any habitual sins until they die.

Corporate Election can find no clear Bible verses to support even one of the above statements.  
 We feel that every verse used by Reformed Theology is extrapolated using presuppositions out of context.

Do you feel any corrections or rewording should be made to these brief statements before we begin the examination of each?

Granted there are many more verses to discuss but in this study we're limiting ourselves to these 5 statements.

In this paper we're looking for Scripture which explicitly supports these 5 pillars of Calvinism.

### A. Calvinism's understanding of God's decree for becoming elect

In God's wisdom the method He used to become elect was to select some individuals by name before the world began. He made a decree giving a special grace (= *salvation-enabling faith*) to some.

*Corporate Election finds no Scripture to support this thought.*

### B. Corporate Election's understanding for becoming elect

In His sovereign wisdom God decreed that the method to become elect was going to be dependent on man's free exercise of his faith in Jesus' death for his sin.

He chose a group called "believers" to be saved.  
*"He that believeth on Me hath everlasting life." John 6.47*

Anyone is free to join the "elect" group. Anyone could believe. God even knew there were some in hell who "would have" believed.  
 ★ *"If ye had believed Moses, ye would have believed Me." John 5.46*  
 ★ *"If the miracles. . .they would have repented long ago." Matt 11.21*

### 6 presuppositions held by both positions.

- Both systems believe that God's foreknowledge is an attribute like omnipotence, omnipresence, or holiness.
- Attributes do not cause events.
- God's decrees cause events such as "Let there be light."
- Yes, from all eternity God knew who would be saved and who would not be saved.
- God made the decree that only those who believed would be called the saved [*the elect*].
- Jesus' substitutionary death paid for men's sins.

I have tried very hard to describe John Calvin's position in words Calvin could agree with. Sometimes, I realize, he might not prefer the way I say it, but he'd have to admit it is pretty close to what he believes.

Calvinists are my friends, but we are looking at different sides of the tapestry.

And yes, I know that not every Calvinist believes the same things as every other Calvinist. Just cu me some slack there.

www.PhilMyersBlog.com

## Calvin's Imprecise Use of Scripture

*His greatest flaw is ignoring the  
CONTEXT  
of the selective Bible verses he uses.*

### Purpose Statement

- We'll use Scripture to refute all 5 points of T.U.L.I.P. rather than logic as John C has done.
- We will challenge each other's hermeneutics.
- We'll learn how Calvin's terminology differs from the Bible and what Calvinists consider their strongest and most difficult arguments to refute.
  - \* *In other words we'll use Scripture to find out why they're convinced they're right - and vice versa.*
- We'll work on helping our Calvinistic friends understand where we think they've made errors and assure them that we'll listen carefully as they do the same for us.

Some scattered thoughts as we begin

1. What Calvinists do best.
  - a. They study the Scripture, esteeming the Scripture very highly.
  - b. They use sound principles of hermeneutics, especially literal, & grammatical.
  - c. Love the Church, hate sin, love to argue, and are deeply moved by God's holiness.
  - d. Theologically sound orthodoxy: deity, inspiration, substitutionary atonement, dll.
  - e. Recognize Providence.
  - f. They are not our enemies. They are victims of poor hermeneutics. Addicted to, impressed by, and swayed by advanced academic degrees and so-called scholarship.
2. The 6 greatest weaknesses in Calvinism are: a) using faulty definitions of sovereignty, election, dead, regeneration & foreknowledge (*see p.31*), b) building on Augustine's foundation of logic as their basis rather than Scripture which simply augments the logic, c) elevating the methodology God used to "elect" far too high (*methods are of lesser importance*), d) forgetting context, e) relying too heavily on isolated "proof texts, and" f) juxtaposing regeneration with belief chronologically.
3. Allow me to illustrate biblical election.
 

Suppose I said that in 30 years I was going to give every member of my kids' Sunday School class \$100 if they still attended our church. Thirty years from now, when many of those kids received the money, they could accurately say as a group, "Doc predestined 'us' to receive this money." However, no individual kid could say, "Doc predestined 'me' to receive this money."

  - \* It would not have been the individual whom I chose, but the group. In the same way God (s)elects Israel to bring the Messiah to earth, and He has (s)elects the Church as His instrument to evangelize the world.
  - \* Corporate Election posits that (s)election [*salvation*] is never used in the context of any individual by name.
4. The Bible teaches that in God's sovereignty He made a decree to give man a free will.
5. 5. What is the single most troublesome verse which Calvinists think ties a noose around our "Corporate" necks? Acts 13.48 however, careless translators ignored using the middle voice in this verse. *See our answer, p.10.* Rom 11.5-8 is the solution.
6. Calvinism is not a negative threat to: holy living, church unity, drifting into false doctrine, evangelism or missions. Neither view promotes holiness more than the other.
7. When he is witnessing to a stranger a 5-point Calvinist cannot bring himself say the words, "Jesus died for your sins." He simply doesn't know whether the person he is speaking to is elect. He will, however, use the phrase "Jesus died for the sins of the world" knowing that he has probably just deceived the listener into thinking Jesus died for the listener's sins.
8. Dr. Al Mohler, [*a Calvinist*] president of Southern Seminary [*SBC*] said to one of his students, "Be a Calvinist like Spurgeon and we'll get along fine."
9. Calvin states that foreknowledge causes the elect to believe in Jesus as Savior. We contend that foreknowledge is an attribute like omniscience or omnipotence. Decrees are acts and are causal, but not attributes. Let me illustrate.
 

A dad says to his kids:

"While Mom's in the hospital I'll make dinner. You get 2 choices tonight ice cream or Spinach.

*I'm not God, but I **KNOW** which choice they'll make.*

God did give man a real choice. His "foreknowledge" did not cause them to decide.
10. The words "predestined" & "elect" (*and their cognates*) occur 4X & 16X, and are infrequently found Bible. This is not a major doctrine.

## Whosoever will. . . 35X

A response to "Limited Atonement"

Note on the doorknob of Calvin's mansion in heaven.

*Welcome Whosoever!*

### Whosoever, world, lost, sinners

Luke 19:10	That which was <b>lost</b> = <i>everybody</i>
John 1:29	Taketh away the sins of the <b>world</b>
John 3:16,17	<b>Whosoever</b> believeth in him should not perish, but have everlasting life, 17 for God sent not his Son into the <b>world</b> to condemn the <b>world</b> ; but that the <b>world</b> through him might be saved.
John 4:14	<b>Whosoever</b> drinketh of the water that I shall give him shall never thirst.
John 4:42	Now we believe. . .that this is indeed the Christ, the Savior of the <b>world</b> .
John 6:51	If <b>any</b> man eat of this bread, he shall live for ever. . .for the life of the <b>world</b> .
John 11:25,26	I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live 26 and <b>whosoever</b> liveth and believeth in me shall never die.
Acts 2:21	<b>Whosoever</b> shall call on the name of the Lord shall be saved.
Rom 5:6	Christ died for the <b>ungodly</b> .
Rom 5:8	While we were yet <b>sinners</b> , Christ died for us.
Rom 10:13	<b>Whosoever</b> shall call upon the name of the Lord shall be saved.
1 Pet 3:18	Christ also hath once suffered for sins, the just for the <b>unjust</b> .
★ <input checked="" type="checkbox"/> 1 John 2:2	He is the propitiation for our sins: and not for ours only, but also for the sins of the <b>whole world</b> . <i>STRONGEST, CLEAREST</i>
1 John 4:14	The Father sent the Son to be the Savior of the <b>world</b> .

### All, any, every

Isa 53:6	<b>All</b> we like sheep have gone astray
John 1:9	That was the true Light, which lighteth <b>every man</b> that cometh into the world.
John 6:51	If <b>any</b> man eat of this bread, he shall live for ever. . .for the life of the <b>world</b> .
★ <input checked="" type="checkbox"/> John 12:32	If I be lifted up from the earth, will draw <b>all men</b> unto me.
Rom 1:16	To <b>everyone</b> that believeth
Rom 5:18	By the righteousness of one the free gift came upon <b>all men</b> unto justification of life.
Rom 8:32	He that spared not his own Son, but delivered him up for us <b>all</b> . . .
2 Cor 5:14,15	If one died for <b>all</b> , then were <b>all</b> dead: 15 . . .He died for <b>all</b> .
2 Pet 3:9	The Lord is. . .not willing that <b>any</b> should perish, but that <b>all</b> should come to repentance.
1 Tim 2:4	Who will have <b>all men</b> to be saved, and to come unto the knowledge of the truth.
1 Tim 2:5,6	For there is one God, and one mediator between God and men, the man Christ Jesus, 6 Who gave himself a ransom for <b>all</b> .
1 Tim 4:10	We trust in the living God, who is the Savior of <b>all men</b> , specially of those that believe.
★ <input checked="" type="checkbox"/> Tit 2:11	The grace of God that bringeth salvation hath <b>appeared to all men</b> ,
Heb 2:9	We see Jesus. . .should taste death for <b>every man</b> .
2 Pet 3:9	The Lord is. . .not willing that <b>any</b> should perish, but that <b>all</b> should come to repentance.
★ <input checked="" type="checkbox"/> Luke 10:13	if. . .they <b>would have</b> believed Matt 11.21 they <b>would have</b> repented <i>[some are in hell who could have believed. . .if]</i>

### Many = a figure of speech, the understatement

Matt 20:28	The Son of man did not come to be served, but to serve, and to give his life as a ransom for <b>many</b> .
Mark 10:45	The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for <b>many</b> .
Rom 5:15	The grace of God, and the gift by grace. . .hath abounded unto <b>many</b> .
★ <input checked="" type="checkbox"/> Rom 5:18,19	judgment came upon <b>all men</b> to condemnation; even so by the righteousness of one the free gift came upon <b>all men</b> unto justification of life. 19 . . .by the obedience of one shall <b>many</b> be made righteous.
Heb 9:28	Christ was once offered to bear the sins of <b>many</b> .

- Calvinist's explanation for these 5 verses  is almost humorous to hear.
- Don't consider us stupid because we cling to the literal definition of these words. It is you who have redefined "whosoever" to mean "few" in John 3.16.

## Corporate Election

This is the name of the position many hold but don't know what to call it.

[see www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)

### Corporate Election: not Calvinism, not Arminianism

- From Calvinistic literature, here are 50+ of the strongest verses used to support its position [*at least among the most frequently mentioned*]. Calvinists use Scripture to prop up their mostly logic-based approach to election. It is like a line of dominoes. Tip over one and the whole thing collapses. Which is the easiest TULIP point to topple? Sorry if I missed your favorite verses. I didn't intentionally leave out any particular "pro-Calvin" verses. *See page #40 for 50+ additional verses we'll not take time to examine.*
- \* Calvinism is characterized by "proof texting." Proving a point with a verse with a "trigger" word in it. *I admit I may do that when I witness without a Bible in my backpack.*  
Here are some of these trigger words used: predestination, chosen, elect, draw, given, seek, and come. They are often used without any regard for context. We will see how they disregard context in 30 verses.  
I've marked them with an ☒.
- \* Almost every verse they use supports the "Corporate Election" position, but they "explain it away" with extrapolation and logical presuppositions to fit their theological construct. *I am also guilty of the same, sometimes.*
- \* **Remember:** every verse actually opposes T.U.L.I.P. Discover how they mis-read these passages?
- \* Every verse they hand you is a lever which actually dismantles their own Calvinistic teaching.
- ★ \* The question we must ask is, "Does that verse actually say what a Calvinist believes it says?"  
Just ask them to take you to any verse which clearly states what they believe. We've observed they can't do it even once.
- \* Don't try to disagree with everything the other side believes. They are not adversaries, they are fellow travelers, children of God who love the Bible and want to get it right also. Calvin got a lot of things right in his Institutes.

**T.U.L.I.P.** = the 5 points of Calvinism in layman's terms. A list of verses which we'll examine is on p.#39.

#### **T - Total Depravity**

- The non-elect are so dead they are unable to believe in Jesus.

#### **U - Unconditional Election**

- God's choice of who becomes elect has nothing to do with our exercising personal faith

#### **L - Limited Atonement, also called *Particular Atonement***

- Jesus did not die for the non-elect.

#### **I - Irresistible Grace also called efficacious grace (or faith)**

- a special efficacious grace assures that certain people will believe, but all others can't believe.
- This is a special gift not recorded in Scripture given to those selected by God to be saved. It is the guarantee that they will believe through no choice of their own, *this is where faith seems to kick in*. Not everyone receives this "efficacious grace," only the elect.
  - \* Efficacious means that Jesus' death is 100% effective. This special grace will save.
  - \* They have an erroneous presupposition that everything Jesus does is "effective."
  - \* This leads them to deduce logically, not biblically, that if Jesus died for a every man's sin that means everyone would become saved so they embrace limited atonement.

#### **P - Perseverance of the Saints**

- The elect will never, ever fall into persistent sin no matter how small the sin, and the elect are unable to deny the faith [*apostasy*] at any point in their lives. There are no carnal Christians. In spite of Paul's rebuke I Cor 3.3 "ye are carnal." And in spite of Acts 15.5 believing Jews who were declaring circumcision was necessary for salvation.
- I presume this also includes the impossibility of straying from the truth or holding false doctrine. James 5.19 warns believers from "straying from the truth." This would seem to be an unnecessary warning if Calvin were right, yes?
  - \* To a Calvinist, Paul has many unneeded warnings about false teachings in Hebrews, I Timothy, II Timothy, and Titus if the elect can't fall into the sin of apostasy.

*"Preservation" of the Saints [eternal security] is artificially subsumed under "Perseverance" but it is not identical, although Calvinists by and large also believe in eternal security.*

Perseverance is the curious precept Calvin invented that the act of exercising man's free will of believing in Christ robs God of glory somehow (*no Scripture, just logic*). This seems incongruous to us in light of the fact that a believer's acts of obedience out of his own free will are to be rewarded with crowns in eternity (*I Cor 3.12*). This takes pages and pages to rectify in Calvinistic writings to deny the obvious.

Now we begin an examination of Scripture.

I have chosen the verses on the next 17 pages directly from writings which are used to support TULIP.

We are limiting our discussion to those 5 descriptions of TULIP from top of page #3.

Let's agree as much as possible.



1. Context is your best friend.
2. Ask your Calvinist friend for succinct definitions. Write them down if they differ widely from mine on page #3.
3. Agree as often as you can.
4. Don't combat, just create doubt.
5. Apologize for misunderstanding their position. (*Not all Calvinists believe the same thing.*)
6. Ask for Bible verses which clearly state what they believe.
7. Remember: every verse they quote supports the Corporate position.

Calvinism is all about the methodology God used to provide salvation of mankind. Not so much about theology.



The 5 points may be discussed in any order. Let them choose.

Words in red are the disputed parts on the following 17 pages.

**T - TOTAL DEPRAVITY:** MAJOR PREMISE. . .the non-elect are so dead they can't believe in Jesus.

☒ Eph 2.1 You . . . were **dead** in trespasses and sins.

Calvinism,

- Dead = non-elect cannot choose God.
- Dead = non-elect are unable to respond to God's prompting.
- Dead = non-elect are unable to believe in Jesus Christ.
  - \* This is Calvin's "explanation/definition" of dead. In Eph 2.1



Camp out on these 52 crucial points.

Corporate response,

- ☒ Eph 2.1 doesn't say or mean "the non-elect are so dead they can't believe."
- Calvin's major premise is a flawed assumption right off the bat. Man needs eternal life.
- God described "unsaved" Adam as a "living soul." n.b. alive before salvation, not a dead soul.
- "So death came upon all men," elect included. Rom 5.12
- "as in Adam all die" I Cor 15.22 All men fall into the category of the dead, elect & non-elect.
- A literal reading of Scripture indicates that people have the innate [sovereignly given] ability make real decisions about trusting Christ as Savior. Believe occurs in context of salvation 80X in the book of John in the active voice.
- Unsaved man is very much alive and able to respond to temptation, create evil, and think vile thoughts. This is his response to God's drawing him. But he has not been "born from above."
  - \* Born again = **gennethe anothēn, γεννηθη ανοθεν.** John 3.16, born from above
- We have all seen unbelievers respond to the Gospel with great conviction yet not trust Christ as savior, and others go through identical conviction and do choose Christ as the Savior.
  - \* Calvin's definition would seem to deny that dead men can respond to the Holy Spirit in any way. Why?
- Christ died to give eternal life [John 3.16] as a result of belief not the result of election (literal reading). Life after belief. A very non-Calvin verse. They insist man is regenerated by the Holy Spirit before belief. CONTEXT They use John 3.5 to insist that "that which is born of the Spirit. . ." means that the Spirit regenerates the unbeliever before "whosoever believeth in Him" takes place in verse 16.
- Eph 2.1 does not say that dead men are unable to believe in Jesus' death payment. It simply describes the drastic difference between unbelievers and believers.
- The mistake Calvinists make here is called extrapolation: "to presume by logic the next step by depending on a previous observation." Often a very helpful procedure.
  - \* "The quick and the dead" refer to believers and unbelievers in judgment in the future. II Tim 4.11
  - \* Each time "dead" appears in a Bible verse it is not automatically speaking of the lost.
  - \* Specifically, I Thes 4.16 "the dead in Christ shall rise first"
- I wish Calvinists could appreciate God's love and compassion as much as they appreciate His decrees. They just seem to miss out on the thankfulness factor.
- Dead men do choose God. I did. He drew me. Rom 5.12

n.b. I've never seen Calvinist writers use my present format of "biblical theology" which starts with Scripture verses. They always start with Calvin's TULIP definitions as a fact and paste on Bible verses out of CONTEXT whenever the words elect, predestine, chosen, or call occur in the Bible. John "C" and I form our theology in different ways and arrive at different conclusions.

A note to Calvin's friends:  
 Don't fight every statement I make. Just try standing in a different spot to look at the evidence from my point of view.  
 You can be certain knowing that I have always done that with my friend, Calvin.  
 We've both just come with different presuppositions. . .and thanks.  
 Phil

- ☒ This sign means:
- \* ☒ We don't think this verse has any bearing upon the topic at hand, i.e., not focused on election or salvation.
  - \* ☒ An answer would be irrelevant because the verse is not on point. or both sides may agree with the response the Calvinists affirm.

Eph 2:5 Even when we were **dead in sins**, (He) hath quickened us together with Christ, (by grace ye are saved;)

Calvinism,

- Dead is absence of life.
- The dead cannot do anything to please God. The dead cannot believe.

Corporate response,

- ☒ This verse doesn't say or mean "the non-elect are so dead they can't believe."
- Yet we know that dead people had prayers heard & answered and never came to faith [Ahab, I Kings 21.25-29]
- The implication of Calvin's doctrine is that:
  - \* a dead man can only sin, cannot please God with alms, good deeds, be kind, etc.
  - \* a dead man can't even choose to trust in good works or religion, or idolatry.
    - *But I've met a whole bunch who do. Last week it was Leroy & Steve. Mario the week before.*
- Cornelius was an unbeliever and he caught God's eye with his good works. Acts 10.2

☒ Jer 17.9 The heart is deceitful above all things and **desperately** wicked.

Calvinism,

- Unsaved man does not have the capability to trust God for anything.

Corporate response,

- ☒ This verse doesn't say or mean "the non-elect are so dead they can't believe." Calvinism reads this in because they have the presupposition of Calvin's flawed definition for Total Depravity. See p.#32.
- We agree with your premise. . .almost.
- Dead men have faith in idols, religion, false doctrine, and philosophy. There is no reason why a dead man cannot place that faith in Jesus, instead.
- No verse in the Bible clearly says there is a special kind of grace or faith which pertains to salvation. That concept is read into (eisegesis) verses without warrant by Calvin.
- No verses say it is given only to the elect. When I use the word "elect" I mean believer in Christ.

John 6:44 **No man can come** to Me, except the Father which hath sent Me **draw** him.

Calvinism,

- Divine intervention is clearly necessary.
- Man cannot believe without special grace given only to the elected.

Corporate response,

- ☒ This verse doesn't say or mean "the non-elect are so dead they can't believe."
- ☒ It doesn't say "a special grace given only to the elect."
- The verses says the Father draws.
- Jesus says, "I will **draw all men** unto Me", John 12.32. This countermands Calvin's whole case.
- No verse in the Bible clearly says there is a special kind of grace or faith which pertains to salvation.
- "The grace of God that bringeth salvation hath appeared to all men." Tit 2.11,

John 6:65 **No man can come** unto Me, except it were **given** unto him of My Father.

Calvinism,

- Same answer as 6.44, above.

Corporate response,

- ☒ This verse doesn't say or mean "the non-elect are so dead they can't believe."
- Same answer as 6.44, above.

☒ John 8:44 Ye are of **your father the devil**, and the lusts of your father ye will do.

Calvinism,

- Unsaved man is obligated to obey Satan in wickedness.
- Dead men cannot seek God.

Corporate response,

- ☒ This verse doesn't say or mean "the non-elect are so dead they can't believe."
- Cornelius [*Gentile*] clearly was unsaved yet God recognized that he was seeking.
  - \* devout. . .feared. . .prayed, . . .prayers. . .alms, Acts 10.2 & 31
- Satan's children all around the world are coming to faith everyday and are saved.
- My opinion (eisegesis) is that all of were born into this world as children of the The Devil.

Since none of these verses clearly support the major premise that  
 "the non-elect are so dead they cannot believe,"  
the Corporate Election position asks for biblical evidence.



Calvinism,

- The non-elect does not have the ability to seek God without God's help in seeking.

Corporate response,

- This verse doesn't say or mean "the non-elect are so dead they don't have the ability to believe in Christ."
- CORRECT: Of himself no one would seek God. [Rom 3]. But we know that there are those who do seek God [Cornelius, eunuch, Queen of Sheba, jailer, the Remnant]. It seems God must be working in their hearts.
- "Ye shall seek Me and find Me when ye shall search for Me with all your hearts," Jer 29.13. A very broad promise to the nation of Israel during a time when idolatry was rampant and constituted Jeremiah's audience.
- "Thou shalt seek the Lord thy God, thou shalt find Him" Some sought. Few followed Him. Deut 4.29
- "Seek Him, He will be found of you; but if you forsake Him, He will forsake you." II Chron 15.2  
\* Sounds very much like the unbeliever who seeks may choose not to believe.

Rom 8:8 They that are in the flesh **cannot please** God.

Calvinism,

- Nada. None. Never. No, not once.

Corporate response,

- Amen!
- This verse doesn't say or mean "the non-elect are so dead they can't believe."
- One of the strongest statements against working our way into God's favor, but it doesn't tilt toward Calvin's premise. Logically, man cannot even choose to place in works or philosophy if we adopt your definition.
- No amount of works will save. We agree!
- This doesn't support your position. You're forcing your flawed definition (see p.#32) of depravity into this verse.



**U - UNCONDITIONAL ELECTION:** MAJOR PREMISE. . . non-elect man does not have the free will [ability] to choose [or reject] salvation. Salvation is entirely God's choice, not man's.

Jer 1:5 **Before I formed thee** in the belly I knew thee; and **before** thou camest forth out of the womb I sanctified thee, and I **ordained** thee a prophet unto the nations.

Calvinism,

- God makes choices about us before our birth. Salvation is one of them.
- Man does not choose God. God chooses man.

Corporate response,

- This verse doesn't say or mean "the non-elect man does not have the free will to choose salvation."
- Does not support the doctrine of **"unconditional election."**
- This speaks nothing of salvation. Very clearly speaks of Jeremiah's ministry as a prophet. CONTEXT
- We agree God made such a choice about Jeremiah's occupation before his birth. Paul, too. Probably could be said the same of Moses, David, Noah, Isaiah, Samuel, Peter, et al.  
\* We agree that God knows from eternity past who will be saved as well as how He wants to use each one, but foreknowledge is an attribute. It does not cause anything to occur.  
\* God's edicts [decrees, laws] are quite different from His attributes.  
\* In His sovereignty God chose to give man a free will.  
He also chose to give the angels' some kind of will but we know much less about that. But man's will [as we are concerned in this paper] pertains to man's moral decisions, specifically salvation.
- This verse seems to have nothing to support the topic of Unconditional Election, choosing some for salvation and not others.
- The Philippian jailer was invited to "believe (choose) on the Lord Jesus Christ."

John 5:19 The Son can do nothing of Himself, but what he seeth the Father do: for **what things soever He doeth**, these also doeth the Son likewise.

Calvinism,

- God cannot be faulted for unfairly naming the elect in time past. He is independent and may do as He wishes.

Corporate response,

- This verse doesn't say or mean "the non-elect man does not have the free will to choose salvation."
- This discussion is not about whether God is fair. It deals only with what the Bible says about election. This verse is tangential.
- Great verse to illustrate God's sovereignty! He may do as He pleases, and He limits Himself by the decree which He made that He would save mankind through the death of His Son. He cannot violate that decree.
- This verse does not imply that God chose the elect by name. That is concluded by extrapolation. Could He? Yes, of course He could have selected me by my name. But He never said that is what He did. CONTEXT
- If Unconditional Election is so important, please find any verse which clearly states it.

☒ John 6:39 This is the Father's will which hath sent Me, that of **all which he hath given Me** I should lose nothing, but should raise it up again at the last day.

Calvinism,

- God is dividing the world into 2 groups:
  - #1 given to Jesus
  - #2 not given to Jesus
- The giving seems to be in eternity past, wouldn't you agree?

Corporate response,

- ☒ This verse doesn't say or mean "[the non-elect man does not have the free will to choose salvation.](#)"
- TRUE. The Corporate group [*Sunday School kids illustration, p.#4, point #3*] are given to Jesus but not selected by name. This group is (s)electd by belief.
  - \* see II Thes 2.13, chosen through faith, p.#13
- ☒ Does not support the doctrine of "**election without man's free will to believe.**" CONTEXT
- The group called "believers" are given to Jesus by the Father. Unbelievers, not so. Amen.
- What is your point?

John 6:44 **No man can come** to Me except the Father which hath sent Me **draw** him.

Calvinism,

- See same verse explanation under "T" - Total Depravity, p. #8

Corporate response,

- ☒ This verse doesn't say or mean "[the non-elect man does not have the free will to choose salvation.](#)"
- See same verse under T- T.U.L.I.P. Page #8.

Acts 13:48 When the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as **were ordained to eternal life** believed.

Calvinism,

- No one can argue convincingly against this grammatically accurate translation of the Word of God.
- This phrase is in the Passive voice. Salvation is passive on man's part & active on God's part.
- Man is passively saved because he was already chosen.
- Some were ordained, chosen, hand picked, selected to eternal life and these are the ones who believed.

Corporate response,

- ☒ This verse doesn't say or mean "[the non-elect man does not have the free will to choose salvation.](#)"
- Belief is in the active voice 200X, see my blog. [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com) **220X Believe or Faith**
- "Were ordained to" is a correct translation of the word. . . IF you could be sure that **tetagemnoi** must be translated in the PASSIVE VOICE. (*black bullet points above, #2*)
- BUT, all Greek scholars know that the very same letters will be just as accurately translated "[as many as set themselves to eternal life believed](#)". . . IF this phrase were understood to be in the MIDDLE VOICE. *Spelled the very same way.*
  - \* see notes by Dean Alford, Adam Clark, AT Robertson, Willcott, Hammond, Whitby, Dodd, Sellon, Fletcher, Waterland and Matthew Henry.
- PRECEPT: THE UNCLEAR VERSES ARE EXPLAINED BY THE 220X **CLEAR** uses of the active voice.
  - \* Translated in Calvin's opinion it countermands all the (active) "whosoever will" verses in the Bible. Page 5.
  - \* Which seems more reliable?
- OBJECTION: The phrase "were ordained to" (*if passive*) must explain multitudes of verses in the active voice which seem to say that anyone can believe. See the partial list of "Whoever, any, all" verses on p. #5.
- We in the Corporate view really do have a tougher time explaining this particular verse than any other verse in the New Testament, **from the KJV** because of the [*usually correct*] predisposition of the translators to consider passive before middle.
- Granted, taken at face value this one Greek word [**tetagemnoi, τεταγμενοι, from tasso**] [*"were ordained to"*] looks as though it could be paraphrased "only the elected believed," i.e. those passively selected by Someone else, God.
- The rub. Calvinists dominated the translation of the King James Bible. They brought their [*unintended*] bias to the table. These were the whiz kids of Greek and they knew both VOICES. They all knew "tetagemnoi" could be translated either way.
  - \* This is not actually a translation but a KJV interpretation, choosing passive instead of middle voice.
- 'Nuff said. It will probably convince no one to shift sides, but we want it to be one of the burrs under the Reformation saddle. Lots of scholars adhere to using the middle voice. They just don't seem to make as much noise as Calvin.
- There is a general principle of hermeneutics that the rarer grammatical constructions step aside in view of the preponderance of the more common grammatical constructions. This error here is quite forgivable but greater care should still have been taken since this verse would be the only salvation verse in the Bible in the passive voice.
- Why is this the only salvation verse in the passive voice? Ahem. I realize the same question could be asked about the middle voice.

Acts 13.48

"Were ordained to" is a correct translation of the word. . . IF you could be sure that it were translated as the PASSIVE VOICE. . . BUT, all Greek scholars know that the very same letters will be just as accurately translated "[as many as set themselves to eternal life believed](#)". . . IF this phrase were understood to be in the MIDDLE VOICE. Spelled the very same way.

The rub: Calvinists dominated the translation of the King James Bible. They brought their [*unintended*] bias to the table. These were the whiz kids of Greek and they knew both VOICES. They all knew "tetagemnoi" could be translated either way. This is not actually a translation, but an interpretation.

☒ Rom 8:30 Whom he did **predestinate**, them He also **called**: and whom He called, them He also **justified**: and whom He justified, them He also glorified.

Calvinism,

- First God decided. . .then He called. . .then He justified. Normal grammar is used to show a progression of action.

Corporate response,

- ☒ This verse doesn't say or mean "[the non-elect man does not have the free will to choose salvation.](#)"
- ☒ Does not support the premise of "**unconditional election.**"



- Yes, there is an order here. He did predestinate [*in eternity past*] that anyone [*in the corporate group*] who would believe would be justified.
- Later [?] He would call all to come. See the "*whosoever*" p.# 5. "I will draw all men." John 12.32
- After they believed they became justified, not before. Rom 5.1
- We believe all this. Do you think we have a different order?
- What's your point? To insist "call" is limited to elect is to ignore many other texts.
- Everything we believe about the elect can be harmonized with every use of the words elect, chosen, called, without fabricating any special definitions as Calvin has. See p.#32.

☒ Rom 9.15,16 I will have **mercy on whom** I will have mercy.

Calvinism,

- God sovereignly chose Abraham, Isaac, and Jacob. He can save anyone He chooses.

Corporate response,

- ☒ This verse doesn't say or mean "[the non-elect man does not have the free will to choose salvation.](#)"
- ☒ Does not mean the doctrine of "**election without man's free will to believe.**"



- TRUE, but the CONTEXT is not salvation. This is a very typical misreading by Calvin. The CONTEXT is simply God's involvement in humanity.
- The Corporate view of election has no objection to God's independent streak.
- CONTEXT: God chose Abraham as an unsaved man to start a nation, [Gen 12.1]. Years later, it seems, Abraham trusted JHVH and was "credited" with righteousness, i.e., saved, [Gen 15.6]. Rom 4.3 Gal 3.6 Jas 2.23 God chose Israel [Gen 9.9]. God chose Rebecca to be a mom [Gen 9.10], chose unsaved Esau to serve little brother Jacob [Gen 9.12], chose unsaved Pharaoh to rule [Ex 9.17]. None of these choices had anything to do with their salvation, yet in typical style many Calvinists use these verses to justify God's right to the fabricated doctrine of "Unconditional Election." Poor hermeneutics.
- God is also merciful to the unbeliever sending rain, sunshine, good health, strength, etc. Matt 5.45
- This verse is not talking about eternal life for Israelis, but God's choice of Jacob as His tool, rather than Esau. CONTEXT
- Calvinism cannot use this verse to support the idea that God chooses people by name to receive eternal life. CONTEXT
- We do admit that God has the power and right to choose people by name to be saved. He is sovereign. He is independent. But our contention is that He never says He does such a thing. Not once. Contrary to what some of Calvin's followers think.

Rom 11:5 . . .there is a remnant group according to the **election of grace**

Calvinism,

- It is gracious of God to elect [*select, choose, call*] anyone at all, sovereignly. This [*irresistible*] grace from God allows them to believe in the payment His Son made for all the elect.

Corporate response,

- ☒ This verse doesn't say or mean "[the non-elect man does not have the free will to choose salvation.](#)"

\* Remember, this is just a fabricated teaching based upon Augustine's logic, 400 AD. Not on Scripture.

- The sense of the phrase "the election of grace" means "God's choice to select grace."  
alternate translation = "election by grace."



- This could be Calvin's strongest or clearest proof text **IF** it meant "**by a special grace God selected some to be saved and others lost.**" However that's too much of a stretch for me. That's not what this verse says or means, so please find a verse which states your opinion clearly.
- Again the Corporate view mentions that this verse focuses on the fact that God chose grace to be the vehicle God uses to save, rather than works.  
\* Note that the obvious literal meaning of the Scripture is that a group [*the Remnant*] has been chosen, but not individually.
- We believe Calvinists mistakenly interpret the "election of grace" to mean "by grace God chooses individuals to believe." This is not clearly taught in this verse nor anywhere in the Bible. CONTEXT
- Calvinism's definition of grace = "the ability to believe." That won't stand up. It is a fabrication created to support a doctrine invented by John "C" (or Augustine).
- God's choice (*a decree*) is to select people on the basis of grace, not works. That's the plain reading. CONTEXT.

☒ 1 Cor 1:28 Base things of the world, and things which are despised, **hath God chosen**, yea, and things which are not, to bring to nought things that are:

Calvinism,

- God's choosing can be entirely arbitrary from man's viewpoint.

Corporate response,

- ☒ This verse doesn't say or mean "[the non-elect man does not have the free will to choose salvation.](#)"
- ☒ Does not support the doctrine of "***election without man's free will to believe.***"
- Chosen for God's personal use. True. We agree.
- CONTEXT: refers to God's choice of those who are humble "nothings." CONTEXT is not salvation.
- Plain reading is not specifically focused on the salvation of the elect. CONTEXT is "to bring to naught." To confuse the "wisdom of this world?" v. 19-21
- He chooses them to serve in the local churches to "confound the wise" (v. 27) CONTEXT is serving, not salvation.

☒ 1 Cor 1:29 **No flesh should glory** in His presence.

Calvinism,

- Personal responsibility for exercising faith diminishes God's glory in saving us from hell.

Corporate response,

- ☒ This verse doesn't say or mean "[the non-elect man does not have the free will to choose salvation.](#)"
- ☒ Does not support the doctrine of "***election without man's free will to believe.***"
- A very strange concept that faith displeases God. *Poor hermeneutics.*
- Obeying Him gives Him glory [*Psa 66.3 John 15.8*]. Believing in Him does not detract from His glory.
- Should we be scared of robbing God? Yes. If it is an unholy motive, but if done in gratefulness it does not rob God.
- We have to assume Calvin would also say we rob God if we obey His Word and His commands, even though He gives us individual rewards for it.
- Pink, a Calvinist, gives God credit for controlling believers' obedience. His premise is that God's sovereignty makes certain men choose to do good works. [The Doctrine of Man's Impotence](#). Sorry, Pink, I disagree. It's not in Bible.

☒ Eph 1.4,5 **Chosen us** in Him **before the foundation** of the world that we should be holy. . . [*also*] **predestinated** us unto the adoption.

Calvinism,

- Chosen before the world began. Chosen before we believed for salvation.

Corporate response,

- ☒ This verse doesn't say or mean "[the non-elect man does not have the free will to choose salvation.](#)"
- ☒ Does not support the doctrine of "***election without man's free will to believe.***"
- The means of our salvation was to be "through Him," Christ, not through our good works.
- His choice in this verse was/is that we live holy. . .because we are now [*adopted*] members of His family.
- CONTEXT = living holy lives, not salvation
- CONTEXT: before man ever sinned God planned that Christ would pay for sin and adopt us.

Phil 1:29 Unto you it is **given in the behalf of Christ**, not only **to believe** on Him, but also to suffer for His sake;

Calvinism,

- What could be clearer than that God gives us the power so that we can believe?
- Obviously, not all receive this gift.

Corporate response,

- ☒ This verse doesn't say or mean "[the non-elect man does not have the free will to choose salvation.](#)"
- We're glad God gave us the choice to believe. He draws all men to Himself. John 6.44  
Calvin focuses on "to Himself"  
Corporate focuses on "all men"
- Don't know that I've ever met anyone who told me that he felt he wasn't able to believe the Gospel.
- It does say that God gave the ability to believe but does not specify only to the elect. We posit that He gave it to all since He wants all to be saved, I Tim 2.3,4.
- Remember, you're trying to convince me (with Scripture) that the non-elect man cannot believe in Jesus.



\*By the by, I think I have never suffered for the cause of Jesus in my life. Yes, I was threatened by a shotgun once.

1 Thes 2.4 knowing your **election** of God.

Calvinism, you try to fill this one in for both views

- 
- 
- 
- 
- 
- 
- 

Corporate response, you fill it in.

By his own admission, Calvin had thoroughly immersed himself in Augustine's writings.

☒ 1 Thes 5:9 God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

Calvinism,

- Some are evidently appointed to wrath.
- The elect are not.
- Appointed, **etheto, εθετο** = placed, fixed, put, set

Corporate response,

- ☒ This verse doesn't say or mean "the non-elect man does not have the free will to choose salvation."  
\* Since none of the 5 statements on page #3 are explicitly mentioned in the Bible so far in our study, how in the world did Calvin get these? It must have been by sheer logic. See Augustine's "Tower of Logic" on the front cover.
- ☒ Does not address the teaching of "unconditional election negating man's free will to believe."
- Those who are saved will never face the wrath of God for their sins. The Father took out His wrath on His own Son.  
Rom 5.9                      I John 4.10                      Rom 4.15
- By choosing to reject Jesus, we would have been choosing to go through the wrath of God.
- CONTEXT: believers not appointed to wrath (at Rapture of the Church), saved from the Trib.  
Lots of believers do go through wrath on earth. God tells us to endure persecution.
- Jesus' blood "bought" even those unsaved who are guilty of "damnable heresies," II Peter 2.1.

☒ 2 Thes 2:13 God hath from the beginning chosen you to salvation through [the methodology] sanctification of the Spirit and belief of the truth:

Calvinism,

- Clearly chosen, selected, elected, predestined to salvation.
- God does the choosing, not man, you notice.

Corporate response,

- ★ ☒ This verse doesn't say or mean "the non-elect man does not have the free will to choose salvation" as Calvin asserts.
- Chosen 2 ways by H\_\_\_\_\_S\_\_\_\_\_ & b\_\_\_\_\_ in the truth. This is election. Belief is the operative word.
- God hath chosen you. . .through [by means of] Spirit & . . .belief. How could anyone possibly miss this point? CONTEXT
- God chooses "belief" as the vehicle to salvation. Every Calvinist must believe this or he can't call himself a Calvinist.
- ★ • The two views have selected to emphasize two different operative words in this verse.  
Calvinists focus on - "from the beginning chosen"  
Corporates focus on - "through. . .belief"
- Neither side will budge. Yes, this choice occurred "from the beginning."

2 Tim 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.

Calvinism,

- Bible doesn't give God's purpose. It simply says, "saved. . .before the world began."

Corporate response,

- ★ ☒ This verse doesn't say or mean "the non-elect man does not have the free will to choose salvation."
- This does not say, "saved. . .before the world began."
- It says clearly the decision (calling) was made "before the world began" to save men without works, yes?  
\* John C. emphasizes "before"  
\* We emphasize "not according to our works"
- It does say, "saved. . .not according to our works."                      Wouldn't you agree?
- And it goes on to say, "saved. . .according to. . .grace. . .before the world began."
- This indicates everybody in the verses was called according to His purpose (plan) which was drawn up before Creation  
"would have all men to be saved"                      "will draw all men" John 12.32
- ★ • We think of this whole process as an expression of God's immense love for all men and His way of making salvation available to whomsoever.
- You seem to treat this as if His compassion isn't even involved. It's just His legal decision. My observation is that Calvinists virtually never, in their writings about election, refer to God's compassion. It seems only to focus on His edicts. Comment?

1 Pet 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Calvinism,

- From eternity past, God knew who would be saved and lost.

Corporate response,

- TRUE.
- ★ ☒ This verse doesn't say or mean "the non-elect man does not have the free will to choose salvation."
- Foreknowledge is not cause. It is an attribute. Likewise the attribute of omnipotence does not guarantee that God will use all of His power in every way possible at all times: sending drought capriciously, or grasshoppers, or . . . .
- Foreknowledge does not ensure. Decrees ensure. Foreknowledge is not the cause.  
\* Attributes are not the same as decrees.

- \* An aside: If foreknowledge guaranteed what would happen then God's attribute of knowing all things would be a guarantee for all my sin, simply because He knew it from eternity past.  
Foreknowledge would also result in Double Election, which many Calvinists refute.
- \* At this point every Calvinist I've read must do theological gymnastics to avoid making God culpable of being the author of my sin. It takes them pages to explain. It's not easy reading.
- \* It is humorous to read all the convoluted logic in these chapters of their books.
  - This academic-sounding logic is not designed to simplify but to obfuscate.
  - You know as well as I that the common man connects brilliance with accuracy.
  - There is something to be said for the brilliant man who can put the cookies on the lowest shelf so that the common man can understand.
    - \* It has been said many times, "An educated fool is still a fool."
- \* There is no simple syllogism they use but a multi-layered connection *[with almost utter disregard for context, at least it seems to me]* to arrive at the simplistic statement that. . .unsaved man is held responsible for his own life choices, but not for his salvation.
  - Mind you, this is deduced in direct contradiction to their adherence to The Bondage of the Will that man has no will of his own, no faith to exercise in choosing Christ (*Luther*).
  - Man's will keeps him out of heaven. It has been said by many, "All men go to hell by their own choice."

Since none of these verses clearly support the major premise that  
"the non-elect does not have the will to choose salvation,"  
the Corporate Election position ask for other biblical evidence.

**L - LIMITED ATONEMENT**: MAJOR PREMISE. . .Jesus did not die for the non-elect, only for the elect.

n.b. **Notice that there is no clear biblical statement [or fuzzy] that Jesus died only for the elect.**

This tenet is inserted into every statement below without warrant.

Matt 1.21 To save **His people** from their sins.

Calvinism,

- God only saves His own people, the elect.

Corporate response,

- This verse doesn't say or mean "Jesus did not die for the non-elect." That fabrication is eisegesis, not exegesis.
- "His people" in 4 BC = clearly could be a double reference including all men.
- "His people" = all Jews, even Ahab
- Operative word is "sins" not "His."
- Calvinist writers never give Scripture to indicate that Jesus died only for the elect nor. . .that Jesus did not die for the non-elect.
- We would think that limited atonement would be clearly stated at least once in the Bible.
- Jesus "bought" those who are guilty of "damnable heresies," II Pet 2.1. From where I stand, this forcefully contradicts Limited Atonement. Doesn't it? Comment?

Matt 20.28 . . .give His life a ransom for **many**

Calvinism,

- The word "many" has a single, firm definition. Lots, but not all.

Corporate response,

- This verse doesn't say or mean "Jesus did not die for the non-elect."
- "Many" is read as an understatement, *[not a definition]* because of its NT context: any, all, world, etc.
  - \* The Bible uses understatement far more often than hyperbole.
- Less than a dozen cases mention "many" in contrast to scores which use whosoever, all, any, every, or world.
  - Tit 2.11 see "*Whosoever*" p.#5
- But volume has something to say. It is generally true that the Bible does not speak in hyperbole, however, with such a preponderance of evidence the literal reading of the words "whosoever, all, or world" means everybody. The Bible student is forced to adopt the literal meaning of these words over the inconclusive word "many."
- This verse must be subsumed under the scores of uses of *whosoever*. Not vice versa.



John 1.13 Born . . .not. . .of the **will of the flesh, nor of the will of man**

Calvinism,

- Born = believed = elect
- Born not by a human decision to be born. Not man's human faith.
- Born by God's decision.

Corporate response,

- ☒ This verse doesn't say or mean "[Jesus did not die for the non-elect.](#)"
- Born into God's family. What a neat idea! God ordained it.
- John 1.12 defines how those were born, "them that believed on His name."
- [It is God's decision that man's belief leads to birth, which makes him elect and he becomes God's child at the same time.](#)
- Aha! That's what happened but nowhere does the Bible say it the way I just phrased it. I stand guilty as charged.
- TRUE: Birth is not "of the will of the flesh." It is not by works. It is by faith
  - \* "What must we do that we might work the works of God. . . .believe on Him." John 6.28,29
  - \* Belief is not a work of the flesh. It is a human decision, i.e. "the will of man"
  - \* Calvinism accuses us here of twisting Scripture to fit our preconceived idea of free will.

John 3.16 God so loved the **world** (meaning all the believers in the world) = a new definition of "world"

Calvinism,

- Only those who have been made alive by the Spirit of God [*i.e. born again, regenerated*] are capable of believing have the grace to believe.
- Some refer to Ezek's dry bones here, chap 37.
- Sproul uses I John 5.1 to support life/regeneration prior to belief.

Corporate response,

- ☒ This verse doesn't say or mean "[Jesus did not die for the non-elect.](#)"
- John C. gives a VERY BAD ANSWER TO NICODEMUS' QUESTION: "How can a man be born when he is old?"
  - John C. says: "Man must be born by the Spirit so he can believe then receive eternal life." (*paraphrased*)
    - \* born first. . .believe after
- Jesus' gives 11 explanatory details in his answer to Nicodemus' question (*John 3.4*). One of the last item comes in verse 16 and is the most clear, "whosoever believeth." It is directed to the unregenerate Nicodemus.
- True, the "quickening Spirit" gives life, I Cor 15.45.
- I reiterate that Calvin teaches (*black bullet point #1 above*) that one must first have life to believe. Jesus said you must first believe to have [*everlasting*] life. Calvin put regeneration & belief in juxtaposition from the plain reading of v. 16!
  - \* Terrible exegesis.
- Calvin's explanation disintegrates in so complex a manner that the speaker sounds brilliant to the uninitiated.
- There is a simple response to Calvin's absurd assumption that "world" means only believers.
  - \* John 1.10 "the world knew Him not" certainly does not refer to believers.
- On a simpler level see "Whosoever" p.#5
- Precept: same book, same author, no precedent.
  - \* I'll admit that Jesus mentions being "born of the Spirit" in verse 5 before He speaks of belief in verse 16. However, I'm amazed that any student of the Scriptures can read this paragraph and conclude on his/her own that Jesus was mistaken when He said "whosoever believeth in Him" and didn't mean belief grants everlasting life.
- Calvin must believe that Jesus' answer to Nicodemus was flawed in v. 16.

☒ John 6.37-39 "all that the Father **giveth Me shall come** to Me. . .I will in no wise cast out. . .I should lose nothing."

Calvinism,

- First the Father has them. Then the Father gives them.
- The Corporate view misses this point entirely.
- There is an order to these events. The elect have been selected before they are given to the Son.

Corporate response,

- We agree.
- ☒ But this verse doesn't say or mean "[Jesus did not die for the non-elect.](#)"
- ☒ The focus here is on the security of the elect, not the step by step process of becoming elect.
  - CONTEXT: a. "I will in no wise cast out. . ."
  - b. [*repeated*] "I should lose nothing."
- ☒ Does not support the doctrine of "**Limited Atonement**," or Jesus' death for our sin.

☒ John 10:3 The sheep hear His voice: and He **calleth His own sheep by name**, and leadeth them out.

Calvinism,

- First they are His sheep. Then He calls them to be saved. The order is always the same.

Corporate response,

- ☒ This verse doesn't say or mean "[Jesus did not die for the non-elect.](#)"
- ☒ Bad Hermeneutics: This "call" is not a beckoning to the unbeliever. The plain reading (CONTEXT) means Jesus knows everybody by their first names. It doesn't say they are being selected for salvation. This is yet another time when a preconceived notion is foisted upon a "trigger" word. Yes, there are times when "call" is used as a summoning, but not here.
- ☒ Does not explicitly support the doctrine of "**Limited Atonement.**"
- The OT reference to sheep is that they all wander "in sin." Isa 53.6 All. . .have gone astray. All of us are sinful.
- One designation for all— "We have turned. . .to our own way."
- Once they believe they fall into a different category, "My sheep." No argument here.
- Some are not His sheep, John 10.26. it seems obvious to that "His (saved?) sheep" could wander away, Lk 15. CONTEXT is not how to become His sheep but is the Shepherd's love for His sheep.

☒ John 10:26 Ye believe not because ye are **not of My sheep**.

Calvinism,

- His sheep believe. I think we've said this before. Only His sheep believe.
- First they are His. Then they believe.
- Not all sheep are saved. He selects some, not others.

Corporate response,

- ☒ This verse doesn't say or mean "[Jesus did not die for the non-elect.](#)"
- ☒ Does not support the doctrine of "**Limited Atonement.**"
- Clearly they would be His sheep if they believed.
- This verse doesn't disallow other sheep from believing as Limited Atonement posits.
- Your premise is that they cannot believe. Your explanation here does not support that premise.
- You inadvertently imply that if those non-elect believed they would be Jesus' sheep.
- It was their choice not to believe. Active unbelief. They exercised their free will in not believing.  
*see [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)  
**220 Believe & Faith**, note "No F" 31X = which means No Faith, unbelief*
- n.b. "I have other sheep," John 10.16

☒ John 15:13 Greater love hath no man than this, that a man lay down his life for his **friends**.

Calvinism,

- Note: Jesus died only for His friends.

Corporate response,

- ☒ This verse doesn't say or mean "[Jesus did not die for the non-elect.](#)"
- ☒ It doesn't say or imply what you just said it meant above.
- All men start out as Jesus' enemies and they become His friends after salvation. Eph 2.3 Rom 5.10  
\* n.b. Paul uses the "we" pronoun to describe himself as a former enemy in both passages.
- Jesus came to save the lost, Luke 19.10.
- Jesus was called a friend of sinners, Lk 7.31-34 Matt 11.16-19 He came to die for them.
- While we were still sinners, Christ died for us. . .ungodly. Rom 5.6,8
- Jesus blood "bought" those who are guilty of "damnable heresies," II Peter 2.1 This included Esau.

☒ John 17:24 Father, I will that they also, whom Thou hast given Me. . .which **Thou hast given Me**: for thou lovedst Me **before the foundation** of the world.

Calvinism,

- Certain people were given to Jesus before Creation.

Corporate response,

- ☒ This verse doesn't say or mean "[Jesus did not die for the non-elect.](#)"
- ☒ Does not support the doctrine of "**Limited Atonement.**"
- No response needed. CONTEXT is not Limited Atonement. It is merely the saved.
- See response at John 6.44,65, under topic [Unconditional Election](#), "U." see p#10
- Father loves Jesus. . .before the foundation. Yes, of course.
- Believers are given by the Father to the Son.  
\* This giving did not occur before the foundation of the world, loving did. *Just note the grammar.*  
\* A literal interpretation does not support the above assumption.

☒ Rom 9:13 Jacob have I loved. Esau have I **hated**. Mal 1:2

Calvinism,

- God hates those who hate Him.

Corporate response,

- ☒ This verse doesn't say or mean "[Jesus did not die for the non-elect.](#)"
- ☒ Does not support the doctrine of "**Limited Atonement.**"
- This OT reference, Mal 1:2, was written as a commentary on Esau's life and his rejection of God. Malachi wrote around the year 500-400 BC, more than 1000 years after Esau died.
  - \* In Genesis 25:23 God made a prediction: "The elder [*Esau*] should serve the younger [*Jacob*]. But that prediction spoke nothing about the salvation of either boy.
- Although Esau was an unbeliever, this passage does not explicitly say anywhere that God's hatred for an individual's was the reason for Limited Atonement. But this is the closest.
- It is implied by Calvinists that before Creation certain people like Esau were deemed non-elect because of behavior.
- This paper does not deal with implications, only with clear statements.
- God's hatred for sin spills over onto His hatred for those who spit on the Cross. Esau despised God, therefore God's response to Esau. Heb 12:15,16 "profane person, as Esau"
- Jesus' blood "bought" those who are guilty of "damnable heresies," II Peter 2:1 This included Esau, countermanding Limited Atonement.

Heb 9:28 Christ was once offered to bear the sins of **many**; and unto them that look for Him shall he appear the second time without sin unto salvation.

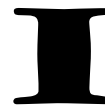
Calvinism,

- The word "many" has a single, firm definition. Lots, but not all.

Corporate response,

- ☒ This verse doesn't say or mean "[Jesus did not die for the non-elect.](#)"
- "Many" is employed as an understatement.
  - \* The Bible uses understatement far more often than hyperbole.
- Less than a dozen cases mention "many" in contrast to whosoever, all, any, every, world, earth. Tit 2:11 and p.#5
- This use of "many" must be subsumed under the numerous uses of *whosoever*. Not vice versa.
- But volume has something to say. It is generally true that the Bible does not speak in hyperbole, however, with such a preponderance of evidence that a literal reading of whosoever, all, world, etc. the Bible student is forced to adopt the literal meaning of these words over the inconclusive meaning rendering that all other Scripture must be understood in the light of "many."

Since none of these verses clearly support the major premise that  
 "Jesus did not die for the non-elect,"  
the Corporate Election position asks John C. to find at least one biblical statement or even a hint.



**I - IRRESISTIBLE GRACE:** MAJOR PREMISE. . . a special grace assures that certain people will believe, but all others can't believe.

John 6:37 All that the Father **giveth** Me **shall come** to Me; and him that cometh to Me I will in no wise cast out.

Calvinism,

- Those given shall come. How this takes place is by some irresistible power given by grace.
- This is God's guarantee. They will believe.
- Even the ability to believe is a grace. Everything comes from the Father.
- Salvation is entirely of God.

Corporate response,

- ☒ This verse doesn't say or mean "[a special grace assures that certain people will believe, but all others can't believe.](#)"
- See response at John 6:37-39, above, p.#15
- See also I Tim 2:4 "Who will have all men to be saved." All literally mean all.
- The "some irresistible power given by grace" (*black bullet point #1 above*) is a theological fabrication not supported by any Scripture, countermands Tit 2:11 "grace of God that bringeth salvation hath appeared to all men."



☒ John 6:44 No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day.

Calvinism,

- Impossible to come to Jesus without direct intervention from the Father.
- Man cannot believe without special grace given only to the elected.

Corporate response,

- AMEN! Aren't you glad the Father is so involved with our salvation as well as our walk through life. "Without Me ye can do nothing."  
*Careful you don't take this too far. Yes, we can sin without God's help. He has, of course, given all men the power to live wickedly, and it is our very own choice to walk astray. There are hundreds of reminders to "brethren" not to stray. Why remind them? Calvin thinks they never need a reminder because they can never stray.*

- ☒ This verse doesn't say or mean "a special grace assures that certain people will believe, but all others can't believe."
- ☒ Does not support the teaching of "Irresistible Grace."



- Jesus says "I will draw all peoples to Myself." Oops, most Calvinists skip this verse. John 12.32  
\* Well, Calvinism simply redefines all to mean only the elect.



- The Corporate position agrees that no man would seek God without God's drawing him. But God has a hunger to save sinful men. . . "came to seek and to save that which was lost" = everyone. , Luke 19.10 Zacchaeus  
Matt 18 prodigal Lk 15 sheep Rom 5.8 ungodly & sinners

Acts 11:18 They held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Calvinism,

- Only God can grant repentance.
- He makes people repent. Repent is the backside of the Faith coin. They occur simultaneously, meaning almost the same.

Corporate response,

- ☒ This verse doesn't say or mean "a special grace assures that certain people will believe, but all others can't believe."
- The unbeliever must repent to be saved.

*see [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)  
**2 Kinds of Repentance**, for saved & for unsaved*



- God. . . commandeth all men, everywhere to repent, Acts 17.30. *a couple of superlatives here*
- Conclusion: if God commands it, I expect everyone can.
- To repent is to change one's mind about trusting in our own idea of salvation by our works, and instead of trusting in God's way for salvation, by grace.
- God has sovereignly decided (*decreed*) to grant every human the ability to change his mind [*repent*]. The pagan can continue to trust in his totems or saints or incense laden prayers.
- The pagan can also place that same confidence in Jesus Christ. They do it everyday in nations all around the world.
- Not all repent, change their minds about Jesus.



- Acts 13:48 When the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Calvinism,

- No one can argue convincingly against this grammatically accurate translation of the Word of God.
- This phrase is in the Passive voice. Salvation is passive on man's part & active on God's part.
- Man is passively saved because he was already chosen.
- Some were ordained, chosen, hand picked, selected to eternal life and these are the ones who believed.

Corporate response,

- ☒ This verse doesn't say or mean "the non-elect man does not have the free will to choose salvation."
- Belief is in the active voice 200X, see my blog.

*[www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)  
**220X Believe or Faith***



- "Were ordained to" is a correct translation of the word. . . IF you could be sure that **tetagmenoi** must be translated in the PASSIVE VOICE. (*black bullet points above, #2*)
- BUT, all Greek scholars know that the very same letters will be just as accurately translated "as many as set themselves to eternal life believed". . . IF this phrase were understood to be in the MIDDLE VOICE. *Spelled the very same way.*



*\* see notes by Dean Alford, Adam Clark, AT Robertson, Willcott, Hammond, Whitby, Dodd, Sellon, Fletcher, Waterland and Matthew Henry.*



- PRECEPT: THE UNCLEAR VERSES ARE EXPLAINED BY THE 220X CLEAR uses of the active voice.  
\* Translated in Calvin's opinion it countermands all the (active) "whosoever will" verses in the Bible. Page 5.  
\* Which seems more reliable?

13.48

"Were ordained to" is a correct translation of the word. . . IF you could be sure that it were translated as the PASSIVE VOICE. . . BUT, all Greek scholars know that the very same letters will be just as accurately translated "as many as set themselves to eternal life believed". . . IF this phrase were understood to be in the MIDDLE VOICE. Spelled the very same way.

The rub. Calvinists dominated the translation of the King James Bible. They brought their [unintended] bias to the table. These were the whiz kids of Greek and they knew both VOICES. They all knew "tetagmenoi" could be translated either way. This is not actually a translation, but an interpretation.



- OBJECTION: The phrase “were ordained to” (*if passive*) must explain multitudes of verses in the active voice which seem to say that anyone can believe. See the partial list of “Whoever, any, all” verses on p. #5.
- We in the Corporate view really do have a tougher time explaining this particular verse than any other verse in the New Testament, **from the KJV** because of the [*usually correct*] predisposition of the translators to consider passive before middle.
- Granted, taken at face value this one Greek word [*tetagmenoi, τεταγμενοι, from tasso*] [*“were ordained to”*] looks as though it could be paraphrased “only the elected believed,” i.e. those passively selected by Someone else, God.
- The rub. Calvinists dominated the translation of the King James Bible. They brought their [*unintended*] bias to the table. These were the whiz kids of Greek and they knew both VOICES. They all knew “*tetagmenoi*” could be translated either way.  
\* This is not actually a translation but a KJV interpretation, choosing passive instead of middle voice.
- ‘Nuff said. It will probably convince no one to shift sides, but we want it to be one of the burrs under the Reformation saddle. Lots of scholars adhere to using the middle voice. They just don’t seem to make as much noise as Calvin.
- There is a general principle of hermeneutics that the rarer grammatical constructions step aside in view of the preponderance of the more common grammatical constructions. This error here is quite forgivable but greater care should still have been taken since this verse would be the only salvation verse in the Bible in the passive voice.
- Why is this the only salvation verse in the passive voice? Ahem. I realize the same question could be asked about the middle voice.

Luke 10.13  
 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for **if** the mighty works had been done in Tyre and Sidon, which have been done in you, **they had a great while ago repented**, sitting in sackcloth and ashes.  
 Those in Tyre were clearly unbelievers, “non-elect.” However, they could have repented if. . . .  
*Care to comment why they were not saved if Jesus knew they had the (irresistible) grace/faith to repent?*

☒ Acts 16:14 A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose **heart the Lord opened**,

Calvinism,

- God opens hearts, and evidently shuts some. What could be plainer?
- Others are no open.
- God states that He intervenes in man’s salvation experience!

Corporate response,

- ☒ This verse doesn’t say or mean “a special grace assures that certain people will believe, but all others can’t believe.”
- ☒ Does not support the doctrine of **“Irresistible Grace.”**
- Remember, God hardened Pharaoh’s heart 8X after Pharaoh hardened his own heart 7X.  
Ex 7.13,14,22 8.15,19,32 9.7
- Isn’t it wonderful that God softens some people’s hearts? Mine was very soft at the age of 5. Maybe Lydia’s heart had been very hard.
- This is the ministry of the Holy Spirit to “convict the world of sin.” John 16.18

☒ Rom 8:29,30 Whom He did **foreknow**, He also did **predestinate** to be conformed to the image of his Son, that He might be the firstborn among many brethren. . . **called. . . justified**

Calvinism,

- Step #1 Foreknowledge of every man’s salvation.
- Step #2 Predestinated to eternal life, a decree
- Done. Who can argue with the simple, literal translation of the text?

Corporate response,

- ☒ This verse doesn’t say or mean “a special grace assures that certain people will believe, but all others can’t believe.”
- ☒ Does not support the doctrine of **“Irresistible Grace.”**
- CONTEXT: This does not assert that man was irresistibly drawn to exercise faith or that God intervened in his faith.
- Predestinated. . . to be conformed to the image of His Son, *not referring to belief.*  
\* We all have our “trigger words.” Predestinated is one for Calvin. In the same way that “saved” can be used in 2 other ways besides eternal life; so predestinate has been used in more than justification.
- Foreknowledge is an attribute. It does not set anything in concrete. A decree is a decision of God, an edict. Decrees set God’s will in concrete. To predestinate is to decree something will happen.
- What is predestinated here? Specifically, for the believer “to be confor\_\_\_\_\_.”

☒ Remember, every verse with the “☒” is totally irrelevant to this discussion because they do not address the question at hand. Not once in these dozen pages has Calvinism put forth one verse which deals with any of the 5 Calvinistic premises on page ##+3 which this paper addresses.

Phil 1:29 Unto you it is **given** in the behalf of Christ, not only **to believe on Him**, but also to suffer for His sake;

Calvinism,

- Certain things are given to the elect and, by implication, not given to the non-elect.  
\* "to believe in Him"
- 2 Tim 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Corporate response,

- This verse doesn't say or mean "[a special grace assures that certain people will believe, but all others can't believe.](#)"
- "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Act 11:18
- God has commanded us to believe. I John 3.23

Tit 3:5 Not by works of righteousness which we have done, but **according to His mercy** He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Calvinism,

- Salvation is all of mercy. All of grace.
- Man has **NO** part in the process whatsoever. Even his faith/grace is God's gift,  
Eph 2.8 "saved by grace. . .that (*grace*) not of yourselves (*that grace*) it is the gift of God, not of works.
- Man's "effective" (*efficacious*) faith (*grace*) is only given to some. Even that has no real part in man's salvation.
- Man is regenerated by the Spirit (*John 3.5*), then renewed by the Holy Ghost, then saved by God's mercy.

Corporate response,

- This verse doesn't say or mean "[a special grace assures that certain people will believe, but all others can't believe.](#)"
- This does not deny the doctrine of "**man's free will to believe.**"
- AMEN! Salvation is God's idea.
- We differ on the grammar you use in Eph 2.8. We believe the gift is salvation. You believe the gift is grace.  
\* We've reached a semantic conundrum.  
\* However, most readers seem to agree that the common sense meaning of this verse is that saved is the gift.
- God extends grace, mercy, love. Lam 3.22
- We are only dealing with what this verse explicitly says. It doesn't state that mercy is an exclusive gift to the elect. It doesn't state that the "washing of regeneration" comes before belief, yet those in Calvin's camp insist that they exegete out of this verse both of those events. CONTEXT
- God sovereignly gives the ability to believe to all men. Tit 2.11
- God gives the ability to repent from placing faith in good works as well as saying He, "commandeth all men everywhere to repent." Acts 17.30
- If belief/faith were irresistible we would never be commanded to believe, it would be inevitable. I John 3.23
- Calvin admits that "regular old faith" is not given to all. He has made his deduction by faulty logic, not Scripture as we've seen here.
- This paper does not deal with logical choices, on Bible verses, unless expressly stated.
- "What shall we do that we might work the works of God? . . .This is the work of God , that ye believe." John 6.28,29



Since none of these verses came close to supporting the major premise that "God gave special grace, that is faith, to some and not to others,"  
the Corporate Election position ask for other biblical evidence.

Many Calvinists continually check their good works daily as a litmus test for the evidence of their salvation. They are not trusting in Jesus for the assurance of their salvation, they are seeking assurance evidenced by their good works. Here are two of them.

***[Blog, 2 Calvinists' anxiety about their salvation, Sproul & MacArthur](#)***



# P

**P PERSEVERANCE/preservation OF THE SAINTS**: MAJOR PREMISE. . . all the elect [*although capable and culpable of sin*] will live pure and holy lives until they die without **any** habitual [*no matter how "small"*] sins. Calvin believed that the term "carnal Christian" is an oxymoron. It simply cannot happen.

*In Calvin's defense, I know many hundreds of personal friends in 8 churches in 8 states where we have lived who have lived spotless [not sinless] lives for decades. I understand that Calvin believed that practical holiness could be lived but he drew a non-biblical conclusion based on sheer logic that it must be a scriptural principle everybody must adopt. So he extrapolated "Perseverance" out of some obscure passages and forced his interpretation. But we all know there are true believers who have held a grudge or some secret sin for many years. That one example blows the whole "P" doctrine to bits! How about speeding, or overeating, or unkind sarcasm, or selfishness, or prayerlessness.*

*"Preservation" of the Saints [eternal security] is artificially subsumed under "Perseverance" but is not identical, although Calvinists by and large also believe in eternal security.*

*see [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)*

**3 Nice Things About Eternal Security.**

☒ John 3.16 Believe. . . **hath** everlasting life

Calvinism,

- This verse proves that once the elect believe their salvation is eternally secure and they can never be lost.
- Believers will always live a godly lifestyle.
- There is no such thing as a carnal Christian living in sin.

Corporate response,

- ☒ This verse does not say or mean that **all the elect will live pure and holy lives without ANY habitual sins [no matter how "small"] until they die.**
- ☒ Does not cancel **"the believer's ability to allow sin to reign."** Rom 6.12, sin can reign in the believer.
- The Corporate view agrees with Calvin on eternal security which is not the same thing as TULIP's "P," Perseverance.
- The Reformed opinion finds an absence of carnality in this verse. Why? It is not discussed in this verse.

*[www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)*

**10 Kinds of People in Our Churches,** from godly ↔ to carnal

- Everlasting life affirms the Preservation of the saints, but that is not the topic of Persevering in this paper.
- "Ye are carnal." This is a statement directed to brethren. I Cor 3.3-9 Yup, carnality really did occur in Corinth.
- Most Corporate Election advocates do not understand how Calvin twisted the plain meaning of "believeth" in John 3.16 to mean living a holy lifestyle. Some believers do live year after year with habitual sin: Lot, 12 brothers never confessed their sin, Solomon worshipped idols at the end of his life (I Kgs 11.5), and Corinthian brethren had rationalized 14 sins for some time. Some had died. Some were sick. (I Cor 11)
  - \* Scripture was written by holy men of God (II Pet 1.21), that includes Solomon who was an idolater, I Kgs 11.5. Go ahead and tell me Solomon wasn't saved.
  - \* Corinthian sins: contentions, incest, personal cliques, lawsuits, communion abuses, misuse of spiritual gift of tongues.
  - \* Yet 28X they are called brethren.
  - \* Go ahead and tell me that one of the old Testament writers, Solomon, wasn't saved.
- holy

☒ John 10:27 My **sheep hear my voice**, and I **know** them, and they **follow** Me:

Calvinism,

- His sheep always follow Him.

Corporate response,

- ☒ This verse doesn't say or mean **all the elect will live pure and holy lives without ANY habitual sins [no matter how "small"] until they die.**
- ☒ Does not support the doctrine of **"Perseverance."**
- Oops! The verse doesn't say "always follow and obey Me." I follow Jesus, but not 100%, as Calvin almost says above.
- Almost TRUE but sheep go astray and so do believers, the elect. This is no guarantee that sheep will never camp out in sin.
- If you haven't noticed there are a thousand verses in the prophets that call believers to come back to holy living.
- Remember Solomon's idolatry, I Kgs 11.5
- Nor, does this verse prevent the sheep from straying as Calvinist's affirm.
- Lot strayed for a long time, II Pet 2.7
- Like the Calvinist, I also wish every professing believer were a faithful follower as well.

- ☒ 1 Cor 12:3 No man speaking by the Spirit of God calleth Jesus accursed: and that **no man can say** that Jesus is the Lord, **but by the Holy Ghost.**

Calvinism,

- God causes the elect to act in certain ways. God forbids or disallows other deeds.
- No elect person can become apostate. (Perseverance)

Corporate response,

- ☒ This verse does not say or mean that **“all the elect will live pure and holy lives without ANY habitual sins [no matter how “small”] until they die.**
- ☒ Does not support the doctrine of **“Perseverance.”**
- ☒ This verse doesn’t say or mean **“no believer can become apostate”** or carnal, flesh driven.
- Of course everyone with a tongue is able to utter these words. The obvious truth is that even a believer’s heart may not acknowledge God’s lordship. This stubbornness may endure for an afternoon or a week or two.
  - \* It is hard to defend such actions, but Calvinists believe the presence of the Holy Spirit will prevent every believer from “calling Jesus accursed.” If this is so, it seems to be the only sin the Spirit can prevent since He can’t seem to prevent Christians from lying, being mean, speeding in their cars, or thinking unkind thoughts.
  - \* In fact, many unbelievers around the world do utter the words “Jesus is the Lord.”
- Believers do deny God’s lordship in their lives. It is called sin. That’s why God provided confession.
- Paul says we believers can deny Him, yet He remains faithful to us. II Tim 2.12
- Scripture says that even though believers deny Christ, He remains faithful to them. II Tim 2.12
- “Pharisees who believed” demanded that no one could be saved without circumcision. That’s heresy—apostasy. But they were believers. Acts 15.5. *I hope they changed their minds. They were not personally rebuked or put out of the church.*

- ☒ 2 Cor 5:17 If any man be in Christ, he is a new creature: **old things are passed away**; behold, all things are become new.

Calvinism,

- God’s work in the elects’ hearts is remarkable.
- They will not be able to wallow in wickedness anymore.
- A carnal Christian is an oxymoron and does not exist.

Corporate response,

- ☒ This verse does not say or mean that **“all the elect will live pure and holy lives without ANY habitual sins [no matter how “small”] until they die.**
- ☒ Does not support the doctrine of **“Perseverance.”**
- AMEN!
- Paul’s cautions to the Roman Christians about allowing sin to reign tell us that sin can reign in a Christian’s life. It seems Paul had heard of it in Rome.

*see [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)*

**69 Irreversible Changes at Salvation**

- ★ • “Ye are carnal.” A letter to the Corinthian church calls them “sanctified in Christ Jesus” yet identifies 14 sins that have been festering for some time. He refers to them 28X as brethren. Obviously not all of them met Paul’s threshold of holiness. Yes, there are carnal believers contrary to Calvin’s insistence that a carnal Christian is an oxymoron and cannot exist. I Cor 3.3-9

- ☒ Phil 2:13 It is God which worketh in you both **to will and to do** of His good pleasure.

Calvinism,

- This verse proves that once the elect believe their salvation is eternally secure and they will live holy lives.

Corporate response,

- ☒ This verse does not say or mean that **“all the elect will live pure and holy lives without ANY habitual sins [no matter how “small”] until they die.**
- ☒ Does not refute **“the believer’s ability to allow sin to reign.”** Rom 6.12
- This verse does not guarantee that saints will never falter badly.
- This verse simply says that God helps us to live godly lives.

2 Pet 1:10 Give **diligence** to make your **calling and election sure**: for if ye do these things, ye shall **never fall**:

Calvinism,

- The elect will never deny the faith.
- There is no such thing as a carnal Christian. It is an oxymoron.

Corporate response,

- This verse does not say or mean that **all the elect will live pure and holy lives without ANY habitual sins [no matter how "small"] until they die.**
- Calvin teaches boisterously that there is no such thing as a believer living in open sin. . .or continual hidden sin. This verse encourages hard introspection so as not to fall. Falling, stumbling, will otherwise occur.
- Paul cautions believers about allowing sin to **reign** in our lives, Rom 6.12.
  - \* In your opinion, how long can sinful thoughts fester in the mind of the elect before you start to doubt his/her salvation? Check one.  2 hours?  2 days?  2 weeks?  2 months?  2 years?
  - \* You think I'm playing a stupid little game but I am as serious as can be. And you'll never answer this Q.
  - \* So I'll ask it a different way. How long had you observed a "professing believer" before you doubted his/her salvation? Now you can check one.
- It is clearly implied that if we [*elect*] neglect. . .we will fall. This throws a wrench into Calvin's opinion, sorry.
- This verse is written to the elect telling us to be persistent in godliness. It is not written to the elect telling us to "doubt our election."
- There is a biblical command to "ask the Lord of the harvest to send out missionaries." I have spent my life challenging thousands of believers not to disobey this command any more by failing to pray. They thank me and many have confessed their sin of prayerlessness here. Some knew this command but never made it a habit to pray for missionaries to go into the harvest. Calvinistic theology says that my friends couldn't be saved since they neglect praying for workers. And what about believers who have never memorized Scripture? Are they saved?
- Calvin still does flip-flops (*and many pages*) trying to make sense of sinful behavior. See *I John 2.19 comments below*.
  - \* Ahem. The verse says that Christians do fall if they are not diligent. I know several believing friends who "fell" and stayed in the gutter for several years before they confessed, got things right and were restored in the church.
- Paul says we believers can deny Him, yet He remains faithful to us. II Tim 2.12
- Paul further states that we can indeed sin "willfully" after we "receive knowledge of the truth." Heb 10.25
- And he continues speaking in the same CONTEXT of believers who were "sanctified" and were punished, not damned. I Cor 11.30

1 John 2:19 They went out from us, but they **were not of us**; for **if** they had been of us, **they would no doubt have continued** with us: but they went out, that they might be made **manifest** that they were not all of us.

Calvinism,

- The elect will never deny the faith.
- Going out means apostasy, denying the faith.

Corporate response,

- GOOD POINT! We expect every believer will want to follow Christ in obedience until death.
- This verse does not say or mean that **all the elect will live pure and holy lives without ANY habitual sins [no matter how "small"] until they die.**
- It seems obvious that believers can commit the sin of apostasy or believe in heresy: see Acts 15.5. "Pharisees which believed" added circumcision as a requirement for salvation.
- Peter only denied that he knew Christ once. But he did deny the Lord.
- Of course this verse speaks of those who "profess" to know Christ, but are unsaved hypocrites who do not possess eternal life. We agree heartily with Calvin.
- There is a specific command "let not sin therefore reign in your mortal bodies." SIN CAN REIGN in a Christian's life, Rom 6.12. You and I are fruit inspectors. We are sinful ourselves. We observe sinfulness in others. We are to rebuke and encourage as we judge, Titus 2.15. There is a process we are to follow when we find a fellow believer in sin, Matt 18.15-17. It is assumed that a fellow believer has been living in sin and can be restored. Just be very careful.
- In the real world dedication and discipleship doesn't always happen after salvation.
- Ananias was struck dead, Acts 5, because of one deed of greed. Moses also was punished for a single wickedness.
- Because of persistent sin in the church, the Corinthian brethren knew "many are weak and sickly among you, and many sleep [*dead*]." I Cor 11.30. Sick, carnal church members. Still in the church. Still included as brethren.
- It is probable [*my opinion*] that most of us know at least one person whose salvation we never questioned, yet he/she walked away from the church and from Jesus. . .and later returned to walk a consistent life. I'm thinking of two rabid soul winners who lived in moral sin for decades. . .and both re-dedicated their lives and served the Lord 'til they died. One became a missionary.
  - \* Admit that you have no Calvinistic answer for this sinful behavior. You cannot deny that the elect in Corinth were carnal even though Calvin denied it is a possibility, Paul never doubts their salvation.
- Lest we be accused of being light on good works, here's a tiny compendium of 100 verses to dispel that charge.

see [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)

**Lots of Good Works**, are expected from every believer!!

- This verse is a statement of principle, not a condition for salvation.
- Did Demas "go out?" Was Paul's church planting companion lost? What about pastor Titus & Crescens? Were they lost since they left Paul also? These two guys were mentioned in the same breath with Demas.

*1 Tim 4.10* John Mark even deserted and later God used him to write a book of the Bible, *Acts 13*

1 John 3:9 Whosoever is born of God **doth not commit sin**; for his seed remaineth in him: and he cannot sin, because he is born of God.

Calvinism,

- The elect cannot continue to practice sinning as a lifestyle. (NIV uses the word practice instead of commit.)
- We still sin and receive daily forgiveness, but we can't live in sin.
- We hold to the precept that persistence in any sin is a sign to other believers that an individual was never elect, regardless of their supposed orthodox theological beliefs.
- Everyone must be diligent to "examine yourselves, whether you be in the faith." (II Cor 13.5)

Quote from Calvin's Institutes: "He cannot be assured that he has his sins remitted. . ." if he has habitual sin. (p.# 960)

Corporate response,

- TRUE, the New Nature is sinless. It cannot commit sin. The Old Nature continues residence until death. 1 John 3.2
- WRONG: "the elect cannot continue to practice sin." Lot did. Sol did.
- ☒ This verse does not say or mean that **"all the elect will live pure and holy lives without ANY habitual sins *[no matter how "small"] until they die.*"** (but it's pretty close).
- See notes at 1 John 2.19 above. "Commit" [KJV] is sometimes improperly translated "practice" in many modern translations.
  - \* One of the reasons Calvinists like the NIV and newer translations is that these translate the word **poieo** as "practice."
  - \* Note that "doth not commit" is the word **poieo, ποιεο** and means "commit, do, make, produce." It is improper to demand poieo to mean practice and then fabricate the category of Perseverance. It is shoddy scholarship to refuse to translate poieo as "commit."
  - \* There is a different word, **prasso, πρασσο** which means "practice." It has the meaning of continual action.
    - \* It is poor scholarship to translate the word *poieo* as "practice." Check your own Bible.
  - \* When we arrive in glory our Old Nature will be gone and we will be unable to sin. Hallelujah!
  - \* But until then, we live with both a New and an Old Nature. Our New Nature can never commit sin. The Old Nature stays with us until death and cannot be reformed by doing righteous deeds.

see [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)

**New Nature & Old Nature**, Why do Christians still sin? Sometimes grievously.

- Calvin almost believes in the eradication of the sinful nature.
- "We shall be like Him for we shall see Him as He is." (*1 John 3.2*)
- Jesus had no Sinful Nature and this verse seems to be an implication that we will no longer have an Old Sinful Nature and so will be unable to sin in eternity.

1 John 3:10 In this the children of God are **manifest**, and the children of the devil: whosoever doeth not righteousness is not of God.

Calvinism,

- Measurable good works manifest themselves in 100% of the elect as a permanent lifestyle. Not sinless, but sinning less and less.
- There are no true believers who do not manifest a lifestyle of good works.
- There are no carnal Christians.

Corporate response,

- ☒ This verse does not say or mean that **"all the elect will live pure and holy lives without ANY habitual sins *[no matter how "small"] until they die.*"**
- False Doctrine. There is not one clear verse which supports this. Every Calvinist comes to these verses with his presuppositions that this doctrine is accurate and then read into the verse what they already feel the Bible teaches.
- The Bible very clearly teaches that Christians sin. Some are mentioned as bad enough to incur sickness or death, *1 Cor 11*.
- The Holy Spirit has no divine way of stopping a Christian from committing any certain sin 2, 10, or 20 days in a row. He has no button to control the behavior of a human being although He may inflict pain, send sickness, send a troubling spirit, deprive someone of blessings, create anxiety, bring about death, or withhold help.
- See the previous 2 explanations: 1 John 2.19 1 John 3.9
- You say you've never met a carnal Christian because you write off the seriously sinning elect as unbelievers.
  - \* I'll tell you about my friend who doubts the salvation of the person who brought her to faith in Christ? p.#30

- I bring another blog as a reminder that good Calvinists are very sensitive about their walk with the Lord. I truly admire that. I try to do the same, but I don't have the anxiety that MacArthur and Sproul have as to whether I am truly saved as they both admit. It is their belief in pastor Calvin's interpretation that causes them to examine themselves to see if they are saved. II Cor 13.5.

*see [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)*

**2 Calvinists' Anxiety About their Salvation**, MacArthur & Sproul

In my opinion both are saved.

I wish they had the same assurance I have.

My assurance of my salvation comes from Bible verses I learned as a little kid rather than my feelings like MacArthur & Sproul.

1 John 5:18 We know that whosoever is born of God sinneth not; but he that is begotten of God **keepeth himself**, and that wicked one toucheth him not.

Calvinism,

- See above, I John 2.19 3.9,10
- True believers keep themselves from habitual sin.
- There are no seriously sinning saints.

Corporate response,

- See my responses at above, I John 3.9,10 I John 2.19

*see [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)*

**50 Damnable Habits**, a false doctrine

- This collection of bad habits is affirmed by several denominations which clearly include good works as a necessity for salvation; however, the Calvinist community also embraces these 50 crimes against God a different way—as evidence that a person cannot be elect if he lives in any of these sins as a habit.

**John 3.16 might surprise you.** This is the way Calvin misunderstood Jesus' response in John 3.16.

Question, Nicodemus:	"How can a man be born when he is old?"	John 3.4
Answer, Jesus:	"whosoever believeth in Him hath. . ."	John 3.16

Calvin's 3 errors:

- #1 **"For God loved (the elect) that He gave His only begotten Son that (the elect) would not perish."**  
 \* I am not bending any Calvinistic teaching. That is exactly what Calvin believed.  
 \* Man must be regenerated by the Spirit [born again] so that he can believe and receive eternal life.  
 \* Only those who have been made alive by the Spirit of God are capable of believing. They are the only ones who have the grace to believe. *No Scripture to support this conclusion.*
- #2 Notice that Calvin teaches that one must be born again in order to believe. *[Calvin missed Nicodemus' question in verse four, "How can a man be born when he is old?"]*
- #3 Calvin insists on inserting John 3.5 into Jesus' answer simply (*I suppose*) because verse 5 comes prior to verse 16. John 3.16 is a commentary on its previous verses, not an addendum. Jesus disagrees with Calvin, He said you must **first believe** to have everlasting life (*i.e. be born again, or regenerated*).

### Three Theological Viewpoints

- #1. Reformed theology = Augustine's rubric is 5 logically derived premises which were adopted by Calvin. He realized correctly that the Reformation needed to produce a non-Catholic biblical theology.  
[see www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)  
**Roman Catholic Baggage Adopted by Reformation Theologians**
- Reformed theology is basically sound on major doctrines [*predestination is a minor doctrine which has lead to much contention*]
  - God has (s)electd some to be saved and has given them a special faith to believe in Christ.
  - Other Reformation writers: principally Luther, Zwingli, the monk Erasmus, Tyndale, Melanchthon, Knox
- Calvin's **Institutes**: first published at age 27, 136 pages
- Completed 1541 or 1559, age 50, 1,872 pages, 700,000 words
  - Election is not the main topic, God is.
  - Second most dominant theme: God's sovereignty [*Calvin's definition of sovereignty is flawed, see p.#31*]
  - Contents: (*a summarization*) 10 Commandments, Apostle's Prayer, Lord's Prayer, Baptism, Communion, liberty, and T.U.L.I.P. It is not a biblical commentary of books of the Bible.  
 \* compiled in 4 books, 80 chapters continually growing and being revised for 2 decades.
  - Pretty sound theology throughout, except for TULIP.
  - Quite readable by the village preacher throughout Europe, and so swallowed by the untrained.
  - Written in Latin, translated into French, Calvin's mother tongue.  
 \* also German, English, Spanish, Czech, and Hungarian, by 1624, *within 65 years*
  - Message of salvation is very clear: by grace through faith and the believer is eternally secure
  - Dependent heavily upon the logic of Augustine, AD 400, Bishop of Hippo, Africa

**#2. Arminianism**—James Arminius did not write the response to **The Dutch Remonstrance** [*Dutch version of TULIP*], but it bears his name as the prime thinker. Arminius was already dead.

1. Human Free Will – This states that though man is fallen, he is not incapacitated by the sinful nature and **can freely choose** God. His will is not restricted and enslaved by his sinful nature.
2. Conditional Election – God chose people for salvation based on His foreknowledge meaning **God looks into the future** to see who would respond to the gospel message and He (s)electd them.
3. Universal Atonement – The position that **Jesus bore the sin of everyone** who ever lived.
4. Resistible Grace – The teaching that the **grace of God can be resisted** to reject salvation in Christ.
5. Fall from Grace – The Teaching that a person can **fall from grace and lose his salvation**.  
 \* editor's note:  
 - CONTEXT: falling from grace speaks of the unbeliever in Gal 5.4  
 - audience: "Whosoever of you [*believe you are*] justified by the Law, ye are fallen from grace [*which is free, not by the Law*]"

**#3. Corporate Election**

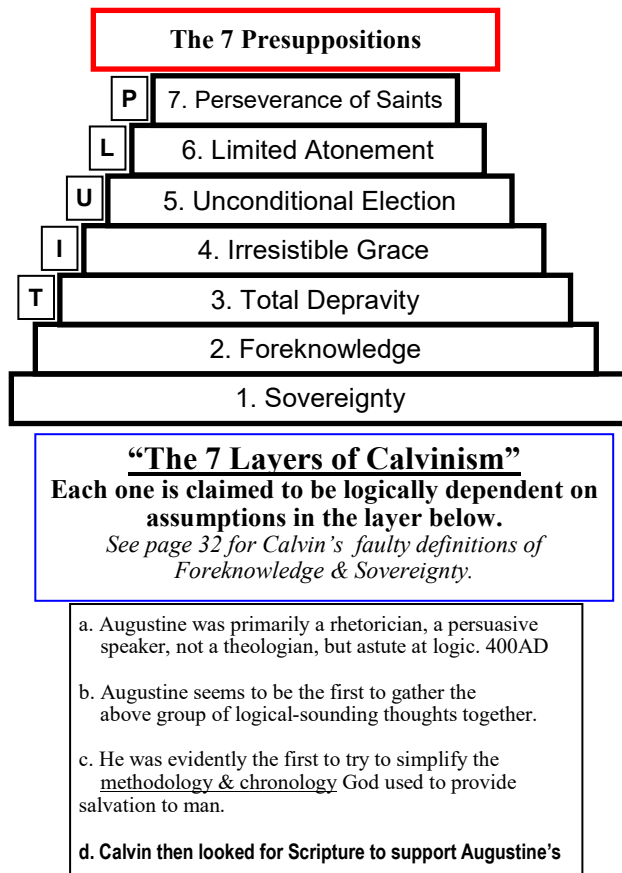
- A literal interpretation of Scripture.
- Refusal to extrapolate a biblical statement beyond its normal meaning.
- Free will was sovereignly given before Creation.
- Differing dramatically from using Augustine's principles of logic and reason as the foundation.
- God (s)electd the group of all "who trust in His substitutionary death" as His special recipients of eternal life.
- God holds man accountable for his sin as well as his free acceptance or rejection of Christ's crucifixion.
- Corporate Election rejects all 5 points of Calvinism.
- Universal Atonement – The position that Jesus bore the sin of everyone who ever lived.
- Believers are eternally secure.



**Calvinism is a tight little system**, a minor doctrine with major implications IF followed to its logical extreme

- Predestination is a minor doctrine about God's methodology in determining who receives forgiveness of sin.
- Calvinism is built upon a deduction of a few unclear verses which use the words "chosen" "elect" and "choice."
- Then it interprets every passage [*regardless of context*] which ever mentions those words. Rarely is the context clearly salvation, but service. For instance: the following points are presented by Calvin to prove "Calvinism" yet none of them stresses the matter of faith or eternal life.

- \* The phrase "The elder [*Esau*] shall serve the younger [*Jacob*]" was spoken before the two boys were even born, Gen 25.23 (*1500 B.C., Malachi*)
- \* Another phrase, "God loved Jacob but hated Esau" [*Mal 1.2*] is used by Calvinists to prove that God hates the unsaved man. (*400 B.C., Genesis*)  
Interestingly, this verse is written 1,000 years after both boys were dead and is God's commentary on Esau's rejection of God. Calvin's conclusion: God hates the non-elect like Esau so that means God cannot "love the world" as the John 3.16 says.



To understand how Calvin got off track

- ★ Calvin begins with Augustine's 5 points (*plus the 2 added in the 7 presuppositions above*).
  - \* Augustine was a Platonic scholar.
  - \* Note that TULIP rests on the foundation of Sovereignty & Foreknowledge.
- Throughout this paper we are trying to establish that none of the above 7 presuppositions are clearly stated in the Bible. These layers are based on logic (*and rhetoric*) and cemented together with widely scattered proof texts without consideration of CONTEXT. Remember, logic, not Scripture was where Augustine shined.
- ★ Notice that we have not addressed Romans 8-11 because those chapters are not dealing with the methodology of individuals' salvation, mostly with the following 13 sovereign choices.
  - \* Romans 9—choosing Abraham's family/nation, Pharaoh, pottery, Gentiles, Sodom, blinding
  - \* Romans 10—personal salvation by faith, Jewishness, Gentiles, salvation of Israel
  - \* Romans 11—choosing a nation, Gentile salvation, Jewish salvation
- The entire house of cards collapses for lack of Scripture, which we've shown in pages 7-25.
- None of the verses we looked at (pages 7-25) substantiate any of the 7 layers of logic presented above.

## The Election Methodology & Chronology

- #1. Nota bene, n.b.: “The elect person himself has nothing whatever to do with his salvation.” *[common Calvinistic phrase]*  
Man hardly has to believe because it’s automatic, irresistible.
- #2. The words “predestinate, choose, chosen, elect, ordained, appointed” are not usually used in the context of salvation. A quick look in Strong’s Exhaustive Concordance would show 300+ usages. Mostly OT.
- #3. Choosing (*calling, ordaining*) is almost always a concept pertaining to servicing God as a nation, or as members of the local church. Israel was chosen but not all Israelis were saved.  
Notice the reasons people were selected. None were selected to be saved.  
Eph 2:10 We are his workmanship, created in Christ Jesus unto good works, which God hath before **ordained** that we should walk in them.  
Jer 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I **ordained** thee a prophet unto the nations.  
Jer 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I **ordained** thee a prophet unto the nations.  
Gal 5:13 Brethren, ye have been **called** unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.  
I Pet 2.9 ye are a **chosen** generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath **called** you out of darkness into his marvelous light.  
I Cor 1.9 God is faithful, by whom ye were **called** unto the fellowship of his Son Jesus Christ our Lord.  
Rom 1.1 Paul, a servant of Jesus Christ, called to be an apostle, **separated** unto the gospel of God,  
John 15.16 Ye have not **chosen** me, but I have chosen you, and **ordained** you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.  
1 Chron 28:4 The LORD God of Israel **chose** me (David) before all the house of my father to be king over Israel for ever:  
Gen 12:1 The LORD had **said unto** Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: 2 And **I will make of thee** a great nation, and I will bless thee.  
Luk 1:28 The angel came in unto her (*Mary*), and said, Hail, **thou that art highly favored**, the Lord is with thee.
- #4. Old Nature is removed, but not yet. Heaven’s coming. *At Rapture in pjm opinion.*  
\* 1 Thes 5:23 And the very God of peace **sanctify** you wholly; and I pray God your whole spirit and soul and body be **preserved blameless** unto the coming of our Lord Jesus Christ.  
\* Rom 6:5,6 If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: 6 knowing this, that our **old man is crucified** with Him, that the body of **sin might be destroyed**, that **henceforth we should not serve sin**.  
\* I John 3.2 We shall be **like Him** for we shall see Him as He is (*without our sinful nature*).
- #5. Coming to faith in Christ is a very common theme in the book of Acts: 12 individuals, 20+ groups. Never mentions election.  
**see [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)**  
**Acts: 12 Individuals, 20+ Groups**
- #6. The election debate is a discussion about God’s methodology.
- In my opinion, methodology is a minor theological point; however, it concerns a major doctrine of the Scripture - salvation.
  - The method becomes the major talking point and thus becomes a major problem. Calvin is correct that salvation is not of works and it is solely by grace through faith however, Calvinism relegates faith almost into obscurity by emphasizing the method of election into a primary tenet of the discussion.
  - Since John Calvin as well as his many followers have an exceptionally high regard for the Word of God, you noticed that we have limited our rebuttal almost entirely to Bible verses, not Calvin’s logic.  
We have concentrated on:
    - \* correct hermeneutical **principles**
    - \* eliminating passages which do not address the issue of **salvation**
    - \* looking very carefully at **context**
- #7. John Calvin & John Packer explain election so that Paul’s exhortation is unnecessary - “let not sin reign in your bodies.” [*Rom 6.12*]  
Packer writes that no true believer can allow sin to reign for any extended period of time. He admits that a Christian can sin (*maybe for as long as two afternoons?*). Perhaps a week and a day and he probably knows some believers who have even kept it up for as much as a month. But it is unfathomable to any proper Calvinist that any of the elect could be a “disciple of Jesus, yet secretly for fear of the Jews” as Joseph of Arimathea was perhaps for years, *John 19.38*.  
Calvin came to it by logic, Augustine’s logic. Most religions, philosophies, animistic practices, and churches are built upon human logic.

**Sovereignty** Calvin got the definition wrong, see p.#31 for other flawed definitions

Corporate Election definition of sovereignty = independence from any higher authority.

Calvin's working definition of sovereignty = God always gets His own way

★ #1. Calvin's phrase "Sovereign control" is an oxymoron. "God is in control" is an erroneous fatalistic, Calvinistic phrase. True, God controls weather, astronomical movements, the laws of health, and tides but He is not directly responsible (*the cause*) for car wrecks, spilled milk, lies or murders. Man is held accountable for every sin he commits. You and I are in control of our tongues and temper, not God. But yes, God provides the strength for us to control our tongues, (*James 3*). Now, for the obedient believer the old country adage is true that "Nothin' happens to the obedient child of God that don't pass 'cross the Lord's desk without getting His stamp of approval."

But God is not controlling every act of mankind. We are not puppets on His stage. Does this seem to be the only thing that God chooses not to control besides to control Satan and his angels?

#2. God invented all the laws of physics, chemistry, and biology. It is quasi-true that deists like Thom Jefferson, adhere to the above statement and go on to say, "Then Providence wound up the clock, stepped back, and let the whole universe operate on what we'll call the laws of Nature." But JHVH God is still intimately interested in every blade of grass, every child's skinned knee, every prisoner's prayers, every Sunday School class, and every wedding vow. He gave human beings the gift of a free will to accept and obey Jesus or to reject and despise Jesus.

#3. No, God is not in control the way the Calvinist understands it. God draws. He intercedes. He convicts. He answers prayer but He does not force His will on us. Paul still had the power to reject Jesus on the Damascus road, but God turned the thumb screws pretty tight.

#4. God does not control man's hearts as though we were robots. He says so and He blames us and holds us accountable for every idle word, even every sin of omission. We are responsible whether to choose sin or choose obedience.

Sovereignty is a **attribute**. Complete independence is a definition of sovereignty. Total control is not a proper definition.

Control is an **act** of God—He controls most things. He makes decrees.

If God were in complete control of my mind, I would never sin. But I am in control of it.

I have an Old Sinful Nature. In eternity I will have no Sinful Nature. Rom 6.5-7 I John 3.2

Certainly He can control anything He chooses. He is "independent." But He woos us to love Him.

\* God made man's heart so pliable that He even says, "Let the little children come to Me." - Matt 1.9.14  
Mark 10.14 Luke 18.16

\* I have said that perhaps this means that all [?] children would come to faith in Christ if given the proper training and instruction when young.

#5. Your dictionary may have the first definition of "sovereign" as:

possessing supreme power  
supreme authority  
superlative  
monarch, king, royal

But a more accurate definition would be: independent, above the law, under no other authority

Yes, it may involve power, leadership, ruler, ultimate law maker, deserving obeisance, but sovereignty does not mean the king of England always gets his own way, *or else everyone in England would be kind and thoughtful*. There would be no need for jails. All bills would be paid on time. No one would lie.

God is the ultimate sovereign, but His will is not always done on earth. Thus the Lord's Prayer, "Thy will be done."

### **Faith, Seeking, and the Necessity of Missions & Evangelism**

Every unbeliever is actually believing something right now. He is depending upon: (*trusting in*) good works, church, morality, philosophy, voodoo, religion, or luck. That very same innate faith is present in every person from birth.

[see www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)

[220X - Believe or Faith](#)

Others are not saved because of active "non belief" = 28X

★ Faith is distributed to everyone. We are capable of placing our faith in works, religion, philosophy, reincarnation or a cult.

★ Grace is available to everyone. "The grace of God that bringeth salvation hath appeared to all men." *Titus 2.11*

\* A pretty hard doctrine for Calvin to refute, so he redefined grace to mean "efficacious grace" a special kind of grace/faith which has Jesus' substitutionary death as its only object.

\* Calvin also refuted free will by redefining "all men" to mean "some men." It is Calvin's error to do so.

★ Opportunity to be saved is not available, nor promised, to everyone.

\* But for those who seek, God has promised He will get the message to them, Jer 29.13.

Not all seek "with all their hearts. Cornelius did, and the eunuch, and the jailer.

- \* There is no promise that seekers will believe when they find Him.
- \* Many missionaries have reported that when they arrived in remote parts of the world that there was a tiny hint of a Savior in local lore. Not enough to be saved, but hearts were already prepared.
- \* Don Richardson wrote such a book, Eternity in Their Hearts.

BIG QUESTION: If grace is irresistible, missions would be unnecessary.  Yes  No  I dunno

★ Matt 28.19,20 Go ye therefore and teach. . . baptizing. . .

Acts 1.8 Ye shall be My witnesses. . . uttermost part

Mark 16.15 Go ye into all the world

I Cor 9.22 By all means save some

People are only saved where missionaries went in the book of Acts or where believers had scattered in the Diaspora.

12 individuals

20+ groups

Dr. Al Mohler, president of Southern Seminary [SBC], a Calvinist, said in a Chapel message, "If your Calvinism doesn't motivate you to share Jesus Christ with others, then take your Calvinism and leave [our Seminary]."

"Hyper-Calvinism" is anti-missions, but Calvinism is not. Double-predestination was not John "C's" teaching.

\* *But it all looks the same to me.* *pjm*

"I always preach to the unsaved in every sermon to trust Jesus, today!" *Spurgeon [paraphrased]*

Isn't it interesting that the elect are located and churches are only planted where missionaries go? *pjm*

**Eternal Security but Not Eternally Sure**, at least some Calvinists aren't sure of their salvation.

John MacArthur tells us:

No one who claims to be a Christian can ever say with assurance, "I know I have eternal life." No one can claim the promise of John 6.47, "He that believeth on Me hath everlasting life."

[see www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)

2 Calvinists' Anxiety, MacArthur & Sproul

In this article I paraphrase John saying that he checks his salvation regularly when he wakes up. If he still loves Jesus he knows he's saved.

- ★ John MacArthur has preached that if he wakes up some morning in the future with a bitter spirit and is able to curse God to His face, that he [*John, himself*] was never saved at all.
- \* Grace to You, The Christian's Assurance of Salvation, Nov 5, 2017

He has stated it that clearly.

Corporate Election states that if we are trusting in the promise of God, *John 3.16*, we know we are saved, but not by checking our "good works list" like John MacA does. Our assurance comes from Bible verses, not from feelings we have when we look into the mirror each morning.

- ★ A card-carrying Calvinist doesn't trust God's many written promises about eternal life. He always gets the assurance of his salvation by examining his own lifestyle. II Cor 13.5-7

I have a friend who came to faith in Christ in part by the testimony of her newly saved brother. Now, many years later he is not walking closely to the Lord and she's sure he never was saved. He is not keeping up with her standard of good works.

\* Yet she may be thinking about divorce right now and is harboring a lot of bitterness.

### Lordship Salvation, Sin & Carnality

Calvinistic teaching: No believer can ever blaspheme by apostasy, or denying the faith [*I have never read about Peter's denial by Calvinists.*]

They believe there is no possibility that the elect can live a carnal, wicked lifestyle, ever. No persistent sin. For the one whose verbal testimony affirms the great tenets of the faith, his life must outwardly radiate Jesus Christ or Calvin considers him a heretic no matter what he says about Christ.

THE BIG QUESTION: If a "believer" can sin upon a wicked impulse and fail to confess it for more than a day, does that constitute carnality? Or can he refuse to give up a minor [*or major*] bitter grudge for a month or two before we question his faith?

- \* Remember, Paul wrote to the Corinthian church about 14 separate sins which had evidently been going on for some time [*a year? or more?*], yet he called them "brethren" 28X.

[see www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)

10 Kinds of People in Our Churches, godly ↔ carnal

220 times the New Testament uses the words believe or faith to describe the requirements of salvation. Some Calvinists teach that it is necessary to add a vow of dedication at the moment of belief: “. . .believe plus confess Jesus as the supreme Lord and commander of your life.” What Catholics believe about grace and salvation is that we are saved by grace. God’s grace being the ability to do good works and thereby earn a place in heaven by pleasing God. Calvin is pretty close to this.

*see [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)  
220 X Believe or Faith*

Without Scripture, the Calvinistic system feels it must extract a commitment at the moment of salvation from the one who says he is putting his/her trust in Jesus Christ. This doctrine is built upon the slim support of a particular verse,

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom 10.9.

Some camp out on the 3-word phrase “the Lord Jesus” and force a meaning on it meaning that “**Jesus will be the Lord and master of every aspect of my entire life both now and forever.**”

Only then can one be saved. I was 5 years old and I don’t believe I could grasp the concept of a lifetime commitment the way the “lordship” people present it.

“Believe on **the Lord Jesus Christ** and thou shalt be saved.” Acts 16.31

The full name and titles of Jesus are used in Acts 16.31 and are used to teach that the lordship of Jesus is imbedded in the word believe throughout the Bible although this is the only case in which such a phrase is intimately linked to salvation. It is this formula that has ignited the furor and fabricated a theological term sometimes known as “Lordship Salvation.”

- The premise of Lordship Salvation is that unless the serial killer, or the child of six, or the semi-literate immigrant grandma makes a vow to present himself/herself as a slave to Jesus, he can’t be saved. His simple faith in Jesus’ death payment is insufficient for eternal life. If works don’t follow then it is obvious that the person was not saved at all. This looks close to “faith plus works” to me. . .faith isn’t enough.
- But this teaching is at odds with Calvin’s own theory of efficacious grace. The irresistible grace idea says that belief may come at any age and occurs automatically in a God-caused act of faith.
- We who hold to the Corporate View of Election believe that, as Spurgeon once said, “A child of five, if properly instructed, can savingly believe.” I, Phil Myers, happen to be one of those 5-year olds who came to faith when my father explained how to be saved on the way home from church. I was saved in the back seat of a brand new 1949 Chevy. Five years later I made Jesus the Lord of my life at a public meeting during a missions conference. I’ve followed Him ever since.

*see [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)  
69 Irreversible Changes at Salvation*

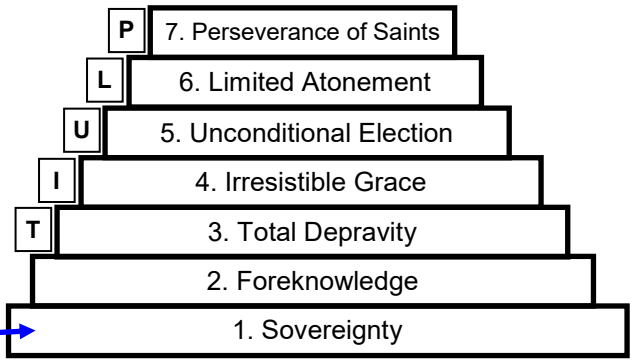
- Yes, I certainly expect to see some changes in the life of a new believer, but the Bible speaks of no “signs” of salvation. Every Christian can walk in the light or walk in darkness, *1 John 1.7*.
- I’ve met wonderful godly people who have admitted they struggle today with the same sins they battled many years ago. They have had much spiritual victory in their growth, and they don’t feel they are nursing a secret sin, but they don’t have the kind of victory they want. A Calvinist would accuse them, not of carnality, but of unbelief.

★ The doctrine of the New Nature and the Old Nature helps us to understand that even though we have trusted Jesus as our Savior from sin, we still have a very wicked Old Man living in us. Yes, sin can reign in a believer’s life full blown for a long time, Rom 6.12.

*Please read [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)  
New Nature & Old Nature: Why do Christians still sin?*

I have at least 3 good friends who placed their faith in Jesus but had no intention of serving Him at the time. All three grew like weeds and served God with all their might for their whole life.

9 Faulty definitions:



“By reason we come to the knowledge of God.” anon

“God is not more known to us by grace than by natural reason.”  
Thomas Aquinas  
Catholic theologian

Augustine was Plato’s disciple.  
Aquinas was Aristotle’s disciple.

These presuppositions are stacked one upon another perhaps because that seemed a logical way to arrange them according to Augustine. Each layer serves as the foundation for the layer above it.

The acronym TULIP (*in English*) came about quite a long time after Calvin’s death.

Here are 9 working definitions of Calvinism in layman’s terms.

#7 Perseverance—

Calvin—no elect person can become apostate or fall into persistent sin.  
Correct: no Scripture to back this up

#5 Election—

Calvin—people are selected by God to salvation, others are not  
Correct: grace & faith are selected by God as the means of salvation

#5 Predestinate—

Calvin—God’s decision to save the elect by name  
Correct: God’s decision is to save anyone by faith

#5 Predestine / predestinate / predestination: verb form = to determine

Calvin—God determines to select people by name  
Correct: God determines that people have a choice to trust in good works or to trust in Jesus

#4 Regeneration—

Calvin—the new birth takes place only in the elect before salvation enabling them to believe  
Correct: we are born again, as a result of faith in Jesus’ substitutionary death

4 Efficacious Grace (*effective kind of grace*)

Calvin—Grace always works so that the elect get saved  
Correct: a non-biblical concept - salvific grace has appeared to all men, Titus 2.11

#3 Dead

Calvin—the non-elect are so dead they cannot believe in Jesus for their salvation  
Correct: unsaved man is not “born from above” and so does not have eternal life. His faith brings life.  
All the glory goes to God.

#2 Foreknowledge—

Calvin—a guarantee that what God knows from all eternity will cause it to happen  
Correct: an attribute, not a decree. Foreknowledge doesn’t cause anything to occur.  
Decrees cause things to occur.

#1 Sovereignty—

Calvin—God always gets His way  
Correct: God is independent, answerable to no one. (*Man’s sinful nature is not under God’s control.*)

Start here



**Finding 16 Points of Common Ground**  
**between**  
**Calvinist & Corporate-Election Friends**

1. Can we agree about: Jesus' answer concerning being **born again**:  
John 3.4 - Nicodemus' question: "How can a man be born again?"  
John 3.16 - Jesus' answer: "whosoever believeth in Him. . .receives everlasting life (i.e. is born again)" *This is Jesus' answer to Nick's question.*  
yes   no   at least we understand each other
2. Can we agree about: the Father's **drawing** & the Son's drawing:  
Yes, we agree with Calvin that no one comes unless the Father draws him (John 6.44).  
Do you agree that Jesus clearly states that He "will draw all men?" (John 12.32)  
yes   no   at least we understand each other
3. Can we agree about: **God's foreknowledge**:  
I think we agree that in God's foreknowledge He knew that you and I would trust Jesus as Savior.   Romans 8.29 "for whom He did foreknow"  
*\* Even though we don't agree whether Jesus gives some a special ability to believe.*
4. Do we agree that in His foreknowledge God knows exactly what sins I'll commit next month?  
Heb 4.13 "all things are naked and opened unto (God)"  
Jer 1.5 "before thou camest forth out of the womb"   I chose your occupation, not salv.  
yes   no   at least we understand each other
5. Do we agree that God's foreknowledge does not make Him responsible for my sin. I am entirely culpable for my own sin?  
Psa 51.4 "against Thee only have I sinned"  
yes   no   at least we understand each other
6. Can we agree that:  
...Romans 3.1 says, "there is none that seeketh after God, no, not one?"  
yes   no   at least we understand each other  
...some do seek after God [notably Cornelius & the eunuch] and God must have drawn them?  
Jer 29.13 "ye shall seek Me and find Me when. . ."  
yes   no   at least we understand each other
7. Can we agree that:  
...the entire nation of Israel was chosen by God (Deut 7.6, "God has chosen you. . ."), but that doesn't mean that everyone in the nation would have eternal life [*including the 21st century Jews*]?  
yes   no   at least we understand each other  
*\* The most common CONTEXT for "choosing, elect, predestine, called" etc. is God's comments about using believers [*sometimes unbelievers*] for serving God's purposes.*
8. Can we agree that:  
...your understanding of the passive voice in Acts 13.48 (*p.#8 & 15, bullet points #3, 5, 7*) could possibly be a proper translation. At least it must be recognized in any proper discussion of this verse.  
yes   no   at least we understand each other  
If "no", why not? Since it seems to agree with so many verses seem to extend the offer of man's active [*never passive*] participation of believing in 211 passages.  
[see www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)  
[211 X, Belief or Faith](#)
9. Can we agree that:  
... Ephesians 2.1 speaks of the spiritually "dead" condition of all mankind, and that I Corinthians 15.22 agrees with Eph 2.1 by stating "as in Adam all die?" Are all men "dead" when they come into the world?  
yes   no   at least we understand each other  
*\* This question has to do with the chronology we think that "born again, saved, regeneration, born from above, eternal life" actually takes place.*  
*\* We must be open with each other in this portion of our discussion.*  
*F'ristance: do you believe the apostle Paul was "born of the Spirit" before the Damascus road [eternity past], or after Jesus spoke to him in that vision?*  
*\* We in the Corporate view of election believe Paul was not "born of the Spirit" until after he met Jesus.*  
agree   disagree   at least we understand each other

10. Can we agree that:  
 . . . Titus 2.11 says, “the grace that brings salvation hath appeared to all men.”  
 yes    no  
 \* If “no” please provide a verse to countermand “to all men.”
11. Can we agree that:  
 . . . most of the “elect” verses are not speaking in a context of personal salvation. Most refer to God’s choice of usefulness to His purposes. Most interestingly Romans 9,10, & 11 connect not one name with salvation.  
 yes    no    at least we understand each other  
 If you disagree, please present one verse in the Bible which does clearly connect the word “elect” with personal salvation.
12. Can we agree that:  
 . . . II Thes 2.13 clearly says that the means God uses in selecting us for salvation is faith.  
 “God hath chosen you. . . through. . . belief.”  
 yes    no    at least we understand each other
13. Can we agree that:  
 . . . Acts 17.30 says, “God commandeth all men, everywhere to repent”  
 \* repenting is possible for all men, everywhere  
 yes    no    at least we understand each other  
 \* If “no” explain Jesus’ words when He said of some unbelievers [*non-elect*],  
 “If [*such and such*]. . . they would have repented long ago.”  
 \* In His foreknowledge God knows what would have happened if. . . .  
 \* This countermands the idea of an irresistible grace given only to the elect.  
 \* Here were non-elect who could have believed, repented.
14. Can we agree that:  
 . . . Paul warned believers not to allow sin to reign in their lives? Romans 6.12  
 yes    no    at least we understand each other  
 . . . *even though Calvinism holds that this injunction is not necessary since “true believers” are incapable of allowing sin to reign.*  
 \* see Calvin’s further explanation of “*ye shall never fall,*” II Peter 1.10  
 \* Concomitant question: “How long can one who is elect allow any of these sins to reign:  
 - hold a grudge?                      - not pray for laborers to go into the harvest?  
 - be spiteful                              - be characterized as a complaining person  
 - be lazy                                      - overeat, gluttony [*no morbidly obese in heaven?*]  
 - and the list goes on, and on. . . .  
 - weeks? months? years?  
 \* Paul’s rebuke contradicts Calvin’s fabricated principle that every elect person has no ability to live in sin. This seems to have no clear Bible verse to support it.
15. Can we agree that:  
 . . . Paul addressed the Corinthian church as “brethren” (28X) and still rebuked them for 14 persistent church-wide sins?  
 yes    no    at least we understand each other  
 \* see “*Syllabi*” (on my website), I Corinthians, p.#8, right hand column for a list of the 14 Rebukes with their references. [www.PhilMyersBlog.com](http://www.PhilMyersBlog.com)  
 \* *This contradicts Perseverance—”P.”*
16. Can we agree that:  
 . . . I Corinthians 11.30 speaks of Corinthian believers who were persistent in sins so serious that Paul stated, “many are weak and sickly among you, and many sleep [*dead*]”  
 yes    no    at least we understand each other  
 \* *This verse contradicts Perseverance—”P.”*  
 \* *I presume you agree that God causes sickness and death for seriously sinning saints.*

**Now each position asks, “What do you see as our greatest flaws in reading the Bible?”**

From the Corporate View we think a Calvinist’s three greatest flaws are:

- 1 forgetting or neglecting CONTEXT  
 2 reading the Bible to check if it agrees with Calvin’s notes instead of vice versa  
 3 not reading literally  
 4. Other \_\_\_\_\_

50+ verses Calvinists used to prop up T.U.L.I.P.

<b>T</b>	<b>U</b>	<b>L</b>	<b>I</b>	<b>P</b>
<input checked="" type="checkbox"/> Jer 17.9	<input checked="" type="checkbox"/> Jer 1.5			
		Matt 1.21 20.28		
John 6.44 6.65 <input checked="" type="checkbox"/> 8.44	<input checked="" type="checkbox"/> John 5.19 <input checked="" type="checkbox"/> 6.39 6.44	John 1.13 3.16 6.37-39 <input checked="" type="checkbox"/> 10.3 <input checked="" type="checkbox"/> 10.26 <input checked="" type="checkbox"/> 10.27 <input checked="" type="checkbox"/> 15.13 <input checked="" type="checkbox"/> 17.24	John 6.37 <input checked="" type="checkbox"/> 6.44	<input checked="" type="checkbox"/> John 3.16
	Acts 14.38		Acts 11.18 13.48 <input checked="" type="checkbox"/> 16.14	
Rom 3.10-12 <input checked="" type="checkbox"/> 8.8	<input checked="" type="checkbox"/> Rom 8.30 <input checked="" type="checkbox"/> 9.15,16 11.5	<input checked="" type="checkbox"/> Rom 9.13	<input checked="" type="checkbox"/> Rom 8.29	Rom 6.12
	<input checked="" type="checkbox"/> I Cor 1.28 <input checked="" type="checkbox"/> 1.29		<input checked="" type="checkbox"/> I Cor 12.3	
			<input checked="" type="checkbox"/> II Cor 5.17	
Eph 2.1	<input checked="" type="checkbox"/> Eph 1.4,5		Eph 2.5	
	Phil 1.29		Phil 1.29	<input checked="" type="checkbox"/> Phil 2.13
	I Thes 2.4 <input checked="" type="checkbox"/> 5.9			
	II Thes 2.13			
	II Tim 1.9		II Tim 2.25	
			<input checked="" type="checkbox"/> Tit 3.5	
		Heb 9.28		
	I Pet 1.2			II Pet 1.10
				I John 2.19 3.9 3.10 5.18
<input checked="" type="checkbox"/> 3X	<input checked="" type="checkbox"/> 9X	<input checked="" type="checkbox"/> 6X	<input checked="" type="checkbox"/> 6X	<input checked="" type="checkbox"/> 2X

## Calvinism Survey

Answer as many as you can.  
Sorry, you missed my class. It's already filled in.

Survey on  
page #2.

1. What are the 5 points of Calvinism?  
 T- **Total Depravity**  
 U- **Unconditional Election**  
 L- **Limited Atonement**  
 I- **Irresistible Grace**  
 P- **Perseverance of Faith**
- } see p. #3
2. Does Calvinism hold to salvation by faith alone without works?  
 Yea, verily       No, not so       I don't know
  3. When did the Reformation take place?  
 1300       1500       1700       1900
  4. What Bishop of Hippo formulated the doctrines of Calvinism?  
 Calvin       Augustine       Paul       Luther
  5. Circle the "5 Solas" of the Reformation?  
 faith       grace      church      liberty  
 Scripture       God's glory       Christ      salvation
  6. Which 3 churches **were NOT created as a result** of the Reformation?  
 Lutheran       Methodist       Anglican  
 Reformed       anabaptist & Baptist       Unitarian  
 Greek Orthodox       Mennonites       Hussites
  7. If you are a saved, Bible believing Christian and you're not Reformed, your church probably holds to:  
 Arminian       Catholic  
 Dispensational       Pentecostal
  8. Do Calvinists believe in eternal security?  
 Yea, verily       No, not so       I don't know
  9. Are most Calvinists able to say that they have the assurance of eternal life?  
 Yea, verily       No, not so       I don't know
  10. Do most Calvinists use the KJV?  
 Yea, verily       No, not so       I don't know
  11. Dispensationalism has been around since:  
 1459       1836       1900       Paul's day       eternity past
- Bonus
- A. What does Calvinism teach about carnal Christians?  
 Expel them from fellowship       They are of Satan  
 None exist       It's an oxymoron
- B. Is Calvinism:  
 Systematic theology       Biblical theology  
 A series of 5 logical syllogisms       Primarily anti-Rom. Cath.

"It is nowhere  
forbidden to laugh."

Calvin

I think I would like to have known John Calvin. He was a good communicator and I love good communicators. I'll meet him in heaven someday and we'll talk and agree on everything.  
*Phil Myers*

**Put these in Calvinistic  
chronological order**

- 1<sup>st</sup> 2<sup>nd</sup> 3<sup>rd</sup> 4<sup>th</sup>
- 4\_ believe (*is last on Calvin's list*)  
 3\_ regenerated  
 3\_ dead  
 3\_ everlasting life  
 3\_ saved  
 3\_ born again  
 3\_ born of Spirit  
 3\_ regenerated  
 1\_ foreknowledge  
 1\_ grace  
 2\_ elected by name  
 3\_ edict "by faith"  
 2\_ limited atonement

Some occur  
simultaneously.

## 50 More Passages Taken Directly Out of Calvinistic Books

These verses do not state clearly what Calvinism purports to claim. In our study over the past 50 years I have observed that every Calvinistic writer begins his explanation by stating a “definition” of the five precepts and then proceeds to apply his personal definition to over 100 “proof texts.”

This is poor hermeneutic practice. It starts with a presupposition (*opinion, if you will*) then proceeds to draw a precept. Pure and simply Calvinism is the classic example of eisegesis (*reading into*) which is the opposite of exegesis (*drawing out of*). First we must find Scripture and then develop our theology with literal, exegesis.

The sole purpose of this paper is to find clear biblical for any of the five points of Augustine. *See page #3.* As I’ve said before, we are limiting the present discussion to these clearly stated Calvinistic premises.

T - TOTAL DEPRAVITY. . . the non-elect are so dead they can't even believe in Christ  
 U - UNCONDITIONAL ELECTION. . . non-elect man does not have a free will [*ability*] to choose [*or reject*] salvation.  
 L - LIMITED ATONEMENT. . . Jesus died only for the elect, not for the lost.  
 I - IRRESISTIBLE GRACE. . . a special efficacious grace assures that certain people will believe, but all others can't believe.  
 P PERSEVERANCE OF THE SAINTS. . . all the elect will live pure and holy lives without any habitual sins until they die.

Lest you think that I have been too selective, I present this list of 50+ additional “proof texts” which come straight out of Calvinistic theologians. My challenge to you is to examine each of these passages to see if they explicitly state any of the premises above. Certainly there must be some Scripture to bolster your faith in this doctrine.

These verses do not appear in the bulk of the text for the simple sake of brevity. I assure you that none of these passages would the same test of:  [This verse doesn't say or mean](#) (*what Calvinists may think it says or means*).

### TULIP

#### TOTAL DEPRAVITY

Jer 12.13	John 6.65	Rom 3.9-12
Col 2.13	Jer 17.9	Rom 8.7

#### UNCONDITIONAL ELECTION

Matt 24.31	Eph 1.4,5	John 6.39	Rom 9.11-13
I Thes 1.5	John 17.9	I Pet 2.8,9	Rom 9,16
Rom 8.28-33	Deut 7.6-8	Rom 11.5	Acts 18.27

#### LIMITED ATONEMENT

Rom 5.8-10	II Cor 5.19	Eph 2.15.16	Gal 3.13
Tit 2.14	Luke 19.10	I Tim 1.15	John 6.35-40
John 10.1	John 10.24-29	John 17.20	

#### IRRESISTIBLE GRACE

John 6.37	John 10.16	Rom 8.30,32	I Cor 6.11
I Cor 12.3	Eph 1.3,4	I Pet 1.2,3,23	John 1.12
Rom 9.16	John 5.4	Tit 3.5	Ezek 36.27
II Cor 5.17,18	John 5.21		

#### PERSEVERANCE OF THE SAINTS (*keep in mind this paper does not deal with the eternal security of the believer*)

John 3.16,36	I John 5.13	John 10.30	John 17.12
I Cor 1.8	Phil 1.6	John 14.21	John 15.1-10
Eph 2.10	I Pet 5.10	II Pet 1.10	Phil 2.13

*If you don't agree with any of these verses, just know that their choice confuses me just the same..*

## AGENDA, CALVIN'S IMPRECISE USE

Pass out Reformed Theology survey questions, of special interest ## 1,2,5,7,8,10, & A

1. Cover
  - \* red box
    - small black box to the left
  - \* 7 presuppositions & 7 layers
  - \* small box,
    - a Augustine
    - b
    - c
    - d
2. Page #9, bottom, viewpoint of Corporate Election
3. Page #32, 9 faulty definitions of Augustine & Calvin (& 9 correct definitions)
4. Page #3, the limitations of this paper = 5 flawed premises
5. Page #5, "whosoever"
6. Page #7 ff
  - format: quote a verse, Mark disputable words in red
    - a. Calvin's understanding, several bullet points
    - b. Corporate Election's response, bullet points
7. Stars ★ indicate more significant weight needing greater clarity.
  
8. Closing remarks, 4 minutes, top of page #6
9. Calvin's quote.
  - "It is nowhere forbidden to laugh."

## AGENDA, CALVIN'S IMPRECISE USE

Pass out Reformed Theology survey questions, of special interest ## 1,2,5,7,8,10, & A

1. Cover
  - \* red box
    - small black box to the left
  - \* 7 presuppositions & 7 layers
  - \* small box,
    - a Augustine
    - b
    - c
    - d
2. Page #9, bottom, viewpoint of Corporate Election
3. Page #32, 9 faulty definitions of Augustine & Calvin (& 9 correct definitions)
4. Page #3, the limitations of this paper = 5 flawed premises
5. Page #5, "whosoever"
6. Page #7 ff
  - format: quote a verse, Mark disputable words in red
    - a. Calvin's understanding, several bullet points
    - b. Corporate Election's response, bullet points
7. Stars ★ indicate more significant weight needing greater clarity.
  
8. Closing remarks, 4 minutes, top of page #6
9. Calvin's quote.
  - "It is nowhere forbidden to laugh."



## Calvinism Survey

1. What are the 5 points of Calvinism?  
 T \_\_\_\_\_ D \_\_\_\_\_  
 U \_\_\_\_\_ E \_\_\_\_\_  
 L \_\_\_\_\_ A \_\_\_\_\_  
 I \_\_\_\_\_ G \_\_\_\_\_  
 P \_\_\_\_\_ of the S \_\_\_\_\_
  2. Does Calvinism hold to salvation by faith alone without works?  
 Yea, verily       No, not so       I don't know
  3. When did the Reformation take place?  
 1300       1500       1700       1900
  4. What Bishop of Hippo formulated the doctrines of Calvinism?  
 Calvin       Augustine       Paul       Luther
  5. Circle the "5 Solas" of the Reformation?  
 faith      grace      church      liberty  
 Scripture      God's glory      Christ      salvation
  6. Which 3 churches **were not created as a result** of the Reformation?  
 Lutheran       Methodist       Anglican  
 Reformed       anabaptist       Unitarian       Baptist  
 Greek Orthodox       Mennonites       Hussites
  7. If you are a saved, Bible believing Christian and you're not Reformed, your church probably holds to:  
 Arminian       Catholic       Dispensational       Pentecostal
  8. Do Calvinists believe in eternal security?  
 Yea, verily       No, not so       I don't know
  9. Do most Calvinists say that they have the assurance of eternal life?  
 Yea, verily       No, not so       I don't know
  10. Do most Calvinists use the KJV?  
 Yea, verily       No, not so       I don't know
  11. Dispensationalism has been around since:  
 1459       1836       1900       Paul's day
- Bonus
- A. What does Calvinism teach about carnal Christians?  
 Expel them from fellowship       They are of Satan  
 None exist       It's an oxymoron
- B. Is Calvinism:  
 Systematic theology       Biblical theology  
 A series of 5 logical syllogisms       Primarily anti-Rom. Cath.

Answers on p.#36  
of your booklet.